

**COMMENTARY**  
**UPON**  
**The whole Epistle**  
**OF THE**  
**APOSTLE PAUL**  
**TO THE**  
**EPHESIANS.**

**Wherein the Text is Learnedly and fruitfully**  
**opened, with a Logical Analysis, spiritual and holy**  
**Observations, Confutation of Arminianisme and Popery,**  
**and sound Edification for the diligent**  
**READER.**

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**BY**  
**Mr. PAUL BAINÉ**  
**Sometime Preacher of Gods Word at St. ANDREWS in**  
**CAMBRIDGE.**

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**The first EDITION.**  
**To which is added the Life of the Author, and a**  
**Table of all the DOCTRINES, being placed at**  
**the beginning of each Chapter, never before Printed**  
**in any former Impression.**

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**1 COR. 12. 7.**  
*The manifestation of the Spirit is given to every man to profit withal.*

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**Printed for S. Miller, Tho. Davies, and H. Mortlock, and are to be sold at the**  
**sign of the Star, of the Bible, and of the Phoenix, by the little**  
**North door of St. Pauls Church. 1658.**



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# AN ACCOUNT OF THE AUTHOR.

**M**R. Paul Baines the Author of the ensuing Commentary was born of honest, & goodly Parents, in the City of London but had his Education in his younger years under one Mr. Cozens a Schoolmaster at Withersfield in Essex, from whence being fitted for the University, he was sent unto Christs Colledge in Cambridge. Whose deportment in his first years was so irregular, and his father so grieved at it, that being intimately acquainted with one Mr. Willson a Salesman in Birchington Lane, hee made over unto him Lands to the value of forty pounds per Annum, with a desire, that if his Son left his evil courses, and became another man, hee would then give him that forty pounds a year, if he did not, that then hee should neither have it, nor know of it. But it pleased God, not long after his fathers Decease, to shew him his sin, and to work effectual repentance in him for the evil of his ways, so that forsaking his former evil company and practices, hee became eminent for piety and holiness, according to that of our Saviour, Much being forgiven him, hee loved much. After which gracious change wrought in him by the goodness of God, it was not long ere Master Willson fell dangerously sick, who bearing how God had dealt with this Master Baines, hee flew for him, and desired him to pray for him, so that finding what hee had meant concerning him, hee came short of Truth than expected it, and perceiving himself to be upon his death bed, he told Master Baines of the forty pounds per Annum his Father had left with him, and by delivery up of the writings of agreement, which had been made between his Father and him, did faithfully perform that hee was obliged to him. And by the blessing of God hee lived long, a wife and two small children, hee lived



## The Life of the Author.

Master Baines, that as he had faithfully discharged his trust towards him, so when God should remove him out of this miserable world, hee would have a care of his wife and children, and bee a friend to them. So that Master Baines after Mr. Willsons death, that hee might fully perform his last request, at his by way of gratitude for the friendship and fidelity, hee had before in him, married his widow.

But before this for his continuency in learning, hee was chosen Fellow of Christs Colledge, where hee so much (through Gods blessing on his studies, and endeavours) improved his time, and talent, that hee became inferiour to none for sharpnesse of wit, variety of reading, depth of judgement, aptnesse to teach, holy and pleasant language, wise carriage, heavenly conversation, and all other fulness of grace. By his holy life and conversation, hee did largely preach to all such as came neer unto him: and as to the heavenly frame of his spirit, what it was, this incomparable Commentary will sufficiently demonstrate to all future generations. When Master Perkins, who was Lecturer at St. Andrews in Cambridge, had there for many years, held forth a burning and shining light, the sparks whereof did flye abroad into all the corners of the kingdome, and after he had served in his generation was taken up into heaven, there was none found so meet to receive the truth out of his hand, and succeed him in that great office of bearing it before such a people, as our master Baines, upon whom the spirit of this Elias was by experience found to bee doubled. In which station hee so demeaned himself for some years, that impiety anely had cause to complain, but all those that favoured the will of God, or favoured of Religion, rejoiced and gloried in him, and his Ministry, as in a Spiritual, and heavenly treasure.

But at length the house of darkness came from Lambeth when Arch-Bishop Bancroft sent Mr. Harsnet to visit in that Diocese, which was but a trick to suppress those who were our friends to the Bishops kingdome; At which time though there were multitudes of unable, and notoriously scandalous Ministers, yet none were found worthy of censure but onely Master Baines, of whom indeed the world was not worthy, and one other godly Minister like unto him.

It is yet hard to say, whether the silencing of this good man were more odious, or the manner of it more shamelesse, which was this, Their custome was at their visitations to have a Sermon, and Master Baines was chosen out by the Visitor to Preach it at this time, not out of love and respect to him, but from a design either to ensnare him in his words, if hee did not apply himself to their humour, or else to grace their ungracious censures if hee did. But it succeeded not thus, for Master Baines delivered whole some and holy Doctrine appertaining to the present audience, in such a way-manner, that no specious occasion could be taken, whereby to deprive him of his liberty. Yet they were resolved to spurne forth their maner against him, whether by fair or foul means, which they thus effected.

Master Baines having much beaten his weak body, by much straining his voice to speak to so great an auditory, Sermon being ended, retired himself secretly, to provide for his health, which otherwise would have been soon unlingered. They in the mean time going on with their business, accord-

## The Life of the Author.

according to their accustomed way, called for Master Baines among the rest, and upon his not answering, though he was not cited thither as to a Court, but only intreated to Preach, as hee did: yet for not appearing, hee was immediately silenced: But afterwards the Chancellor being informed that that gross sentence was illegal, and therefore a meer nullity, hee went another way to work, and sending for Master Baines, hee argued him about subscription, and conformity, and upon his refusal to make sure work, silenced him over again. In which businesse hee was so conscious to himself of unreasonable, and ridiculous dealing, that when Master Baines standing up to receive that unjust sentence, from so corrupt a man, lifted up his heart and eyes towards God, with an heavenly smiling countenance, as his manner was, the Chancellor interpreted that gesture to be a scorn of his authority.

After this Mr. Baines was perswaded by some of his friends to make trial of the Arch-Bishops court, to whom when he had addressed himself, at the very first salutation, the gravity and severity of Arch-Bishop Bancrofts led him sharply to rebuke the good man, for a little black work edging upon his cuffs, telling him in a very Episcopall strain, that it were a good deed to lay him by the heels for it.

Which made Mr. Baines resolve to have no more to do with such unreasonable men: but preached as occasion presented, and the weakness of his body permitted him, the rest of his time hee bestowed upon reading, writing, meditation and prayer, saving what hee spent in instructing and comforting the weak, and the dejected, wherein his gift was more than ordinary. Hee was afterwards much pressed with want, (as hee hath complained to his friends) not having a place whereon to rest his head. Yet nevertheless hee was so constant to his principles, as never to comply with the Bishops and their proceedings. Hee was of such an holy and heavenly temper, that hee was revered by all good men that knew him: His manner was in the Summer time to go from one Gentlemans house to another, and happy were they that could get his company. Hee had such a Divine, and heavenly Majesty in his countenance, that it would awe any man to look upon him. Little recreation hee used, and that the most harmlesse. Once he was called by Bishop Harmer, to the Counsel Table, the Bishop having laid a design to suspend, and banish him, under the pretence of keeping conventicles, the reason whereof was this. Hee was an excellent Casuist, and thereupon many doubting Christians repaired to him for satisfaction in cases of conscience, which the Bishop would needs have be keeping of Conventicles. When hee was accused hereof before the privy Council, One of the Noblemen said, to him, speak, speak for your self: Whereupon hee made such an excellent speech, that in the midst thereof a Nobleman stood up, and said, He speaks more like an Angel than a man, and I dare not stay here to have a hand in any sentence against him, upon which speech they dismissed him, and he never heard more from them.

Hee was a man of much communion with God, and acquainted with his own heart, observing the daily passages of his life, and was much exercised with spiritual conflicts, whereby hee became the more able to comfort others, with the same consolations, which hee had received from God, he had a deep insight



## The Life of the Author.

insight into the Mystery of Gods grace, and mans corruption, as appears by this his Commentary. Hee was one that sought not after great matters in the world, being taken up with comforts, and griefs, unto which the world is a stranger: One that had not all his learning out of books, of a sharpe wit, and clear judgement: So that though his meditations were of an higher strain than ordinary, yet hee had a good dexterity, (numbered by his love to do good, in explaining dark points with light some similitudes). His prayer in his Family was not usually above a quarter of an hour long, as having respect to the weaknesse, and infirmities of his servants and his children, he used to dissuade other from tediousnesse in that duty. It pleased God to make him an instrument of the Conversion of that holy and eminent servant of Iesus Christ, Doctor Sibbs. In the year of God 1617. It pleased God to inflict his last sickness upon him, which carried him out of this transitory life to enjoy a better. I thought good to prefix thus much concerning our eminent Author before this his learned and laborious work. Farewell.

TO

TO THE  
**RIGHT WORSHIPFUL**

My much Honoured Friends, Sir John Dingley, And  
Sir Robert Wood, Knights.

*Mercy and peace in our Lord  
Jesus Christ be multiplied.*

**S**IR, in this age of Pamphlets, true and false,  
my Stationer as a friend of Piety, hath (with a  
diswonted boldness) adventured to print and  
send forth this worthy Commentary, on that  
divine Epistle of *Paul* to the *Ephesians*: Which, as at other  
times it might be useful to the Church of God, so especial-  
ly, at this time it may be of use (by the novelty) to take off  
the hearts of Christians from idle Pamphlets, too much in  
request, and pitch them on the grave and weighty points of  
Religion, which herein are pithily opened, and applied to  
the conscience. The Epistle in general may be called (by the  
Apostles own direction) his knowledge in the mystery of  
Christ, *Chap. 3. 4.* In the two first Chapters he discourseth  
of Election, and the free grace of God, in saving his people  
by Christ, Gentiles as well as Jews. In the third he recapit-  
ulates his doctrine, and applies it to this Church of *Ephesus*,  
praying they may have the sense, use, and comfort of it in  
those troublesome times, whereinto the Churches were  
soon cast. In the fourth, and two last, he exhorteth this  
people to all holy duties, which do best suit with so holy  
doctrine, as he had delivered. And if in these daies our A-  
postle were consulted withal, as such an Oracle deserveth,  
and this holy Interpreter, who had both his name and spi-  
rit: neither Arminianisme and Popery on the one side,  
could so prevail upon the world as it hath done; nor on the  
other side, prophaneness and carnal mindedness, in them  
that turn the grace of God into lasciviousness. For the  
Churches sake are these things thus published, that though



Israel play the harlot, yet may not Judah transgress. And it will be good wisdom in Christians, amidst all these fears and distractions (which prove also distractions to many a mans course of piety, especially in reading good books) to withdraw themselves from the noise and dust of the world, and redeem as much time as they can, for perusing those holy truths which are here skilfully, and in a spiritual manner, expounded. Most unhappy is that man, who is too well known among others, and at last dyeth unknown to himself.

To you both, Noble Sirs, (being by Gods providence and goodnesse near neighbours, both in place and piety) I am bold to dedicate these Meditations of that worthy Servant of God, whose name is yet so sweet in the Church. Which I have adventured to do (not so much to crave patronage for the Work, which is able to defend it self, as) to give you thanks publicly for your love to this poor Town of Kingston, for your kind respect to us the Preachers, and your daily attending at the Courts of wisdom, which might be a good example to provoke the dulness of our backward and negligent people: and oh that this late affliction might awaken us all out of that deep security, which had too much possessed us! The sword is now come to second the word: that, what was not done in a milde way, may be done in a rugged. And happy we, if we sin no more, lest a worse thing come upon us. I shall be glad, if by perusing these Treatises at leisure, there shall be any thing added to your zeal in Religion, that you may get Christ more into your hearts, and advance him more in your lives, which will be your true Honour, and lasting comfort, when all Titles and good things of the world will vanish into nothing, and thus, commending you both with all yours, to the grace of our heavenly Father, I humbly take my leave, and intreat your pardon for this my boldness: being

other the prophants and carnal mindedness, in them  
Kingston Decem. 12. 1642. *Tom. W. Wills*  
Church are these things thus published, *much obliged,*

W. Jemmat:



**Dr. Sibbs his judgement of the Author of this  
COMMENTARY: in a Preface to the Exposition of  
the first Chapter, published divers years ago.**

**N**Owithstanding the worlds complaint of the scarceness of Books (hasty wits being overforward to vent their untripe and unshapen conceits) yet in all ages there hath been, and will be, necessary uses of holy Treasures, applicable to the variety of occasions of the time. Because men of weaker conceits, cannot so easily of themselves discern how one truth is inferred from another, and proved by another, especially when truth is controverted by men of more subtle and stronger wits. Whereupon, as Gods truth hath in all ages been opposed in some branches of it, to the divine providence that watcheth over the Church, raised up some to fence the truth, and make up the breach. Men gifted proportionably to the time, and as well furnished to fight Gods battels, as Satans champions have been to stand for him: neither have any points of Scripture been more exactly discussed, than those that have been most sharply oppugned, opposition whetting both mens wits and industry, and in several ages, men have been severally exercised. The ancientest of the Fathers had to deal with their without (the Pagans) and especially with proud Hereticks, that made their own conceits the measure of holy truth, believing no more than they could comprehend in the Articles of the Trinity, and natures of Christ, whence they bent their forces that way, and for their matter wrote more securely. Not long after, the enemies of grace, and flatterers of nature stirred up *S. Augustin* to challenge the doctrine of Gods predestination and grace out of their hands, which hee did with great success, as fitted with grace, learning and wits for such a conflict, and no Scriptures are more faithfully handled by him, than those that were wrested by his opposites, and such as made for the strengthening of his own cause: In other writings hee took more liberty, his Scholars *Proper*, *Pulcranius* and others, interrested themselves in the same quarrel.

In proceess of time men desirous of quiet and tired with controversies, began to lay aside the study of Scriptures, and hearken after an easier way of ending strife, by the determination of one man, (the Bishop of *Rome*) whom virtually they made the whole Church; so the people were shut up under ignorance and implicate faith, which pleased them well, as easing them of labour of search, as upon the same irksomeness of trouble, in the Eastern parts, they yielded to the confusion and abomination of Mahometisme.

And lest scholars should have nothing to do, they were set to tyr and untie Schoole knots and spin questions out of their own brain, in which brabbles they were so taken up, that they sleightly looked to other matters; as for questions of weight they were schooled to resolve all into the decisive sentence of the *See Apostolick*; the authority of which they bent their wits to advance; yet then *Wisdoms* found children to justify her: for Scriptures that made for authority of Princes, and against usurpation of Popes, were wel cleated by *Oecumenius*, *Marston*, *Paradinus*, and others; as those of Predestination and grace by *Arminius*, *Beard*, *Murdine*; and their followers, against Pelagianisme, then much prevailing. At length the Apostasy of Popery spread so far, that God



## To the Reader.

in pity to his poor Church, raised up men of invincible courage, unwearied pains and great skill in Tongues and Arts, to see Religion so deeply intral-  
led; from whence it is that we have so many precious Treatises and Com-  
mentaries in this latter Age; And yet there will bee necessary use of further  
search into the Scriptures, as new heresies rise, or old are renewed, and further  
strengthened. The conviction of which, is then best, when their crooked-  
nesse is brought to the straight rule of Scriptures to bee discovered. Besides,  
new expositions of Scriptures will bee useful, in respect of new temptations,  
corruptions in life and cases of conscience, in which the minde will not receive  
any satisfying resolution, but from explication and application of Scriptures.  
Moreover, it is not unprofitable that there should bee divers Treatises of the  
same portion of Scriptures, because the same truth may bee better con-  
veyed to the conceits of some men, by some mens handling than others;  
one man relishing one mans gifts more than another. And it is  
not meet that the glory of Gods goodnesse and wisdom should bee  
obscured, which shineth in the variety of mens gifts, especially seeing the  
depth of Scripture is such, that though men had large hearts, as the fane of the  
Sea-shore, yet could they not empty out all things contained; for though the  
main principles bee not many, yet deductions and conclusions are infinite,  
and unill Christs second coming to judgement, there will never want new  
occasion of further search and wading into these deeps.

In all which respects this Exposition of this holy man deserves acceptance  
of the Church, as fitted to the times (as the wise reader will well discern.)  
Some few places are not so full as could bee wished, for clearing some few  
obscurities; yet those that took the care of setting them out, thought it better  
to let them pass as they are, than bee over-bold with another mans work, in  
making him speak what hee did not, and take them as they be. The greatest  
shall find matter to exercise themselves in; the meener matter of sweet comfort,  
and holy instruction, and all comforts, that hee hath brought some light to this  
excellent portion of Scripture.

Hee was a man fit for this task, a man of much communion with God, and  
acquaintance with his own heart, observing the daily passages of his life, and  
exercised much with spiritual conflicts: As *S. Paul* in this Epistle never seemeth  
to satisfy himself, in advancing the glory of grace, and the vile-  
nesse of man in himself; So this our *Paul* had large concepts of these things, a  
deep insight into the mystery of Gods grace, and mans corruption; hee could  
therefore enter further into *Pauls* meaning, having received a large measure  
of *Pauls* spirit. Hee was one that sought no great matters in the world, being  
taken up with comforts and griefs, unto which the world is a stranger; one  
that had not all his learning out of books; of a sharpe wit, and cleare judge-  
ment: though his meditations were of a higher strain than ordinary, yet hee  
had a good dexterity, furthered by his love to do good; in explaining dark  
points with lightsome similitudes. His manner of handling questions in this  
Epistle is pers, and School-like, by Arguments on both sides, Conclusions,  
and Answers, a course more fixable to this purpose than loose discourses.

In setting down the Object of Gods Predestination, hee succeeds him in op-  
inion, whom hee succeeded in place; in which point Divines accord not, who  
in all other points do joyntly agree against the troublers of the Churches peace,  
in our Neighbour Countries; for some would have man lye before God in pre-  
destinating him, as in lapsed and miserable estate; others would have God in  
that first decree to consider man abstracted from such respects, and to bee con-  
sidered of, as a creature alterable, and capable either of happiness or misery,  
and fit to bee disposed of by God, who is Lord of his own, to any supernatural  
end; yet both agree in this first, That there was an eternal separation of men  
in Gods purpose. Secondly, That this first decree of severing man to his ends is

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an act of sovereignty over his creature, and altogether independent of any thing in the creature, as a cause of it, especially in comparative reprobation, as why he rejected *Judas*, and not *Peter*; in fore-seeing cannot bee the causes because that was common to both, and therefore could bee a cause of severing. Thirdly, all agree in this, that damnation is an act of divine justice, which supposeth demerit; and therefore the execution of Gods decree is founded on sin, either of nature, or life, or both. My meaning is not to make the cause mine, by unnecessary intermeddling; The worthinesse of the men on both sides is such, that it should move men to moderation in their censures either way. Neither is this question of like consequence with others in this business, but there is a wide difference between this difference and other differences. And one cause of it, is, the difficulty of understanding, how God conceives things, which differs in the whole kind from ours, hee conceiving of things altogether and at once without discourse, wee one thing after another, and by another. Our comfort is, that what wee cannot see in the light of nature, and grace, wee shall see in the light of glory, in the University of Heaven; before which time, that men should in all matters have the same concept of things, of this nature, is, rather to bee wished for, than to bee hoped. That learned Bishop (now with God) that undertook the defence of Mr. *Parkins*, hath left to the Church, together with the benefit of his labours, the sorrow for his death, the fame of his worth; an example likewise of moderation, who though hee differed from Mr. *Parkins* in this point, yet shewed that hee could both assent in lesser things, and with due respect maintain in greater matters. If we would discern of differences, the Church would bee troubled with fewer distempers; I speak not as if way were to bee given to *Perisian*, lawless, licentious liberty of Prophecy; that every one, so soon as hee is big of some new conceit, should bring forth his abortive monster: for thus the pillars of Christian faith would soon bee shaken, and the Church of God, which is a house of order, would become a Babel, a house of confusion. The doleful issues of which pretended liberty, wee see in *Polonia*, *Transylvania*, and in Countries neerer hand. Wee are much to bleis God for the Kings Majesties firmness in this way, unto whose open appearing in these matters, and to the vigilancy of some in place, we owe our freedom from that schism, that troubleth our neighbors. But for diversity of apprehensions of matters far remote from the foundation, these may stand with publike and personal peace. I will keep the Reader no longer from the Treasure; the blessing of heaven go with it, that through the good done by it, much thank giving may be to God, in the Church, Amen.

*Graves Line,*

**R. SIMS.**

*The*



# The Doctrines gathered out of this Commentary, upon the first Chapters of the EPHESIANS.

## Verse 1.

**Doct. 1** Ministers must inculcate to themselves, and to those with whom they have to deal, that their calling is from God.

2 The quality of the person that brings the matter of this Epistle to us, is that he is an Ambassador of Christ.

3 Wee must account it our greatest dignity that we belong to Christ.

4 It is the will of God that doth assign to us our several callings.

5 All the members of the visible Church are to be Saints.

6 In the most wicked places, God gathereth and maintaineth his people.

7 It is faith in Christ alone which maketh men Saints.

## Verse 2.

**Doct. 1** It is the duty of Christs Ministers to bless the faithful children of the Church, as in the name of God.

2 The most holy and justified persons have need of grace.

3 The most excellent thing to be sought for, above all other, is the favour of God that his grace may be with us.

4 True peace is a most singular blessing.

5 All true peace is that which is bred in us from the knowledge of Gods love inward us.

6 God our Father, and the Lord Jesus Christ are the authors of true peace.

## Verse 3.

**Doct. 1** A good heart must be ready on consideration of Gods benefits to break forth into praises.

2 Every Christian heart is to magnify God, in that he hath been the God of Christ our Lord.

3 The sense and knowledge of Gods blessing us is it which maketh God bless us again.

4 Our Heavenly Father blebseth all his children.

5 The faithful ones, and sanctified, are they who are blessed of the Father.

6 Spiritual benefits make the regenerate man thankful.

7 All our blessings are given us in the heavens.

8 God dealeth liberally with his children, giving them all kinds of spiritual blessings.

9 Wee come to be blessed in and through Christ our Lord.

## Verse 4.

**Doct. 1** Our Election is a blessing worthy all thankfulness.

2 The Elect are such who have true faith and holiness.

3 The grace of Election beginneth with Christ, and descendeth to us in him.

4 Gods love born us in Christ, is not of yesterday, but before all worlds.

5 God hath of Grace chosen us to the supernatural life.

6 God hath not only chosen us to this life, but to the perfection of it.

7 God hath of grace taken us to this life, that wee shall live in his glorious presence.

## Verse 5.

**Doct. 1** God doth first love us to life, before the means bringing us to life are decreed.

2 God hath not only chosen some, but ordained effectual means, which shall most infallibly bring them to the end to which they are chosen.

3 Such wee may say are predestinated, who have believed, and are sanctified.

4 God hath determined before all worlds, to bring us to this, that wee should be his adopted children.

5 The life which God hath ordained by means prepared to bring us unto, is a life coming immediately from his grace.

6 God out of his meer good will, doth determine both the end and all the means by which he will bring us to the end.

## Verse 6.

**Doct. 1** All the Lord did from eternity intend about man, hath no end but his own glory.

## The Doctrines of this Treatise.

2 God doth generally intend the praise of his grace, in all such who are predestinated by him.

3 The attributes of God are his essential glory.

4 That grace which in time doth work all good things for us, is the same which before all time did purpose them to us.

5 The grace of God doth bring us to receive favour and grace, in and through his beloved.

### Verse 7.

Doct. 1 In Christ is to be found deliverance from all spiritual bondage.

2 All of us are by nature no better than in a spiritual captivity.

3 We have deliverance from our spiritual bondage by Christ.

4 That by which we are ransomed and redeemed, is the blood of Christ.

5 To have our sin forgiven, is to be redeemed and set free from all evil.

6 Every believer in Christ receiveth forgiveness of his sin.

7 God from his rich grace giveth us pardon of sin.

### Verse 8.

Doct. 1 God giveth pardon of sin to none, to whom he first hath not given wisdom and understanding.

2 True wisdom and understanding are gifts of Gods grace in Christ Jesus.

3 God doth give wisdom and understanding plentifully to us, whose sin he forgiveth.

### Verse 9.

Doct. 1 God worketh saving wisdom in none in whom he speaketh not the doctrine of wisdom, the Gospel of salvation.

2 The doctrine of our salvation through Christ is a hidden treasure.

3 The wisdom why God revealeth or openeth the Gospel to any, is his most gracious pleasure, within himself.

### Verse 10.

Doct. 1 God hath set seasons whereby hee will accomplish all his purposed will.

2 God by opening us the Gospel doth bring us his Christ.

3 Whosoever have him or shall be gathered to Christ, they are brought to him by opening the Gospel.

4 We are gathered together as fellow-

members each with other in Christ.

### Verse 11.

Doct. 1 Being in Christ we finde not only righteousness in him, but life everlasting

2 The way to find our selves predestinated before all worlds, is to find that we are called, justified, sanctified.

3 Every thing which cometh about, is Gods effectual working.

4 What God worketh or willeth, hee doth it with counsel.

5 What God willeth once, that he effectually worketh.

### Verse 12.

Doct. 1 To be brought to faith before others, is a prerogative which persons so called have above others.

2 The end of all our benesses we attain in Christ is this, that we may see out his glorious grace and mercy towards us.

### Verse 13.

Doct. 1 God by our hearing his word, doth bring us to be partakers in his spirit.

2 The word of the Gospel is that which being heard, bringeth us the quickning spirit.

3 All Gods promises made in Christ, are true and faithful.

4 It is not enough to hear, but we must believe, before we can be partakers of the good spirit of Christ.

5 The faithful are as it were by seal confirmed touching their salvation and full redemption.

6 The holy spirit, & the graces of the spirit are the seal assuring our redemption.

### Verse 14.

Doct. 1 The spirit doth not only as a seal but as an earnest penny given us from God, confirm unto us our heavenly inheritance.

2 The spirit abideth with us as a pledge confirming us, till our full redemption.

3 Here below the faithful feel not themselves fully delivered.

### Verse 15.

Doct. 1 Ministers must labour to know how grace goeth forward in those with whom they have to deal.

2 The Ephesians saith is occupied about the



## The Doctrines of this Treatise.

the Lord Jesus Christ.

- 3 Faith and love are never dis-joynd, but go each in hand one with another.
- 4 The love of true believers is set on the Saints, yea on all the Saints.

### Verse 16.

- Doct. 1** The grace of God in others, must move Christians, especially Ministers, to be thankful to God.
- 2 Christians are to help each other with prayer, especially Ministers their converted people.
  - 3 We must with perseverance follow God in those things we pray for.

### Verse 17.

- Doct. 1** We must so consider God, when we come to him in prayer, as that we may see him in the things we desire.
- 2 Even true believers have great want of heavenly wisdom.
  - 3 We have need not only of wisdom whereby to understand, but of light manifesting the spiritual things which are to be understood of us.
  - 4 It is even God by the Spirit of Christ, who worketh in us all true wisdom.
  - 5 To grow up in the acknowledging of Christ, is the way to attain the more full measure of the Spirit in every kind.

### Verse 18.

- Doct. 1** They whose spiritual light is restored, have need still to depend on God, that their eyes may be further and further enlightened by him.
- 2 Even true believers know not at first, in any measure, those hopes which are kept in heaven for them.
  - 3 There is no grounded hope, but only of such things as God hath called us to obtain.
  - 4 The inheritance hope for us is abundantly glorious.
  - 5 The Saints are they to whom belongeth the heavenly inheritance.

### Verse 19.

- Doct. 1** Gods beloved children know not at first, anything clearly, & he grows

power of God which worketh in them.

- 2 They in whom the power of God worketh, are true believers.
- 3 It is the effectual working of Gods almighty power, which bringeth us to believe.

### Verse 20.

- Doct. 1** The self-same power put forth in raising Christ our head, is that singular power which raiseth us.
- 2 God doth lead his dearest children to the depth of miseries, before hee send relief.
  - 3 God never so leaveth his, but that hee sendeth salvation in due time.
  - 4 God doth make the abasement of his children bee the fore-runners of their greatest glory.

### Verse 21.

- Doct. 1** Our Saviour Christ as man, is taken to have prerogative before every other creature.
- 2 Christ not only as God, but as man also, hath power over every creature.
  - 3 Christ is crowned with Glory at Gods right hand before and above all things.
  - 4 There is a world to come in which Christ, and those who are Christ, shall reign for ever.

### Verse 22.

- Doct. 1** Christ is made as a head, having a more near and communicative sovereignty over believers, than over any other.
- 2 God of his grace hath not only given us a head, but such a head to whom all things are subject.

### Verse 23.

- Doct. 1** As Christ is the head of believers, so they are his body, and every believing soul a member of this body, whereof he is the head.
- 2 Christ doth not count himself full and compleat, without all his faithful members.
  - 3 whatsoever thing is in us as Christians, all of it is from Christ.



# COMMENTARY

## UPON

### The first Chapter of the Epistle of St. Paul

## TO THE

# EPHESIANS.

#### CHAP. I. VER. 1.

PAUL, an Apostle of Jesus Christ, by the will of God, to the Saints of God, to the Saints which are at Ephesus, and to the faithful in Christ Jesus.

**B**EFORE the words bee entered, it is fit to premise some few words concerning 1. The Occasion, 2. The Scope, And 3. The Method of this Epistle. First, The Occasion was the state of the Church, foreseen by Paul, Acts 20. 2 Pet. 1. 15. Secondly, The Scope is to teach them the Doctrine of Gods most rich Grace, and to stir them up to every duty, in way of thankfulness. The parts of the Epistle are three. 1. The Preface, in the two first verses. 2. The matter or substance of the Epistle which reacheth from the third verse, to the one and twentieth of the sixth Chapter. 3. The Conclusion, thence to the end. In the Preface three things are contained. 1. The Authors name, who is described by his office, *an Apostle*, which is further amplified; first, from the person to whom hee appertained, or for whom hee was employed: secondly, from the efficient cause, by which hee was made an Apostle, *the will of God*: This answereth to our subscriptions, for wee write our own names under our letters. 2. The names of the persons to whom hee writeth, who are first propounded more briefly, with the place they were at, *Saints at Ephesus*; secondly, it is expounded more clearly whom hee meaneth by Saints, not such as are written in the Popes Kalender, having divine honour done them, but such as are faithful in Christ. Again, these words may seem to lay down persons, first, more specially, as the Saints at this place; secondly, more indefinitely and generally, as true believers on Christ every where; but the note of quantity wanteth to make this sense: for Paul would have spoken in this manner. To the Saints at Ephesus, and to all that beleeve on Christ, if this had been his meaning as 1 Cor. 1. This part of the Preface answereth to our superscriptions wherewith wee end



Doctrines of  
the 1. verse.

Doct. 1.

Reason. 1.

Doct. 2.

Doct. 3.

Use.

Doct. 2.

Privileges of  
an Apostle, 5.

dorse our letters; for on the back of our letters wee use to expresse the name of our friend to whom they are directed. The third thing in this Preface is his salutation. The words of this verse needing no further explication, wee will therefore passe the first instructions, which offer themselves to our observation, and so come on to the second Verse.

*First.* That *Paul* doth use to set forth his calling, before hee entereth his matter with them, it doth teach that Ministers must inculcate to themselves, and such as they have to deal with, their callings from God. *St. Paul* doth not set this forth in the forefront of every Epistle; *Paul, a servant of Christ: Paul an Apostle of Christ*, but that hee found it a fit thing to be proposed, both for his own sake, and theirs with whom hee had to do: Even as Civil Magistrates do give out their Writs in the Kings name, with mention of the Office they bear under him, to the end that due respect might be given him of the Subject: So this great Church-officer doth mention what place hee holdeth under Christ the King of his Church, that the things delivered by him might be accordingly received: In a word, this is good for the Minister himself, and for the people: How can hee speak the words of God, as the mouth of God, with reverence, and all authority, if hee consider not that God hath commanded to him this peece of service? 2. The Ministry is a work so weighty, that no man of himself is sufficient for it. Now what can more assure mee that I shall be made able, than to look at God who hath called mee to such an office? Princes call not their Subjects to any service, but that they see them furnished with things requisite. 3. And lastly, Whereas the difficulties and enmities which encounter faithful Ministers are many; how could they look to be shielded against all, but by holding their eyes on him, who hath called them? For people, this is behoofeful, for it maketh them sanctifie God in hearing, while they look not so much at man, as at God teaching by man, *Act. 10. 33. 1 The. 2. 13*. It maketh them obey those that are over them, when they have conscience of this, that God hath sent them; as a servant, when hee thinketh his Lord or Lady hath sent any to him, doth readily do that hee is commanded.

The Use of which is to stir up Ministers wisely to teach this, and lay it as a foundation: People likewise must willingly hear it; for, to acknowledge Gods call in such as minister to them, is their great advantage. When wee harp on this thing any thing much, then people think it a spee of Pride, and vain-glory in us, coming only from hence, that wee think our selves not enough respected; thus *Paul* himself might have been misconstrued: What? nothing but *Paul* an Apostle? cannot *Paul* have the office of Apostle, but all the Town must bee of Council? But as *Saint Paul* feared not to preface this, howsoever his custome might bee depraved; so must wee imitate the same; in prudent proposing the Ministry wee have received from God, though evil minded men misinterpret the fact, to their own destruction.

*Paul an Apostle.* Observe more particularly, first, the quality and degree of him, who bringeth the Doctrine of this Epistle to us; Hee is an Apostle, one of the highest degree, an Embassador of Scour, sent from Christ, for so the word signifieth. Look at Kings have their superiour and inferiour Magistrates, from the Chancellor, to the Constable: so Christ, the glorious King of his Church, hath diverse orders of Ministers, the order of Apostles being superiour and most excellent above any other, *2 Pet. 4*. And look at Kings dispatch Lords Embassadors into other Countries, concerning important business; so the Lord Jesus, now about to ascend, did send forth his twelve Apostles, to publish the Charter of the world, even forgiveness of sin, and free acceptance to life eternal, to all such as would take their pardon forth, by a lively beleeve. Many were the priviledges of these Apostles. 1. They were immediately, no person coming between, designed by Christ,

Christ. 3. They were intallibly assisted, so that in their office of teaching, whether by word of mouth, or writing, they could not erre. 3. Their commission was universal throughout all Nations, though the usual exercise thereof was limited and determined by Christ, doubtless for the greater edification of the Church. 4. They could give by imposition of hands, the gifts of the Holy Ghost, which *Simon Magus* would have redeemed. 5. They were eye-witnesses of Christ, and saw him ordinarily, and miraculously in the flesh, as *Paul*. That therefore a person of such quality, doth bring us these things, must stir us up to seek into them, and entertain them accordingly. Should the King send his mind by the meanest messenger, wee would receive it dutifully; but if my Lord Chancellour, or some great Statesman should in person publish his pleasure, wee would attend it more reverently. The Atheisme of these times is much to bee lamented: Our superstitious ancestors, if the Popes Nuncio or Legate came amongst them, bringing the Popes blessing, indulgencies, reliques, such wares as were the mock of the world; Oh how were they received! how were their commodities (if I may so call them) entertained? But our Atheisme is such, that wee let these things lye by; many of us not asking after, nor vouchsafing to read with devotion these things which the true Legates of Jesus Christ have brought unto us, and left published for our sakes.

Gal. 3.

2/2.

Secondly, Wee see hence the firmness of all those things delivered in this Epistle; for, it was not so much the Apostle, as God in him, who indited these things: As when a lesson is sounded forth upon an instrument, it is not so much the instrument, as his who playeth upon it. So here, I preach not my self, but Christ the Lord, *an Apostle of Christ*, that is, an Apostle whom Christ doth take and own as his Apostle, who is imployed about him; 2 Cor. 4. And indeed, this phrase doth import his being made by Christ, rather than include it; and therefore, 1 Tim. 1. *whom* hec is said an Apostle of Christ, by the commandement of Christ; where an Apostle of Christ is an Apostle pertaining to Christ, now possessed of him, and imployed about him, having been advanced to this place by the ordination of God and Christ.

Now *Paul* fast holding out this as his glory, that hec was Christs Apostle, doth teach us; That wee are to account our greatest dignity, that wee belong to Christ. Wee see in earthly servitors, their glory is so much the greater, by how much their Lords and Masters are in greater preeminencie. Hence it is that wee see for the cloath of Noble persons, especially, who are great favourites with the King. Wee see it so, and not without reason, for it is a matter of countenance, of protection; yea, if they bee in good place about them, of great enolument. But how much more glorious is this, to remain to the King of glory, and that not as a common servitor, but in some special place, very near him? What greater honour had *Moses*, *Abraham*, *David*, than that Gods name was called on them; *Abraham* the friend of God? *Moses* my servant, *David*, *Oh how thy servant loveth thy statutes*? Psal. 119.

Doff. 3.

Reason.

2/2.

Again, our duty that wee owe to the name of our God, doth require, that wee should truly confess this, and boast of it, as our highest preferment, that hec hath made us his servants. Let us therefore who are Christians, rejoyce, and triumph in this, that Christ hath taken us into his service. Men that belong to great persons, will bear themselves stout on it, and count it the height of their good fortunes; yet who feele not that unthankfulness creepeth into Noble hearts, or there could not bee found a young Courtier, and an old beggar? What shall bee our sin, if wee hold up our heads with holy gladness of heart, that wee are entertained by such a Lord, who is faithful, whose largesse is, even above all heart can think to his true-hearted servants.

2/2.



Use.

Again, This must rebuke such white-hearted Christians, who are ashamed of their Master, and work bee fenneth them about, if any prophane ones bee in presence, who shrink in, and are afraid to bee known whole men they are: How far would these have been in the times of those first Christians, so full of persecution? Should our servants serve us thus, wee would pull their cloath over their ears, and send them packing.

Doll. 4.

*According to Gods will.*] Observe hence, that it is the will of God which doth assign to us our severall callings; for the Apostle doth acknowledge in this phrase two things: First, The Providence. Secondly, The free grace of God. Civil men will set forth the wisdom and bountifullness of their benefactors; those that rise by the Kings favour from one place to another; Oh how they will extol his Prince-like clemency: So this heavenly minde of the Apostle, every where is affected with the free grace of God, who did assign to him such a high calling as this was: the truth is, it is Gods providence, and goodness, which do design us to every calling, *Gal. 1. 15.* Even from his Mothers womb, did God set him apart, *Jer. 1. 5.* Before hee was born, did God decree him a Prophet; yea, the Smith that bloweth the coals, the Lord created him, *Isa. 54. 16.* No wife man doth make a thing, but hee knoweth the ends to which hee will use it; much less doth the Lord make any of us, but hee knoweth to what ends hee will imploy us; and look as a wife governour in the family, setteth one to this work, in this place, a second to another, in a diverse place; so doth the Lord in this world, which is a peece of his household.

Wee must therefore hence bee stirred up to acknowledge the grace of God to us, and providence over us: If it reach to the hairs of our heads, much more so great a benefit, as the allotting of our callings is. Yea, it must bee a ground of contentation in every state of life, and of settled persevering in such callings in which wee have been trained, remembering that who so changeth his place unadvisedly, is like a Bird now from her nest, who may bee well weather-beaten before shee return: Yet when God doth orderly lead us to more free and comfortable conditions, wee are rather to use them, *1 Cor. 7. 21.*

Doll. 5.

*Saints at Ephesus.*] From this, that hee calleth the members of this Church Saints; Observe, that all the members of the visible Church are to be Saints.

Reas. 1.

A Saint is inwardly a Saint, or by outward profession: Now Saint Paul was not ignorant that there were bad fish, as well as good, Chaffe, as well as Wheat, in this visible Church; nevertheless, hee doth well call them Saints:

Reas. 2.

First, Because they were all by outward profession so; yea, and conformity, for ought wee know: Secondly, Because there were many true Saints: Now the better part, not the bigger, giveth the denomination. Wine and Water is called Wine: Gold and Silver Oare refined, is called gold and silver, though yet much dross be intermeddled with it. Look how a civil virtuous man doth not like to have in his house uncivil rake-shames; in the most holy God will not allow any in his family, openly unholy: Like Master, like Man, at least in outward conformity; and look as no man can think well to have Swine in his house, or Dogs and Swine come to board with the rest of his family: So here, open sinners, who after their names given to Christ, return to their vomit, they have no allowance from God to bee in his household: When wee see it other wise, it is through sinful neglect of due censure, and such as have the power of their shall answer it. But here the *Scripture* must be answered, who reason thus; *Many true visible Church members of visible Saints; Our Churches stand out of visible Saints; Ergo, They are all true, and by consequent is the questiond from.* The proposition hath a double sense: First Every true Church hath in it some visible Saints, that is true; but then the second part of the reason is false; they have in them no visible Saints. The second sense is; every true visible Church standeth, or hath in it only visible Saints.

Saints, standers, entirely of these, no others any way intermingled: Now if we understand this *de jure, viz.* of what kinde of persons the Church should stand; it is true, but if we be understood of that, which through iniquity of some men, falleth out in the Church, then it is false: For the Church of Corinth was a true visible Church, while the incestuous person remained uncast forth, though hee was of right to have been excommunicate: And how absurd it is that one sinnet, by the negligence of some uncast forth, should degrade a thousand from the dignity of a Church?

This Doctrin then, that the members of the Church are to be Saints, *Vs. 1.* doth let us see the fearful estate of many amongst us, who like as they tell of *Halifax Nuts*, which are all shells, no kernels; so these profess themselves Saints, but their ignorance, their idle courses, their riots, their blasphemies, proclaim that there is nothing within which belongeth to a Saint: Nay, many will not stick to profess they are none of the holy Brother-hood, to jest at such as endeavour to holiness; saying, that *young Saturs, prove old Devils*: It is a wonder that such bellish Owles dare flye in the Sun-shine of so Christian a profession as is made amongst us.

This letteth us see what wee must endeavour to, even that wee profess. We have in civil matters, that any should take upon him that hee is not seen in, we count it a gross kinde of counterfeiting: Let us take heed of taking on us to be Members of Gods Church, and Saints, when wee have no care to know God, and get our hearts cleansed from all filthy sinful corruptions that reign in them: The rather let us do it, for our pride, covetousness, injustice, drunken sensualities, they are double iniquities, and make us more abominable than Turks, and Heathens. Whether it is more odious for a single Maid, or married Wife to live in uncleanness? it is naught in both, but most lewd in the latter; shee doth not only defile her body, but violate her faith which shee hath given to man, and that in sight of God: Thus for us, who profess our selves Saines, married to God, for us to live in the lists of our own hearts, doth exceed all Turkish and Heathenish impiety: They are loose and free (as I may say) they have not entered any Covenant with the true God, in Christ.

Wee see the vanity of many, who think they are not tied so strictly as others, because they make not so forward profession: Wain them of an oath, of wanton dissoluteness, they slip the collar with this, that they are not of the precise Brother-hood; yea, they allow themselves in that, for which they will be on the top of another, because they profess no such matter as the other doth, but this is their gross ignorance: Ask them whether they will be members of the Church; they answer, yea, if thou wilt be a member of Gods Church, thou professest thy self a Saint, and what profession I pray thee can be more glorious?

*In Ephesus.* This was a Mother City, famous for Idolatry and Conjuring, as the *Acts of the Apostles* testifie; so given up all riot, that it banished *Hollidays*, in no other consideration, but that hee was an honest sober city. This people were so wicked, that Heathens themselves did deem them from their mouth, worthy to be banished, yet here God had his Church.

Observe then, that in most wicked places, God gathereth and maintaineth his people: Thus when the world was so wicked, that the patience of God would bear no longer; the Lord had a Church in it; thus hee had a Church in Canaan, as in Sodom, as in *Vs.* a Church in Pergamus, where the Devil had his Throne, where God hath his Church, wee say, the Devil hath his Chappel: so on the contrary, where the Devil hath his Chappel, there God hath his people: Look as in nature wee see a pleasant Rose grow from amidst the thorns, and a most beautiful Little Spring out of many warriest places: Look as God in the darkness of the night, maketh beauti-



full light arise; so here in the darkest places hee will have some men who shall shine as lights, in the midst of a perverse generation. This God doth first in regard of himself, that he may display his mighty power and wisdom so much more clearly: Thus in the creation to bring the creature out of nothing, lights out of darkness, did display the riches of his almighty power, goodness, and Wisdom. In regard of the Saints, that they may more clearly discern his great grace to them, who hath so separated and altered them from such, with whom they formerly conversed. In regard, of the wicked, that by the example of these, the World may be condemned in their unbelieve and unrighteousness; and all other darkness, which they chose rather than light; as Noah is said to have condemned the old world, while hee builded the Ark, of the impenitency and careless unbelieve, which they lay in, without respect to Gods threatening, Heb. 11. 7.

Use 1.

The Use is, first, that we should not bee discouraged if we live amongst fashious persons, in wicked towns, lewd families; Being made by Gods grace new creatures, wee must rather wonder at his power, wisdom, grace unto us; and no doubt but that hee who hath kept his in the wickedest places, will keep us also. Secondly, We must think of our happiness if wee did use it above these; they did dwell pell-mell, Heathen and Christian under one roof, whereas we live with none but such, for the most part, as professe the Christian name, Ergo, In many regards our condition is farre easier.

Idemice, formaliter.

Now he commeth to explain whom he meined by Saints; describing them from their faith in Christ: *To the faithful in Christ*. For those words are added, first, to point at the root of sanctification, which is Believe; Secondly, to distinguish Gods Church from the Synagogues of the Jews, who professed faith towards Chel, but not in Christ Jesus; and he doth sily note out the Saints by their faith in Christ Jesus; for, whosoever is faithful is a Saint, and whosoever is a Saint, is faithful, though to be a Saint, and to be faithful, are not properly and formally both one.

DoB. 7.

Terminum non obiectum.

Fides non formaliter sed effective sanctificat, Christus siquidem apprehendit per quem formaliter iustificatur, sanctificatur, et effective.

Observe then that he calleth those Saints whom here he described to bee faithful ones in Christ; that is, faithful ones, who are through faith united with Christ, so that he dwelleth in them, and they in him for ever. Christ, noteth rather the effect of their faith, than the Object. Observe then who are the true Saints, all who by faith are in Christ Jesus; Saints, and faithful ones, are carried as indifferent with the Apostle, Col. 1. 2. and elsewhere. For though the formal effect of faith be not to sanctify, whence we are denominated Saints; but to iustifye, whence we are called righteous, through forgiveness of sin, and adoption unto life, yet faith effectually produceth our sanctification; whereupon we have the name of Saints. Three things go to this: 1. The purifying of the heart: 2. The profession of outward holiness: 3. Holy conversation. Now, *As 1. 3.* by faith our hearts are purifyed; for, as a counter-poyson comming in, the poyson that is weaker is expelled; and as the Sun rising the darkness of the night is expelled and vanisheth; so Christ, the Sun of righteousness by faith arising in our hearts, the ignorance and haze of ignorance are dispersed and flye before him.

DoB. 7.

Secondly, Faith begetteth profession of holiness; first leaving the same spirit of faith, we cannot but speak, faith the Apostle; and believing with the heart, and confessing with the mouth, go together.

Thirdly, Holy conversation springeth from faith; If you have leinied Christ, as the truth is in him, you have so leinied him as to put off the old man, and to put on the new. Faith rooteth by love, even as a tree hath both his lea and fruit. And as if a tree should be changed from one kind to another, the lea and fruit should likewise be changed; as if a Pear Tree should bee made an Apple Tree, it would have leaues and fruit agreeing to the change made in

in it: so man by faith having his heart purified, made a tree of righteousness, he hath his leaves and fruit, leaves of profession, fruit of action. So, again, a man as a new tree, set into, and growing out of Christ, beareth a new fruit, he converseth in holiness and newness of life. Thus you see how those that are faithful, are also Saints, because by faith their heart is purified, their profession and conversation are sanctified: wherefore such believers who are mockers of Saints, who will not be accounted Saint-holy; and such who are not changed into new Creatures, walking in newness of life, they may well fear that their believe is not true, such as doth unite them with Christ; for whosoever is a true Believer is a Saint; whosoever is by faith in Christ is a new creature. We would be loath to make a slip, or be deceived with false commodities in a twelve pound matter: Let us be here no less diligent, that we take not an ungrounded fruitless presumption, for a true faith, which resteth on Gods word, made known and is effectual to the sanctifying of the believer.

Secondly, Hence we see the vanity of the Papists, in transferring and appropriating this name of Saints, to those whom the Pope hath put in his Kalender, and to whom he hath adjudged Divine honour, holidays, invocation, candles, Churches, &c. these Saints were not heard of in Saint Pauls time: A man may be in hell who hath all such things performed about him. Saints are Triumphant, or Militant; Triumphant, such who now walk by sight, enjoying the presence of God, Angels, Spirits of the righteous departed, who have now rested from all the Labours of their militant condition. Militant, who walk by faith in holy profession and conversation, holding Christ their head, by whose power, apprehended by faith, they are kept to Salvation.

This may strengthen us against temptations, from our imperfections, the Lord doth reckon of us and doth hold us as Saints; hee that by faith hath put on the Sunne of righteousness, is more clear and bright than if he were arrayed with the beams of the Sun. Again, though we have sinnes too many, yet the better part giveth the name. Corn-fields we see have many weeds, yet we call them Cornfields; not fields of weeds: so here, yea Grace, though it seemeth little over that sinne sheweth to bee, yet it will in time overcome it; as Carloc is much higher than the Barly, yet the Barly getteth up, and killeth it: The spirit that is in us from Christ, is stronger than the spirit of the world.

Now the salutation followeth, which standeth of an Apostolical blessing, which he ever giveth the Churches. In it two things are to be considered: First, the things wished. Secondly, the persons from whom they are desired, *God the Father, and the Son.*

Observe first in General, that it is the duty of a Minister of Christ to bless the faithful children of the Church, as in the name of God; This for the substance of it was not proper to the Apostle, no more than to be a spiritual father was appropriated to them, much less doth it belong to the Pope, as the times of superstition imagined, but to every faithful Minister, who is a shepherd and instructor, and so in the place of a spiritual Father.

*Numb. 6. Aaron and his Sons shall bless the people in my name.* As God hath given a power to the natural Parents to convey good things to their children; *Heaven thy Father thus thy days may be long,* or that they may prolong thy days by their blessing, definitely continuing upon thee; so God hath given spiritual fathers a power of blessing, yea, and of anathematizing or cursing the children of the Church, who so deserve; and that effectually: so that *Paul* maketh good what they do in this kinde. This good *Ambrosius* found; *1 Sam. 1. 17.* when shee had meekly answered so harsh and false a suspicion, *The God of Israel grant thy request,* saith *Elie,* and the glad of the favour shee had found in his sight, went away, and it was presently granted. For more distinct conceiving of the matter, I will briefly shew, 1. what this blessing is,

2. On what it is grounded. It is a ministerial act, which doth apply Gods blessing.

Use 1.

Use 3.

Dist. 6.

Vers. 2.



blessing to the well deserving children of the Church, and consereth them into the assured possession, through faith, of Gods blessing toward them: which doth apply I say; for it differeth thus from a Prayer, a Prayer seeketh to obtain the things for us, this doth in Gods name apply and assure our faith that the blessing of God is upon us, and shall graciously follow us: When the Minister intreateth forgiveness of sinne, it is one thing; when again he doth assure a repentant heart that God hath done away his sin, this is another thing: in the one he seeketh to obtain this benefit for the party, in the other he doth assure the party that it is now applied in him.

Ordi- s Public  
nary, & private

Private is but a  
wish or prayer.

The grounds are two. 1 The spirit of discerning, I mean ordinary, not miraculous, which maketh them by fruits see who are such members of the Church, whom God doth promise to bless: The second is the authority which God hath put upon them, who will have them to be his mouth and instrument, whereby hee will both ascertain his children of their blessednesse from him, as likewise execute it in them. Now from these two, that I discern a child of the Church, to whom blessing pertaineth, and know my self to bee his mouth to signifye it, and instrument with whom hee will concur to produce it, from these two it is, that this act of blessing springeth, be it a blessing in general given, or singularly applied. And hence you may see a difference betwixt our blessings, and the Patriarks propheticall blessings, for their blessings were grounded upon a Revelation, in them made, of things that should befall their posterity.

The Use of this is to rebuke the foolish custome of running forth before the Ministers of God have given their blessing: What a miscreant would he be held, that would not suffer his Father to bless him, so farre were he from seeking it at his hand? It were not allowable behaviour, if the Church were about to curse them, and make them as utter execrations.

2/0. 2.

Secondly, This letteth us see that wee must not lightly let pass the blessing of the Minister, but strengthen our faith by it, and bee glad that it cometh upon us. Doth not every veruous child rejoyce, and know themselves the better, that the blessings of their fathers and mothers have been heartily given them? so shouldst thou further thy self in the faithful perswasion of all good towards thee, that the blessings of such who are the spirituall fathers, have come upon thy head. In times of superstition, every hedge-Priests blessing was highly esteemed, if he had given his benediction in *Nomine Patris, Filij, & Spiritus sancti*, how well they thought themselves? but as every where else, that which they superstitiously and idolatrously often magnified, that the Atheisme of our time utterly neglecteth. Thus in General, now in particular.

Doct.

First, Note that he wisheth them Grace whom he had called Saints and beleevers in Christ. Whence observe, that the holiest justified persons have need of Grace. The Papists will grant it meer grace in comparison that our sins are forgiven, and that we have the spirit of Grace given us; but after this they say we have to deal with justice, from which we must expect eternal life. A miserable Doctrin, Grace is in the beginning, grace is in the middle, Grace is in the ending. A Christian man may be considered in three distances of time. 1 In the time of his conversion. 2 In the time betwixt his beleeving and receiving the end of his Faith. 3 In the time when God will give him the Crown of glory, life eternal. Now for the first, all grant that we enter by faith into grace; but for our after time, that we stand not under justice, but grace, it is manifest, *Rom. 5. 2.* in which grace also we stand: At the day of judgement, that wee have to deal with mercy, not with justice it is manifest, *1 Tim. 1. 18.* where the Apostle prayeth, that the Lord would shew *Omnipotent* (a most godly man) mercy, in the day of judgement, and life it self, the very thing wee come to. Now the gift of Gods spirit whereby we come to it, is called grace,

*Rom.*

*Rom. 6.* the end; life eternal; not a stipend, but ~~grace~~ a gift of grace; thus it is one way cleared. Again, in what should grace manifest itself, but in these three things. First, In forgiving sin. Secondly, In attaining life. Thirdly, In continuing in the precious grace. Now when we are converted, we have need of forgiveness of sin, otherwise what need we to pray, *Lord forgive us our trespasses*? Beside, every Saint findeth himself sold under sin, and that as an evil within the will of him, which cannot therefore increase his merit, but maketh him more guilty; for Heaven wee have no need of grace, for according to the Law, continue in all perfectly to do them, and live, none conscious of sin can hope to live this way. Now for persevering in state of grace, wee have need of grace, for this wee cannot deserve; but as Gods gracious pleasure made him to come unto us, so it maketh him abide with us, to accomplish his good work, which should hee not, all would come to nothing in us; for as the soul entering into the body, quickneth life, sense, and motion, which presently cease in the body, if the soul be departed. So here, God the soul of our souls, returning to them, doth produce by his spirit, a life of grace, which would presently be extinct, if he should forsake them.

The Vse is, to let us see the fearful estate of the Papists, who make Christ and his Grace last no longer than till they are (as they think) enabled to justify, and save themselves by course of grace, according to the Law. They account it Grace, that God would enable mee, rather than another, to come effectually to life, but no Grace that I come to life as when I might sell a horse to many, it is my favour that I will sell him to one, and not to another; but it is not my favour that hee hath the horse, which buyeth, and ~~gives~~ by some of communicative justice is to have him. Thus they say, it is Gods grace that hee will have some to have life, and give them wherewithall to buy it, but that they have life, is justice, not his grace. Poor souls, thus they forsake their mercies, besides that, they make mercy to have nothing to do at the day of judgement, and life it self not to bee grace, contrary to that which is above named.

Wee learn hence, ever to humble our selves, and flye intirely to Gods mercy; let us confesse our selves miserable, unprofitable servants, in a thousand regards, having nothing but grace to cleave unto. The Arch-Papists confesse, that for uncertainty of our own righteousness, and danger of vain-glory, it is the safest, to trust only on Gods mercy in Christ; surely let us take the safest way; I would never trust my soul to them, who will not go the surest way to work in their own salvations.

Observe 3. From this, hee doth with grace with them, when hee would wish them the greatest good. Observe, I say, what is the most excellent thing which is to bee sought, afore all other, ~~etc.~~ the favour of God, that his grace may bee with us. To open it before wee discourse of it. Grace joynd with pity, doth signifie Gods love only; so far as it is a fountain, from whence springeth his pity to us in misery; out of which mercy hee doth, when now wee are miserable, save us; thus, grace, is toward us, this grace soundeth nothing but love, and the object of it is more general; for grace is toward us, and every creature, in innocency, and misery, but mercy is only toward us, as wee are considered in misery; unless the preserving the mutable creature subject to fall, may also bee an object of mercy; but when grace is put indefinitely, then grace includeth mercy in it; for mercy is but grace restrained and limited to man, as in misery; the difference is rather in our manner of containing themselves. Now wishing them grace, out of which came true peace; hee wisheth three things. That God himself should bee still mercifully and graciously inclined to them, *for God is love, 1 John 4. 16.* 2. Hee doth assure them of all effects of Gods Grace and Love towards them,

Use.

Gratia cadit in  
actum voluntatis  
divinae, non  
in obiectum.

Use. 2.

Diss. 3.



them, partly in procuring them all things that were good; the grace of the Father of lights, being as a Sun, *Psal. 84. 2.* partly in protecting them from all evils; this favour being as a shield, wherewith the Saints are compassed about, *Psal. 5. 13.* 3 In Grace, is included the signification, the report of his Grace, in such sort, as that they might have the sense of it, that is, displaying it on their heads as a banner; the shedding of it into their hearts, the lighting of his countenance upon them, *Lam. 3. 4. Rom. 5. Psal. 4.* Thus when wee with him that hee may be in their love, inwardly affected, holpen with the fruits of their love, and courteously and kindly intreated, in regard of loving usages, which is the signification of their love; for if God should love us, if hee should do us good, and shield us from evil, yet should hee hide this from our sense and experiences, wee could not have this peace, which is next mentioned. Now then, wee may better see that this love of God, is above all things to be desired; there is no lack in this love, no good thing shall bee wanting unto us; nay, if evils in our taste bee good for us, wee shall not want them; as the love of a Parent maketh him when need is, provide bitter Physick for his child, as well as other contentments: No evil shall have access; no, if things good in themselves be harmful for us, they shall not have access to us; as the love of a Parent layeth away a Knife, which is a good thing in it self, out of the reach of his child, for whom it were hurtful: All things which to our sense, and in themselves are evil; this love maketh them work to our good. If the skilful Art of a Physician may make of a poisonous Viper a wholesome Treacle; no wonder if Gods gracious love, turn even the Devil himself to become a helpful instrument, setting forward our perfection, *1 Cor. 13. 9.* In a word, it maketh a little estate great riches, every estate contentful: A little thing given as a token of the Kings good will, do wee not prize it more than thrice the value of that, which is no pledge of his favour? And when the love of a sinful man is of such force, that many a woman while shee may enjoy it, feelth beggery it self not grievous: What a force is there in the grace of God, while it is perceived, to make us finde no grievance in greatest extremity? Whereas without this, were a man in a Paradise of the earth; with all the good of it, all were nothing. There are Noble men in the Tower, who may ride their great Horses, have their Ladies, fare deliciously, and want not for wealth, yet because they are out of the Kings favour, no wise man would bee in their coats, none esteemeth their state happy: How much more then are all things of no value, if they be possessed without this favour, of which wee treat? This grace is our life, it is better than life: As the Marigold openeth when the Sun shineth over it, and shutteth when it is with-drawn; so our life followeth this favour; we are enlarged, if we feel it; if it be hidden, we are troubled. Finally, that which the Kings favourable aspect doth in his Subjects; that which the Sun and Dew do in the Creatures of the earth, which they make to smile in their manner; the like doth this grace, through all the world of spirits, who feel the influence of it.

Which doth let us see their fearful estate, who walk in their natural conditions, children of wrath, never seeking to be reconciled to God. If we stand in mans debt, and in danger of the Law, we will compound the matter: If we are faulty towards some great person, and out of favour, O how will we turn every stone, and use the mediation of all we can, to procure us good will with them? Here we are otherwise, and like these impudent adulteresses, we care not to return into favour with our Husband, with God, from whom we are most disloyally estranged.

We must hence be exhorted above all things to seek Gods grace; the better it is with us, the more need we have to seek him with reverence; for, look as we have no less need of the Sun to continue with us, than we may have

*Psal. 17. 15.*

*Psal. 4.*

*Psal. 63.*

*Ufe 1.*

*Ufe 2.*

have light still continued, then wee had need of it to rise over us, that our light may bee begun: So wee want Gods gracious presence, as much to continue our comforts, now wee have them, as wee did at the first to beginne them. Now, if you ask by what means wee may grow up in favour with God? I answer: First, Wee must every day shew unto God that well beloved of his, in whom hee is well pleased, from whom favour floweth upon all his, as the ointment trickled down from the head, on the garments of *Aaron*. Secondly, Wee must provoke our hearts earnestly to petition for this; *Seek my face; Lord, I will seek thy face*. Thirdly, Wee must grow up in conscience of our villenese to bee humble; *God resisteth the proud, and giveth grace to the humble*, that is, sheweth favour: As the lowest vallies are blessed with the happiest influence of the Heavens; so here, the contrite humble spirit, is the place God delighteth to let his grace dwell in. Fourthly, Wee must labour daily more and more to depart from evil, and purge our hearts from all the corruptions which remain in them; *The pure in heart shall see God, even the light of his countenance, in grace and glory*. Look as a clear transparent thing, as Chrystal, hath the light coming through it, which cannot pierce through grosser bodies: So in those hearts which are the purest, shall this light of Gods countenance diffuse it self most abundantly.

Means to grow up in favour with God.

Psal. 105. 4.

Psal. 27. 8.

Isa. 57.

Luke 1.

Mat. 5.

Heb. 12.

*And Peace.*] Observe from this, that hee wisheth them in the next place, *Peace*; *That true Peace is a most singular blessing*. The Apostle cannot speak of it, *Phil. 4. 7.* but hee setteth it forth with this commendation, *that it passeth all understanding*; this is that golden bequeath which Christ did leave us, now ready to dye; *My Peace I give unto you, not as the world giveth you, John 14. 27.* That it may bee the better conceived, I will open three things. 1. What it is. 2. In what kindes it may bee considered. 3. Whence the one and other Peace floweth. It may thus bee described; Peace is a tranquillity or rest in the mind, springing out of Christs death, wrought in us by the Spirit, through the Word of God: It is a quiet, I say, or Heavenly tranquillity; for Peace in these salutations is opposed to fear, grief, to any kinde of perturbation, which breaketh the sweet consent and harmony of the minde; *My Peace I leave with you, fear not, bee not troubled*: It is a sweet concord, making joy in the minde, as the concord of well compounded discords, begetteth a most delightful harmony, in which the ear joyeth and triumpheth. Secondly, It commeth from Christs death; *his chastisement, was the chastisement of our Peace, his stripes, our healing*: For as an imprisoned debtors Peace springeth from some sureties satisfaction, so here, &c. Thirdly, I say, it is wrought through the Spirit, *Gal. 5. 22.* any body may put an instrument out of tune, but none can reduce it to true consent, but hee that hath the skill of it; And as it is in any mans power to distemper himself, and breed troublesome sicknesses, but a skilful Physician only, can restore a temperate constitution: So wee of our selves were able to disorder our souls, putting all out of frame, but it is God only by his Spirit, who can heal all jars, and bring forth sweet Peace in us. Lastly, I say, by the Gospel, which is therefore called the Gospel of Peace. Now, as a man lea-  
us by his outward words to see his good meaning towards us; so God by this outward word, as well as inward, doth reveal to us his rich grace. Now, wee may consider this true Peace, as for the substance of it begun in us, or as more full, for the circumstantial degree of it; for as Christ infirmateth a joy in part, and respectively a joy full; so wee may conceive of Peace: For as there is a light more cloudy, and more bright and clear; so there is a Peace, with which more or lesse disturbance is intermeddled. Now, Peace considered in the first kinde, commeth first from this, that Gods amity is restored; whereas his wrath was toward us, now hee is atoned and reconciled through Christ; the working therefore of our Peace, is chiefly a-

Doct. 4.

Peace described.



scribed to this, that Christ did abolish the enmity twixt God and man, *Eph. 2. Col. 1.* The Angels singing on Christs Nativity, *Peace on earth*; in the next words opening the fountain, *via. Good will to men*. For look as there can be no peace to a Traitor, till the King turn favourable to him; in like sort it is with us, who from the womb are rebels, if we knew our condition.

Further, hence it commeth that the whole creature is accorded with us, even the beasts, yea, the stones of the field are at league with us, *Hos. 2. 18. Job 7.* For as servants follow their Master, Souldiers their chieftain; so do all the creatures obediently follow him who is the Lord of Hosts. Secondly, this peace commeth from the doing away of all disturbance which was within man against himself, as the accusation of his thoughts for guiltiness of sinne, the rebellion and fight of lust against his reason, or rather the spirit of his minde renewed, *wee being justified by faith, have peace toward God, Rom. 5. 1.* The God of peace sanctify you throughout; by which wee may gather, that while God sanctifieth us, hee doth shew himself a God that maketh peace; and so many as walk by this rule, *via.* rejoycing in Christ crucified, who hath crucified the World to us, and us to the World, *Peace shall be upon them, Gal. 6.* For look as the body, sick with distemper, cannot bee healed with the Physicians good affection, unless his action also be afforded; so it is here; it is not sufficient that God should be graciously inclined, unless hee should by his will and power cure those disturbant aberrations which deprived us of all peace. Thirdly, from a securing us for time to come, in regard of enemies both inward and outward, from breaking the power of them, of hell, death; that they are not able to hurt us, much less to prevail against us: For it is not the molesting power of enemies, but the hurting power which standeth not with peace. You see how gainful troubles, and worldly peace, stand well together: so the trouble of our militant condition accrewing to us from these outward spiritual enemies, doth not let our Peace, while we know that all things shall work to our good; that we shall bee more than conquerors; that God will not leave us, nor forsake us. Fourthly, and Lastly, our peace considered as abovesaid, doth flow from the gift of the spirit, which teacheth us in some manner, to know these things which are next abovesaid, we have not received the spirit of the World, but the spirit of God, which teacheth us to know the things bestowed upon us; for nothing can work upon the affections, as to make us fear, joy, further then it is known; and wee see that a condemned prisoner, though that his pardon bee sealed, yet is no less subject to fear, than before, till the matter commeth to his ear, and he bee infallibly certified of it.

Thus much for the grounds, which are in some measure wheresoever true Peace is in any degree. The more full Peace, commeth from a further work of Gods grace in us, which represseth or vanquisheth for a time all perturbations, which spiritual wickednesses, unbelief, unholiness, in general, want of godly contentation, defects in our conditions, might occasion. For look as unto bright clear light more is required, than that the Sun should be present, enlightning the air, *to wit,* that it should be in that strength present, as to waite and disperse all darksome clouds: so here to this full peace, it is necessary that all perturbations should be more fully removed. Thus much for the opening this benefit.

Now the use of this is, first to stir us up to seek after the true Peace. Peace is a sweet thing, so sweet that many a man doth so love it, that hee will suffer much wrong, rather than to give any way to disquiet. What were all the riches of this Kingdome, what were all the contentments of our private state unto us, if we wanted this Peace? If wee could not eat our meat, but with danger of having our throats cut, before we should rise, were the case thus,

Militia pre-  
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cis voluntatem;

Vs. 1.

thus, would we not flye from our Native Countrys, and seek us Habitations where wee might live peaceably? That which a wound is in the flesh, that which a sick distemper is in our body, that is disquiet and trouble in the minde: Wherefore let us flye by Faith to the Prince of Peace, Christ Jesus.

<sup>Use. 2.</sup> We must stir up our selves to be thankful for this so excellent a benefit. Should God suffer the devil to trouble us with the guilt of sin; should he let the power of it rage and usurp so in us, as to inforce us to cry, O miserable that wee are! should the Lord suffer the Devil to have such power as to tempt us with Blasphemous suggestions, with provocations to self-murder; should he let such discontented fiers dwell in our mindes, which did waste our liveries, and make us pine away with the anguish of them; even in this it were our dutys to be thankful: how much more when wee walk all the day long with inward tranquillity? Would not any think himself faulty, that should not thank God for this temporal peace of our Kingdome, that wee hear not the Drumb, the trumpet, the clattering of armour, but that thou hast part in this peace, which maketh thee free from fear of death, Hell, the World, all wickednesses, which maketh thee sleep secure wheresoever the wind lye, for none can blow but to bring thee in profit; if thou knowest this Peace, how much more art thou bound to break forth into the praise of thy most merciful God.

<sup>Doff. 5.</sup> Observe further from this, hee first nameth Grace, then Peace, as springing from the former: Observe hence, that all true Peace is that which is bred in us from the knowledge of Gods love towards us. Would we know true Peace? if wee finde that Gods love doth cause in us this grace here spoken of, we may be sure our Peace is sound. To open this, you must know that Gods grace or love, doth prove it self in common to all, or more specially to some, and may be called a common or a special grace. Now the Peace which is grounded upon conceit of a common goodness of God towards us, is not sound Peace, for even the beasts enjoy common favour from their Creator: *God saveth man and beast; hee openeth his hand and filleth them; his mercy is over all his works;* this is more common or universal mercy, as I may call it. But here ariseth a necessary question, *viz.* How I may discern Gods special grace from this more common? *Ans.* First, this special grace springeth from another fountain: common grace commeth hence; God is a faithful Creator, patient and kinde toward the unkindest vessels of wrath: Hence it is that hee doth them good, that his goodness may not want a witnesse in their own conscience, *Act. 14. 17.* but this special grace commeth from hence; that hee is reconciled to us in his Sonne, grace and truth through Christ Jesus; hee hath made us beloved in his well-beloved *John 1. Eph. 1. 7.* Secondly, hence commeth a difference in the benefits, for that common favour giveth benefits to the preservation of this natural life; but this love in Christ giveth supernatural benefits of repentance, faith, hope, inward change of heart and affections. Hence followeth a third difference: for common grace is acknowledged sometimes while the benefits of this life are afforded men; but they neither feel nor confess grace, when these are bereaved; but this spiritual grace which commeth from Christ, and standeth chiefly in supernatural gifts, this is felt often most abundantly in afflictions, *Rom. 5.* Afflictions breed patience, patience, experience, hope, the love of God being shed into the heart, for as the darkness of the night hindereth not the bright-shine of the star, no more doth the darkness of afflictions obscure the bright-shine of this grace toward us. Yea, we shall finde this in experience, if before our troubles wee do not overtly skin our soars, sparing our selves in our sinnes, partly by not provoking our selves to due repentance, partly by not seeking to get the roots of rebel-





a golden dream, thinketh things far better with him than they are, and is highly contented for the time; These are wayes (my Brethren) whereby we walk in a full peace; when yet our unbeleef hath not been out-wrestled, when our unholy lusts have not been crucified by us.

In the second place, this letteth you see how you may try the truth of your peace: Is thy soul at rest, because thou seekest his grace shed into thy heart; which is better than life, this grace in Christ, this grace which reacheth to the forgiveness of sins, to thy sanctification, which no darknesse of afflictions can eclipse, which draweth thy heart up to God, so that thou makest him thy portion? Is it because the Lord assureth thy heart that hee will never leave thee, that nothing shall separate thee from him? Is it because his grace hath scattered some black clouds, which did over-spread thy condition? Happy art thou whose repose issueth from these considerations.

From God our Father, and from the Lord Jesus Christ. Thus wee come from the things wished, to the persons from whom they are to be effected; Whence mark, Who are the authors of true Peace, and with whom it is to be sought. Hence it is, that God is called, *the God of Peace*, Christ is called, *the Prince of Peace*: God making Peace, none can trouble, as when hee hideth his face, who can hear it? Job 34. 29. Look as Kings are authors and maintainers of the civil Peace within their Countries, they keep their subjects from disturbance by forraign and domestical enemies; So God, the King immortal, and Christ who hath received the Kingdome, are fully brought in as the authors of this spiritual Peace: And it is to be noted, that he fully nameth God the Father, and the Son our Lord; for, the principal and subordinate power which do work any thing, are fully combined: Now the Father hath all power, and hee hath subjected all things unto the Son, himself and Spirit excepted. But why is not the Spirit named? It may be said, because the Apostle here is directed to expresse only these persons, who have

present joy, as Christ hath the right to overcome the high, which answereth to the light of Gods countenance diffuse it self most abundantly.

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Use 1.

Doll. 1.

Doll. 4.

Peace desired.



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Vs. 1.

thus, would we not flye from our Native Countreys, and seek us Habitations where wee might live peaceably? That which a wound is in the flesh, that which a sick distemper is in our body, that is disquiet and trouble in the minde: Wherefore let us flye by Faith to the Prince of Peace, Christ Jesus.

2 We must stir up our selves to be thankful for this so excellent a benefit. Should God suffer the devil to trouble us with the guilt of sin; should he let the power of ir rage and usury so in us, as to inforce us to cry, O miserable that wee are! should the Lord suffer the Devil to have such power as to tempt us with Blasphemous suggestions, with provocations to self-murder; should he let such discontented frets dwell in our mindes, which did waste our liveries, and make us pine away with the anguish of them; even in this it were our dutys to be thankful: how much more when wee walk all the day long with inward tranquillity? Would not any think himself faulty, that should not thank God for this temporal peace of our Kingdome, that wee hear not the Drumb, the trumpet, the clattering of armour, but that thou hast part in this peace, which maketh thee free from fear of death, Hell, the World, all wickednesses, which maketh thee sleep secure wheresoever the wind lye, for none can blow but to bring thee in profit; if thou knowest this Peace, how much more art thou bound to break forth into the praise of thy most merciful God.

v. 2.

Observe further from this, hee first nameth Grace, then Peace, as springing from the former: Observe hence, that all true Peace is that which is bred in us from the knowledge of Gods love towards us. Would we know true Peace? if wee finde that Gods love doth cause in us this grace here spoken of, we may be sure our Peace is sound. To open this, you must know that Gods grace or love, doth prove it self in common to all, or more specially to some, and may be called a common or a special grace. Now the Peace which is grounded upon conceit of a common goodness of God towards us, is not sound Peace, for even the beasts enjoy common favour from their Creator: *God saveth man and beast; hee openeth his hand and filleth them; his mercy is over all his works;* this is more common or universal mercy, as I may call it. But here ariseth a necessary question, viz. How I may discern Gods special grace from this more common? *Ans.* First, this special grace springeth from another fountain: common grace commeth hence; God is a faithful Creator, patient and kinde toward [the unkindest vessels of] wrath: Hence it is that hee doth them good, that his goodness may not want a witnesse in their own conscience, *Act. 14. 17.* but this special grace cometh from hence; that hee is reconciled to us in his Sonne, grace and truth through Christ Jesus; hee hath made us beloved in his well-beloved *John 1. Eph. 1. 7.* Secondly, hence commeth a difference in the benefits, for that common favour giveth benefits to the preservation of this natural life; but this love in Christ giveth supernatural benefits of repentance, faith, hope, inward change of heart and affections. Hence followeth a third difference: for common grace is acknowledged sometimes while the benefits of this life are afforded men, but they neither feel nor confess grace, when these are bereaved; but this spiritual grace which commeth from Christ, and standeth chiefly in supernatural gifts, this is felt often most abundantly in afflictions, *Rom. 5.* Afflictions breed patience, patience, experience, hope, the love of God being shed into the heart, for as the darkness of the night hindereth not the bright-shine of the star, no more doth the darkness of afflictions obscure the bright-shine of this grace toward us. Yea, we shall finde this in experience, if before our troubles wee do not overtly skin our soars, sparing our selves in our sinnes, partly by not provoking our selves to due repentance, partly by not seeking to get the roots of rebel-

Dost. 3.

rebel-



rebellion thoroughly mortified, partly by not endeavouring to wean our selves from all inordinate earthly delight in the Creature: for our superficial sleighting in matter of repentance, our boysterous proud impatience not well subdued, our unweanednesse to some thing or other; these three do make an eclipse of the light of Gods countenance, when now wee are afflicted: *This by the way.* A fourth difference in these graces, may be taken from the effect of them in the heart; for the grace a carnal natural man feelth, never maketh his heart flye up from all earthly things, and rejoyce in God, whom hee seeth favourable, but even as a Harlot, her love is more to rings, bracelets, or gold sent her, than it is to the senders: so the World, an Adulteress, her affections are altogether on the creatures, and good benefits given them, nothing in comparison, upon God himself: but the true special grace maketh us love him; who hath loved us above all things, delight our selves in him, say, *What have I in heaven, but him, in earth in comparison of him?* Thus then wee see that true Peace commeth from sight and experience of Gods special grace to us, and how wee may distinguish this special favour. But before wee pass to the Use, a question may bee asked, *via.* Whether a man may not be in favour with God, and yet without this peace? To which I answer briefly: First, that hee may bee in favour, and want this outward sensible peace in himself: The Reason is, because this followeth not my being in favor, but my knowing and being my perswaded that I am in favour: Now it is not impossible for a man to loose his sense and perswasion, which yer-while hee hath had of being in favour with God, his faith may bee for a time in a swoon, and overcast with unbelief. Secondly, I say, though a man may bee without this operation of peace, yet the grace of the Spirit, which as a root doth bear this fruit, cannot fall in any who is in Gods favour: the fruit may bee pulled, when the tree it self standeth still, thus in joy; Faith wee may likewise distinguish, the seed of God abiding in us, though these outward secondary effects are not alwayes conspicuous.

*Uf. 1.*

Seeing then that true peace is such as springeth from this special mercy; let us take heed we be not deceived with false peace. Look into thy self, what hath made thee think thou art in Gods favour: Is this it? because hee prospereth thee in outward things? Alas, thou buildest upon sands: The beasts have the fruits of his grace this way, so far as agreeth with their kinde, no less than thy self. *There is a peace in the tents of the wicked ones;* Look Job 21. 9. There is an ease which doth slay the foolish; which is the ease that men do live in, it commeth not from feeling this special grace toward them, but from the sleepiness of the conscience, which maketh them without feeling; from ignorance, which maketh them without knowledge of the evil imminent over them. If a man hath twenty diseases never so painful, while he is fast asleep, he is at ease, because his senses are bound not because his diseases are healed. So again, say a man were in a house ready to fall on his head, let him know nothing of the danger, he is as quiet as if all were safe. Thus mens souls are asleep, and ignorant of their peril: Take heed of this sick sleep, lest it pain you at waking: take heed lest while you say *Peace, Peace*, that destruction be set at the doors. Yea, Let the Lords children take heed, who have full peace, but not from the grounds above rehearsed; their peace commeth not from seeking physick wherewith to purge their sick souls, from not exercising their feeble strengths in works of repentance, faith, thankfulness; forgetting themselves in humane occasions and contentments, from Laodicean-like conceits. A body of ill habit, while you stir it not with some courses which fight with such humors, it is quiet; a lame leg while it is rested, is at ease, while the senses are pleased or stounded with some kind of a nodiness, those pains are not felt which are present. Finally, a man in

a golden dream, thinketh things far better with him than they are, and is highly contented for the time. These are wayes (my Brethren) whereby we walk in a full peace, when yet our unbeleef hath not been out-wrestled, when our unholy lusts have not been crucified by us.

Use 1.

In the second place, this letteth you see how you may try the truth of your peace. Is thy soul at rest, because thou seekest his grace shed into thy heart, which is better than life, this grace in Christ, this grace which reacheth to the forgiveness of sins, to thy sanctification, which no darknesse of afflictions can eclipse, which draweth thy heart up to God, so that thou makest him thy portion? Is it because the Lord assureth thy heart that hee will never leave thee, that nothing shall separate thee from him? Is it because his grace hath scattered some black clouds which did over-spread thy condition? Happy art thou whose repose issueth from these considerations.

Doct. 1.

*From God our Father, and from the Lord Jesus [Christ.]* Thus wee come from the things wished, to the persons from whom they are to be effected; Whence mark, Who are the authors of true Peace, and with whom it is to be sought. Hence it is, that God is called, *the God of Peace*, Christ is called, *the Prince of Peace*: God making Peace, none can trouble, as *when hee hideth his face, who can bear it?* Job 34. 39. Look as Kings are authors and maintainers of the civil Peace within their Countries, they keep their subjects from disturbance by forraign and domestical enemies; So God, the King immortal, and Christ who hath received the Kingdome, are fitly brought in as the authors of this spiritual Peace: And it is to be noted, that he fitly nameth God the Father, and the Son our Lord; for, the principal and subordinate power which do work any thing, are fitly combined: Now the Father hath all power, and hee hath subjected all things unto the Son, himself and Spirit excepted. But why is not the Spirit named? It may be said, because the Apostle here is directed to expresse only these persons, who have a kinde of principal authority and agency: Now the Spirit hath the place of executing these things, as sent by the Father and Son: But in unfolding these things, as it is good to use diligence, so it is requisite to use sobriety. For conclusion; Let these be remembered, that though both the Father and Son, be fitly named, for the reason above; and the Father first, both for his principal authority, as likewise, because hee worketh both by himself, and from himself; the Son by himself (as who hath the self-same divine nature) but not from himself, as who is not from himself; but from his Father, and therefore in his working, keepeth the same order; Nevertheless, in wishing the effecting of things, it is not necessary to name any persons, nor yet God indefinitely. 2. It is necessary to conceive in minde the true God, in Christ, though not distinctly to consider the three Persons: The Reason is, because every act of religion doth require, that wee some way apprehend the object of it; and as there can be no sight without some matter visible propounded, so no act of religious worship, without this object, in some wise conceived. 3. Mark, that it is lawful when we name persons; to name one only, two, or all the three; provided that we name not one, as excluding the other two, nor yet two, as excluding the third: for thus calling on one, we invoke all, and as naming no person distinctly, we do not dishonour the persons, so naming one, and not others, doth not breed any inequality of honour in our worship. And lastly note, that wee may name the Spirit before the Son, and so by proportion, the Son before the Father: See Rom. 8. For as that precedency seemeth derived from priority of order and inequality of office, which is found amongst the persons by voluntary agreement; so this latter naming of them, seemeth to be grounded in the equality of their natures.

Use.

Let us then hence learn whither to flye that our souls may be fed in true



true Peace, such as the world cannot take from us: Come and seek him, who if he quiet, nothing can disturb thee. Many men when they are disquieted in mind or body, they flye to such means as may still those pains which they feel smart upon them, and when they have with *Coin* City building, and *Sault* musicks with company, good cheer, musick, employments, tables, cards, &c. quieted the melancholick spirit, then they think their peace is well restored: God setteth these things upon us to arrest us, as it were, we seek to still them, never looking to God, that hee would, through his Christ, be reconciled to us: Now what is this but extream folly? If a Creditor should set a Sergeant upon our backs, were it wisdom in the debtor to compound with him, and corrupt him, and to think all safe, while the Sergeant winketh at him? Every body would account this folly; for he is never a whit the more out of danger, till the Creditor bee agreed with: Thus it is likewise in seeking our Peace, by stilling our evils, not by quieting Gods anger, which is justly kindled against us.

VERSE. 3.

**T**He matter of the Epistle followeth, partly respecting Doctrine, partly Exhortation: Doctrine to the beginning of the fourth Chapter; Exhortation, to the 21. Verse of the fourth Chapter. In the Doctrinal part two things chiefly are to bee marked. First, He propoundeth Doctrine concerning the benefits wherewith we are blessed in Christ, which is done more indefinitely in the first Chapter, applied from comparison of their former estates in the second. Secondly, The scandal which his Crosse might cause, and the impediment which it might put to the fruitful receiving of these things, is prevented, Chap. 3. In the more absolute handling of these benefits, we must mark, that first in this third verse, they are summarily propounded; then more particularly from their several kinds expounded. Now in this third verse, the Apostle doth not barely propound them, but breaketh out into thanksgiving, before he maketh mention of them. Three things being to be observed in this Verse. 1. His praise. 2. The person praised, *That God our Father of our Lord*. 3. The Arguments, which are two. First, From that which God is to Christ our Lord; for this is usual with the Apostle, that when hee describeth God in petition or thanksgiving, that the description containeth matter of strengthening faith, and whetting desire in the one, and motives of praise in the other. *The God of peace sanctifie you throughout*, 1. *Thes. 5. Blessed be God, the Father of our Lord Jesus, the God of all mercies and consolations*, 2. *Cor. 1. 3.* The second Argument, is, from that God hath done by us in Christ, in those words, *who hath blessed us, with all spiritual blessings, in heavenly things in Christ*. Now before we come to the more particular consideration of these words; some things are to be opened for the clearing of them. First, What is meant by our blessing God? Answer, Blessing, is sometime operative, working and effecting the happinesse of him that is blessed; Thus God blesteth us: Sometime it is declarative, confessing and extolling the blessed estate of those whom we blesse; Thus we blesse God, we acknowledge him blessed, praise, and extoll him, *Psal. 145. vers. 1, 2, 3.* where blessing and praising are made equivalent. Secondly, It is to be marked, that these words, *God, even the Father*, contain a description of God, from two relations unto Christ; one from this, that hee is the God by covenant of Christ: The other from this, that he is the Father; according to that, *John 20. 17. I go to my Father, and your Father, to my God, and your God*: for this, the words bear better than that first God indefinitely, then limited to the person of the Father, should be conceived in this sense, *Blessed be God, to wit, God the Father of our*

our Lord; for the article should rather be prefixed to *where*, and the particle *and* doth redound. The last thing to be marked, is, that the word, *heavenly*, which may signify *things*, or *places*, is first taken to note the place where our spiritual blessings were given us, for spiritual blessing noteth not the action of God blessing, but the effect proceeding from it; to this sense, who hath blessed with spiritual things: for the Apostle constructeth all spiritual blessings by predestination, vocation: Now to say, *who hath blessed us with spiritual things*, in heavenly things, is absurdly superfluous. Again, this word is in two other places of this *Epistle* used, to note the circumstance of place, and therefore is here in that sense to be construed, without more urgent reason to the contrary. The summe is, Praised be the God of our Saviour; praised be the God of our Lord Jesus Christ who hath blessed us, that is, by his blessing made us partakers of all spiritual benefits, such as take their beginning from heaven, are kept in heaven, shall all have their accomplishment in Heaven; and all this in Christ, who is the root, and second Adam; whence every benefit supernatural springeth, and is derived unto us.

To come then first to the action of Praise. Observe thence in general, That a good heart must be ready, on consideration of Gods benefits, to break forth into praises: The Apostle cannot speak, or think of them, but that his heart and mouth glorifie God: the manifold doxologies in Pauls Epistles, may give sufficient argument of this truth. Wee see how David, a man after Gods own heart, was so affected, that hee did not only stir up himself, his soul, spirit, all within him, but all the creatures, every thing that had breath, from the highest Angel, to the lowest creature: This grace being like fire, which once kindled, catcheth hold of all that is near it. For our better understanding this duty, I will open two things. 1. What must concur in this praise. 2. How wee may keep our hearts in a good disposition to this duty. To the praising God three things are required.

Dob, 161

1. That our spirit do acknowledge his goodnesse, in any kinde shewed us: Hence it is, that the Saints call on their hearts, souls, spirits, in this businesse: God is a Spirit, and hateth every service, from which the spirit is estranged. As no musick is graceful, unless the instrument be first tuned; no more is any voice of praise acceptable, unless the heart be first ordered.

2. 297

2. There must be a declaring before men of that kindness and love the Lord hath shewed us: Come, I will tell you what God hath done for my soul, Psal. 66. 16. I will daily tell of thy righteousness. Wee count it ingratitude in men, when they will smother benefits, and never beeknown to other of whom they have received them.

2. 298

3. There must be an endeavouring of requiting Gods love, by answering his benefits with thankful duty, by walking worthy of them; *where shall I repay the Lord for all his benefits upon me?* Thus wee count him unthankful, who doth not bend himself to requite love with the like, so far as ability reacheth. Now for means disposing us this way, wee must labour first to know and keep in remembrance Gods benefits; that which is forgotten, is not known for the present, nothing unknown affected or moved the will: A danger unknown, maketh us not afraid; a benefit unknown, maketh us not joyful or thankful: Hence it was that holy men often made Catalogues of Gods benefits, and repeated them to their souls: See Psalm 103. *My soul praise the Lord, forgive me all his benefits.*

Secondly, Men must labour their hearts to a sense and feeling of the worth of the benefits which they enjoy; for, not having benefits, but esteeming and knowing the worth of them, maketh thankful. Now in this wee greatly

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greatly fail, for our corrupt natures heed nothing they enjoy; like the eye in this regard, which seeth nothing that lyeth on it, but taken away some distance, doth brightly discern it: So wee, when good things are taken away, know them well, which wee see not to bee such benefits, while we enjoy them; Again, the plentiful use of the best things, breedeth a satiety, and maketh them no dainties; And hence it cometh, that good things which are continually and constantly with us, are not regarded: Let us therefore the rather practise this second rule, for the neglect of it maketh us want our comfort while we possesse things (for who can take joy in that he esteemeth none) and maketh us have double grief, when now they are removed, for then the conscience of our carelesnesse doth bite and sting us.

Thirdly, A third Rule is, still to labour to bee poor in spirit, and keep the conscience of our own unworthiness, that wee may still know our selves to bee less than the least of Gods mercies, as *Jacob* said: Hunger is sauce which maketh every thing well tasted; So this poverty of spirit maketh the least blessing seem great toward us. The humbled poor, take the least scraps thankfully.

Vse 1.

The Use of this, is first, to rebuke our deadness, in whose hearts are no affections; in whose mouths are no words; magnifying the Lord, for his continual mercies: If men do us small favours, especially if they be of countenance and authority; O how wee think our selves beholding! our mouths run over in speaking of their courtesie, wee give them a thousand thanks; wee profess our selves at their commands; Ours alas! that being thus one to another, wee should offer God such measure as wee do: But this exceedeth all the rest, that because God doth constantly continue to us benefits, that therefore wee should slacken our thankful duty. If one give us twenty pound one time only, wee thank him; but to give it us yearly for twenty years together, this is far more thank-worthy; to give it us as an inheritance for ever, this is most of all obliging us. Thus it is with Gods benefits, which hee constantly leaseth out to us; and making them as it were a free-hold with us. Wee for these, even in this consideration, should most extoll him.

Vse 2.

It lies in the second place, stirre our selves up to bee thankful: It is Gods fine and deere, every thing which hee requireth for his benefits: *Callos* says in the day of thy trouble, I will deliver thee, and thou shalt glorifie mee. Wee would not prefer any thing worth the holding for non payment of rent: Let us take heed, lest for want of thankfulness wee give God occasion to re-enter, and dispossesse us of all good things wee enjoy.

Doff. 2.

The God and father of our Lord *Jesus Christ*. Observe first particularly, that every Christian heart is to magnify God, in that hee hath been the God of Christ our Lord. This doth the Apostle, who doth not say; Blessed be God the father for blessing of us, but first, *Blessed be the God of our Lord Jesus Christ*: Before he commeth to consider what God was to himself, with the rest of Believers, hee doth extoll him; for that hee was to Christ the head. Which Doctrine before wee can prosecute profitably, it is fit to unfold what this doth comprehend, as *the God of us*; for this opened, wee shall conceive more clearly, the equity of this, that wee are to be thankfull in this regard. This is a fundamental favour, whence All other do spring; and it consisteth in the eternal love of God, loving us, and predestinating us to supernatural happiness, as likewise every subordinate grace, by which it is executed. First therefore, the fore-knowledge and predestinating Christ as man, to the grace of personal union, and glorious office of a Mediator, of which wee have, *1 Pet. 1. 20*: this cometh here to bee conceived as a happy thing, that is a man, who is able to suffer for us, saith Christ: where we see that we are Gods, and God with us, before we are called; even by predestination,

nation. Secondly, Christs calling, of which is spoken, *Heb. 5. 1.* and the confederation entered with our Mediator, wherein God required on his part, the fulfilling of righteousness, so far as served to qualify his person, that he might be a fit high Priest, and especially the offering his body, that is, his soul and body by the cursed death of the Cross, wherein God promised on his part, that he would be with him to strengthen him, and deliver him from all evil, and to crown him with glory; yea, that all his seed should be blessed with righteousness and life, through him. The Scripture is plentiful to prove that it is all kinde of blessedness, to have God for our God. Now then if wee be members with Christ our head, have we not cause to be thankful to God even in this respect; that he hath been, and is his God? The ancient Church did magnifye God, that he had made himself the God of *Abraham, Isaac, and Jacob* their forefathers: how much more reason is there for us to glorify him in this regard, that he is the head of Christ our Lord?

*Heb. 2. 10*  
*Heb. 7. 16.*  
*Heb. 4. 9.*

*Isa. 53. 10, 11.*

Again, if any man should help and deliver from great evils some of our friends, should do them many favours, would we not return them in this consideration, thanks; and much commend them? If Christ be dear unto us, we must needs bless and praise the Lord, in as much as he hath been a God assisting, preserving, and is a God glorifying our Lord and Saviour. In the head of Christ lay all our happiness, had not God been a God to him, and covered it in the day of battel, we had all of us perished; all our supernatural happiness stood and fell in him. Wee may make a double Use of this; one of instruction in Doctrine, the other respecting manners; for seeing Jesus Christ hath God for his God, hee hath as well a created nature within his person, as the increated nature of God; he could not be a proper Saviour of us, were he not God; he could not have God for his God, were hee not a creature: For the Son of God, as God, could not be predestinated to the personal union; which the humane nature comming from without was onely capable of. Again, he did need no protector nor blesser, he did need a God in these regards as man.

*Use 1.*

*Use 2.*

Secondly, We must hence be stirred up to magnify God, for that he hath been, and is our Head. Wee see in the natural body, the members joy in the good of the head; yea, they prefer it before their own; for hence it is that if one smite at the head, the hand will ward the blow though it be quite cut off: This if we were such members to our Christ, as we should be, we would more rejoyce and magnifye God, for that he hath been, and is, to his Christ, than for that which he worketh for our selves. If we love not, and extol not the God of Christ in this respect, that he is a God to him, it is a sign we hear not that love to Christ, which we should.

*And Father of our Lord Jesus Christ:* Observe secondly: that we are to magnify God in this regard, that he is the father of our Lord: This respect is here placed in order of nature; duly, for it floweth from the other; God is not first the father of Christ, in regard of his humane nature, and then his God; but because he was of his own accord the God predestinating the humane nature in Christ to the personal union, therefore he commeth to be the Father of his Son, so far as he subsisteth in flesh. As we are not first the children of God, and then come to have him for our God, but because God hath freely set his love upon us, and been our God so far as to predestinate our adoption, Ergo, he commeth to be our Father, and we his children: Thus Christ therefore, as man, or in regard of his extrinsick nature is the Son of God, it commeth from the grace of predestination; Yet we must not think that this doth make in God the father, a double generation; for as the respect of Father-hood is not multiplied from hence; that his Son is now single; now married; so Gods generation, is not multiplied, in re-

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Diss. 3.

Hse 1.

gard that his Son sometime only was in the nature of God, but now is married, by an indissoluble personal union, unto our nature. To come unto the Doctrine.

If wee see Christ to be the fountain of all our happiness, how can wee but bless him who is the father of him? We see that all generations call the Virgin blessed, who found grace so far as to bear him; how much more therefore must our hearts be far from neglecting to extol him, who is the eternal Father of our Lord? Yea, the hearts which do affect Christ, do bless those that publish his name, and have any, though the least place about him. If wee see any whom wee love and admire for their excellencies, wee account those blessed who any way belong to them: Thus the Queen of Sheba accounted the Servants of Solomon happy men: Nay there is nothing so mean, which doth any way enjoy this or that excellent thing; but wee esteem it blessed. David admiring the beauty of Gods Tabernacle, did almost emulate the happiness of the Swallowes, who might yet make their nest near the Altar; hee counteth all that have access to it, and that Door-keeper who dwelleth in it, exceeding happy. Again, Wee see that if any be more markable for Wildome, Valour, Favour, with their Prince, if any be a deliverer of his Country oppressed: will not civil men pronounce the Parents of such children thrice happy? Wee shall therefore neither shew our selves to have Christ in due admiration, neither to be heavenly minded, having understanding of things heavenly, if wee can think of the Father of Christ without magnifying of him in this respect. Who doth not glorify God in that hee is the Creator of this affeable world, which we behold? but in being the Father of our Lord and Saviour, his honour is much more displayed: the rather let us strive to magnify God in this respect, because wee shall then assure our hearts that we love and honour our Lord and Saviour Jesus, and that we have union and Communion with him, as head and members; for where fellowship is there is conjunction. Then shall our praises bee distinguished from Jewish and Heathenish doxologies, which sound not in them a syllable of Christ Jesus. If wee look at God the Father, we have reason to laud him in this regard, for it is the greatest manifested glory: if we consider Christ, we are bound to it; for who can think honourably of him that is begotten, but will honour the begetter in regard of him? If at our selves, we may gather from that hath been spoken; arguments enough obliging us to this duty. I speak the more to this point; for the love of Christ Jesus is cooled, yea, almost extinct, even amongst Christians.

Now followeth the second argument, from that which God hath done by us in Christ; Where first we are to consider the action of Gods blessing. Secondly, the Persons blessed. Thirdly, the blessings themselves, set down by enallage of the number, and metonymie of the cause, *Blessing* for *blessed blessings*; which are described from the quantity and kind of them, with all spiritual blessings. Fourthly, the place whence those blessings come, and where they are reserved, *heavenly places*. Fifthly and lastly, the fountain; *in Christ*.

First, It is to be marked that he had in his heart an apprehension of Gods blessing him, with these faithful ones he wrote unto, before hee broke forth to bless God.

Diss. 4.

Observe then in general, *That the sense and knowledge of Gods blessing us, is it which maketh us bless God again.* Look through the thanksgivings of David and others, you shall finde that the conscience of some benefit received from God, did move unto them, *I will praise thee, because thou hast enlarged me: Praise the Lord my soul, who hath forgiven all thy iniquities, &c.* Psal. 136. 26. 3. that receipt of benefits, is the foundation of thankfulness. When the Leaper

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saw himself cured, hee returned and gave thanks: As Saint Iohn saith: *We love him, because he hath loved us first.* So in blessing, *We blesse him, because we finde that hee hath blessed us first.* As a wall cannot reflect light and heat from it, till the Sun hath first shined on it, and again Echo cannot rebound any thing to us, till wee have first spoken unto it: so till our God hath spoken his blessings to us, we cannot rebound blessing to him.

The Use is to stir us up, that as we desire to praise God, so we would labor to get that spirit which may make us know the things bestowed on us. The Papists are the cut-throats of thankfulness, while they will not let us know the graces given us: we know our earthly things, (yea which is the pity) we know them too well, know them so that we are proud of them: Let us labour to know our best blessings, and our hearts will not be unthankful. In particular,

First observe, that our heavenly father, he blestth all his children. Look into the Common-wealth, Church, Family, the Fathers in them all, do blest those that are under them, Princes, their people; Teachers, those that depend on them; Parents, and Masters, Children, and Servants; for the greater hath power to blest the lesser. Thus is it with our heavenly Father, Father of all fatherhoods in heaven and earth; hee giveth his blessing to these that are his. Again, as we see earthly Parents, blest their children, both in word and work, wishing them blessed, and giving them many benefits; for Parents treasure up for their children: Thus our heavenly Father, doth both in word pronounce us blessed; who are his by Faith; *Blessed are you that believe on mee, that hunger and thirst for righteousness, that are pure in heart;* and hee doth also bestow on them many benefits which do make them blessed: For, to blest, signifieth both as well to give a gift as pronounce blessed.

This then must teach us, first to seek blessing of our heavenly fathers hand; seek it as Jacob did, wrestle for it with prayers and tears, Gen. 32. 26. Come to God, and confesse, that wee are accursed children of his wrath, but intreating, that for Christs sake, who was made a curse for us, that for this his Sons sake he would blest us. The blessing on Mount Sinai was given by doing; but seeing the Law is impossible, to our sinful weakness wee must seek the blessing only in believing. Would we not count that child a miscreant which would not come to the Parents, and ask their blessing? It is tolken we are bastards, and not children, if we come not to God in secret, and intreat him to blest us, through his Christ. What may they think of themselves, who have never heartily and humbly sought this way? This reprobate Esau shall condemn them; for he sought his earthly Fathers blessing importunately, and with tears, when now it was too late, which these never did toward their heavenly.

We who are his children, must rejoyce in this, that we have such a father, whose blessing we know to be on us; It is within us, as it is with little children, who have many blessings, but think little on that matter; which yet an understanding Child, more grown up, hath in great accounts. Wee must commend this, and not still be babes in understanding; our blessing is the Fountain of all happiness; *Come ye blessed of my father, inherit the Kingdom;* hee lightly to be esteemed.

A third Use, may be for Imitation. Observe Thirdly, *We have blessed in us, all things which are visible and invisible.* Observe, what kind of children have their fathers blessing; the fruitful vines who are sanctified, these are blessed of God; for Saint Paul saying, *we are blest with you,* doth not speak Rhetorically, like great men, who speak in the plural number for the singular. *We will say, this is blest work*

Vse.

Doct. 5.

Authorized.

Vse 1;

Vse. 2.

Vse 3. Doct.

done



does to us; but he hath reference to these *Ephesians*, whom he described in the first *Verses* of whom, joyued with himself; but affirmeth that they were blessed. The truth is, first we are really and actually blessed, blessedness being received into themselves, but such as are believers, and now sanctified; though others are predestinated to blessedness, yet this doth only make them blessed, so far, as that their blessedness is intended in time future, it doth not for the present work any alteration in them, tending this way. Predestinate and reprobate, before faith come, are in themselves all one: *Know you not that Drunkards, Rotters, shall not enter into Gods Kingdom, such were you, but now you are washed; these ergo*, who now are blessed, *ergo*, predestinated before their callings, were the same with them, who shall not enter into Gods kingdom.

Secondly, I say, as none are actually blessed, so none can be known and affirmed to be blessed in Gods purpose, which are not believers and Saints. The Reason is, because that which is in Gods minde, cannot be known further than the Word or work of God doth reveal it. Now Gods Word doth tell us only thus far, that such as are and shall bee called to faith, and sanctified, they are predestinated. Now then, further than we can see faith, we cannot discern any to be predestinate: but the faith of such who are already Believers is only such as we may perceive (for there is no word revealing whom God will give faith to hereafter, I say, so revealing it that their persons thereby are made evident to us) *ergo*, we can see none to bee predestinate to salvation, unless we can by trust, behold him to be in present a Believer.

Again, Our Faith and Grace, is the work beginning our Salvation; till therefore Faith is wrought, there is no work of God apparent, which doth leave us for hee hath a purpose to save: This then is a truth, that the believing, and holy person, is only such, of whom we may say, that he is blessed of God; yet this caution is to bee taken, that as we cannot say any is blessed, so we cannot say any man in particular, wanting faith and grace, shall not be blessed, or that he is not predestinated. If a man up above day should reason thus; Here is no Sun up, *ergo*, none will rise to day, his sequel were frivolous; so here, &c.

The Use of this Doctrin, is first to comfort the Lords, who believe so on Christ, that their hearts are purified, and their desire is to walk precisely as Christians; the world accounteth them, as they did before of Saint Paul, and Christ himself, as if they were off-scourings, *1 Cor. 4* base, cursed people, *Job. 7* Cursed and plagues of God, rather than blessed, *Isa. 53. 4*. But this is our comfort, God thinketh, and pronounceth otherwise of us.

We see the vain judgement of Worldlings, they giving sentence according to sense, think often wicked ones happy, *Mat. 3. 14*. To ride on a fine Palfrey, to have a cap and knee given them, to sat their hearts with laughter, and all earthly contentments; these things our Epicure-like Christians count felicity; But if thou hast not faith and grace, cleansing thy heart, and life, though thy excellency doth touch the clouds, and thou dost seem to make thy nest in the stars, yet shalt thou perish like the dung, the high-er thou hast been lifted up, so much the more deadly down-fall shalt thou take into those hellish torments, that fearful destruction, *How much for the persons blessed.*

Now for the blessings. 1. The quality; *riches of grace*. 2. The quantity; *With all spiritual blessings*. First, For Paul, mark what kinde of benefits provoke him to praise God; even those which are spiritual. Observe what benefits make agreement unto thanksgiving; *that is, those are spiritual, those bestowed on himself, or in his brethren or Sisters do make him thankful*. There are natural, civil, and spiritual benefits. Whatsoever things give a natural, or civil life, natural

and civil benefits are welcome to them, so are spiritual, with such as have received a life spiritual; the very Horse will scrape and neigh, and if hee could speak, would say, I thank you, when you bring him his provender. Let a civil man be taught skill in some faculties, give him wealth, honour, and favour with those that are great, you win his love; give a voluptuous Gentleman a Dog, or Hawk, you shall have more thanks, than for a better matter; when these things befall their friends, it rejoyceth them. Thus a spiritual man, when hee seeth on himself, or other spiritual things bestowed, it doth make him both glad and thankful, *Romans 1. 8; 1 Cor. 1. 4. Rom. 6. 17.*

The Use of which consideration, is, to let us see what kinde of creatures wee are: If wee be risen with Christ, wee will affect things spiritual; forgiveness of sin, the gift of faith, sanctification, and such like, so as to be thankful for them, joyfull of them; yea, if wee have any fellow-feeling, as members knit together in the same body, wee shall not be able to see these benefits in any, but they will move us to be thankfull.

Observe thirdly, In regard of God, what kinde of benefits hee doth give his children; as wit, such as are spiritual, every thing in nature doth communicate with that which is begotten of it, such a like nature as it self retaineth: Thus it is also, with civil men, for they leave their children Gold and Silver, House and Land, and such like other good civil benefits: Thus our heavenly Father, hee is a spirit, hee, *vs.* maketh us partakers of a divine nature, who are his children, and bletheth us with spiritual blessings.

Now a blessing is spiritual in two regards. 1. In respect of the nature, when it is a thing wrought, not by any power of nature, or means natural, but by the vertue of Gods Spirit, and means supernatural, such as is Gods Word. 2. Things are then in some sort spiritual, when though for their Essence and being, they exceed not nature, yet they are directed by a supernatural providence, to work unto an end above nature, even to bring us unto happinesse with God, such as is spiritual and supernatural. Now God doth thus give his children many blessings spiritual, for nature; and doth so guide all things, health, wealth, sickness, poverty, that they work together unto the spiritual and supernatural salvation of those who are his. If then one should object, and say, Why, the godly have the benefits of this life, natural and civil, as well as those belonging to another, *vs.* are not blessed only with spiritual blessings, *Answer.* That even these blessings are, in some sort spiritual, while by Gods providence they are elevated and guided to a higher end, than is the service of this life only. Hence wee may make a rule, whereby wee may know whether wee be Gods true Children, whether wee have the Childrens blessing. Let us enter into our selves, and look if we finde these spiritual blessings, then we may secure our selves, that wee are the Lords: These are all of them appurtenances to the matter of inheritance. Now wee know, though Parents give Legacies to many Dyes, to many persons, who are no kin to them, yet they convey the matter of inheritance only to children; So doth our God give many blessings to men devoid of grace, to cast away; but these spiritual blessings of faith, hope, repentance, &c. which serve to enter us into the inheritance of that everlasting Kingdome, hee bestoweth these on none but children. Let not men deceive themselves, because they have these outward things, *vs.* yet not the blessing, which the dew of Heaven, and the sunne of the Earth might yeeld him: *vs.* gave gifts to the children of his Covenant, though not *vs.* blessing. Then canst not know thy self blessed of God, by outward things, unless thou findest them to provoke thee to love and fear, and be thankful to the Lord, and to set forward thy spiritual salvation.

Secondly,



Use 2.

1 Cor. 2.

Rev. 1. 17.

1 John 3. 1.

Secondly, Wee see here that the happinets, that the riches of the spiritual man are not known, nor discerned with outward senses, and carnal reason; for spiritual things cannot bee discerned, but spiritually; the godly man hath a white stone, in which is written a name, that none can read, but himself; hee is absolved from sin, and accepted to bee a Son of God, through Christ, and heir of Heaven: And yet because hee is thus made a Son of God, through Christ, the world doth not know him; even as wee know not the Sons of Princes (were they amongst us) who dwell in Nations far from us. But this must not dismay us: Some men that carry a low sail, being of great wealth, living at an under rate, in regard of that their state might bear; when some of greatest show, but mean wealth, scorn them as poor; they smile at the matter, knowing themselves in matter of estate, not inferiour to the other, and they please themselves thus, that they are unknown: While wee have hidden treasures the world knoweth not of, wee are not to bee dejected.

Ded. 8.

*In heavenly places.*] Observe, Where all our blessings are given us, in heaven; there they are first framed, thence they come which wee have, there being the consummation of them reserved; our hope, nor the habit whereby wee hope, for after all things present, this shall have no place, 1 Cor. 13. but the things wee hope for are in heaven, our incorruptible inheritance, is Heaven, reserved for us, where Christ our head was; there Saint Paul, there all things may well bee said to bee, which are given us in him. Now when the Apostle did write, Christ the common treasury of all his Churches good, was in Heaven. Earthly Parents give and leave their children blessings, there where themselves have their abode, they give not commonly inheritances to them in Countries, they never did dwell in: Our heavenly Father dwelling in the Heavens, and there hee giveth us our blessing. Again, wee see that it is the place, where every thing resteth, that I say, in which it is first bred, from which it first cometh: fish breed in water, there they abide, they cannot live being out of it, so the creatures in the earth: and thus these spiritual benefits, the place of them is Heaven, there is kept the substance of them, thence they come, thence they shall have their consummation: In this regard, earthly things, are called things below, heavenly, things above, where Christ sitteth, this is our advantage. What man in a strange Country, as a Sojourner a while, would not wish, were hee to receive great summes, that they were paid in his own Country, for his use, rather than rendered to him there, where hee was a stranger? So it is with us, under sail toward our Country, where our Father dwelleth, it is our commodity that our treasures are there reserved.

Use 1.

*The Use is,* first to let us see our security, in regard of these benefits: Such as have earthly treasures, they love when it is kept in safety, so it is that the treasure laid up in Heaven, is safe there, neither Rust cankereth, nor yet the Thief breaketh in.

Use 2.

This should stir up our hearts Heaven-ward, for where our chief treasure is, should not our hearts bee there with it? Were Land fallen us by the death of any, in the remotest shire of England, wee would not think much of going to see, and take possession of it: Thus it should bee here; wee should strive while on earth, to get a large entrance into this heavenly Kingdome, while wee are here on earth.

Use 3.

This considered is a great ground of patience: Wee see men on the way, will excuse themselves with sorry lodgings, and pass by little discomforts; for they know that once at home they shall take their ease, and want no contentment: Here wee have many wants spiritual, wee are encountered with many difficulties, but at our home, in the heavens, wee have all kinde of blessings reserved for us; See Heb. 10. They endured with joy this spoiling

ling of their goods, knowing that in Heaven they had a more induring substance.

Again, that hee saith, [*All spiritual blessings.*] Wee may note, how liberally God dealeth with his Children: To give us any blessings, were mercy, for wee have justly forfeited them all; To give us spiritual blessings is more, but thus to give us all kinde of spiritual blessings; yea, as you heard in the last Doctrine, to make every blessing after a sort spiritual, this is his exceeding bountifullnesse: Hee hath given us all things that pertain to life eternal, in the world to come, and to *live goddily in this present world*, 1 *Per.* 2. 1. Wee see great men on earth, do not only give their Heirs earthly blessings, but all kinde of earthly blessings, dignity, offices, they take them wives, bestow on them house, land, money, every thing abundantly; thus doth our heavenly Father in things spiritual. To understand it more fully; know these spirituall benefits are eternal. I mean, given us for eternity, or, in time performed to us, The first are our Election, Predestination, of which hereafter.

Doct. 9.

*Dona spiritualia: Essentialia, accidentalia. Essent. in quorum perfectione sanctitatis perfectio consistit: Accidentia quae possunt abesse sanctificatione nostra sibi constante, illuminationes pleniores futuritatis, &c.*

Now these given us in time are double, such as wee have for the present, such as are kept to bee revealed hereafter, 1 *Per.* 1. 3. These which we have for the present, are Positive, such as do conferre some good thing upon us, or Privative, such as keep evil from us. Gods positive spiritual benefits are inward or outward: Inward, all illuminations, inspirations, gifts of the spirit, all moving and confirming of grace once received: Outward blessings, Word, Sacraments, occasions outwardly moving us to good, all the gifts of grace in others, by which wee are edified, they are our spiritual blessings whom they profit, not theirs only in whom they are received: In a word, every thing which is made to further our salvation, is made in this regard a spiritual outward blessing to us.

Now the Privative blessings, in not letting temptations come, nor come in such strength, in putting them by, in defeating the effect which otherwise they would have, they are above all can bee spoken, or comprehended.

The blessings to bee revealed in the last time, which respect both the soul and body, for that shall bee made spiritual, they are such as never eye saw, nor ear heard: And though wee have them not in possession, yet they are ours; wee are blessed with them, though wee are not yet possessed of them; as an Heir hath right to his lands, during his Wardship. Let these then suffice to give you some taste of this bountifullnesse of God toward us.

The Use is to stirre us up to seek to bee partakers of this our Fathers blessing: Happy are wee whom hee hath thus blessed, if wee bee stirred up to cry to him, that wee may bee partakers of it; and cursed are wee, who hear such bountifullnesse of his toward us, if wee despise it, not looking after, nor caring for it. Many prophane *Esaus* prefer their pottage before this blessing. If men bee capable of great hopes, from their earthly Parents, should chuse a wandering life, not setting by all their Fathers could leave them, would not every one cry out of them as forlorne miscreants? Thus it is with us, wee are capable of all kindes of spiritual blessings from our heavenly Father, things so great as never entered into the heart of any fully: if wee live like Prodigals, stray from his house, not setting by these things, how woful is our case?

Use 1.

Secondly, wee see the great happinesse of the godly man; What if hee had not a Crosse to blesse him with? yet he hath in reversion great things; he hath all abundance in hope, though not in hand: A great Heir is even accounted wealthy, though during his non-age and Wardship, he is often held to strait allowance; so here, &c.

Use 2.

Lastly, We see their error, who seek blessings out of Christ, who is made every thing, in whom all is *Amen*; such who seek justification, perseverance,

Use 3.

E

pardon



pardon of sins after baptism in themselves, their own satisfactions in the Churches treasury.

Deff. 10

2 Pet. 1. 3

1 Cor. 1. 31

*In Christ*, ] Observe lastly, in, and through whom we come to be blessed, *even in and through Christ our Lord*; we are blessed through the acknowledging of Christ, with all things that belong to life eternal and godliness. Christ is made of God, our sanctifier, justifier, rather, redeemer. In Christ was the fulness of grace, that wee might receive from him, The Sun of righteousness, and head of us. Wee have life begun in us, I mean the life of grace: Where was it before our callings? Where was the life of us before wee were born? was it not in our Parents? Thus this life wee have, before it come to be conveyed to us, was in Christ the second *Adam*, and common parent of us all. Wee look for life in the heavens: where is it, where is the life of a tree in winter? Is it not in the root; at the spring it will be manifested by leaves, blossomes, fruits: so, *Our life was hid in Christ* our root, as it were; When he the Sun of life and righteousness shall approach to us in judgement, then shall we have that life, now hidden, manifested in us.

Colos. 3. 3.

2/2

The Use of this is, first to let us see to whom we are to give praise of all we have received, even to Christ the head of us: We have received our spiritual being from him.

Again, Wee must labour to get more near communion with Christ, seeing he is the fountain, whither should wee have recourse but to him? the more we could approach to the Sun, the more should we be enlightened with the light of it. Want of Union and Communion with this fountain, maketh the Grace in temporizers come to nothing, as waters do which have no running spring to feed them.

VERS. 4.

*Who has blessed us*: ] Now hee doth prosecute the Doctrine of Gods benefits which were summarily propounded, and proved that he spake by particular enumeration; first, of benefits before all times, which we have in Christ, that wee have them through him; Secondly, of those benefits which we have in Christ, that wee have them also for his sake, and through him, as hee speaketh in the 7. verse, changing his phrase, *in whom we have redemption, through his blood*. The former are two. 1 Election in this verse. 2 Predestination in the 5. and 6. verses. In this verse we are to mark these things. 1 The spiritual blessing, as hee hath styled. 2 The persons here said to be elected, (*us*) 3 The person in whom (*in him*). 4 The time. 5 The end.

First, To open the meaning of them, and then to come to the instruction to be deduced. First, for Election, it is got sometime for that election which is made in temporary execution of Gods purpose, whether it be a separating of men to the state of grace, which maketh them as the chosen first fruits of the creature; that it is taken, *John 15. 19. The World hated me because I have chosen you out of the World*, and thus 1 *Pea. 2. ver. 2. to the elect of the dispersion*, seemeth to be understood: or a separating of them to any office or dignity, as *Saul*, yea *Isaiah* might in this sense be said (*chosen*). But here he speaketh of that choice which God made with himself from all eternity, as is manifest.

Secondly, by the persons (*us*) he meaneth himself with those *Ephesians* which he had called Saints and Believers, *ver. 1.*

*In him*] Is diversly confirmed; first, in him, that is in God the Son, not considered as God-man, Head and Mediator of the Church, but as second Person, God with the father. Thus all things are said to be created, in, or by Christ; not that hee is considered as Man-God in this work, but because Christ God-man, as the Sonne of God, God with the Father and Spirit, as that person by whom all things are created. But *ver. 3.* it is plain, he doth consider Christ as we are blessed in him, in regard of

of both natures, even as he hath God for his God by covenant; in him who hath God for his God and Father, we are blessed.

Some make this (*in Christ*) not to be referred to that action of election; but to the end, in this sense; *He hath chosen us in Christ that we should be holy*; that is, he hath chosen us that we should be holy in Christ, but besides the harshness, it is impertinent, though a truth; for, his scope is to prove, not that in Christ we are made holy; but that we have this blessing of election in Christ.

Some take (*in Christ*) as if it belonged to the persons elected, in this sense, as he hath chosen us now by faith in Christ, to that sure sight of his which beholdeth all things as present, which are to come; but this is beside the scope of this scripture; which intendeth not to lay down our union with Christ by faith, but Gods electing Christ; *Ergo, in him*, must needs belong to the action of electing, not that object about which it is exercised, *in him*. Therefore noteth, Christ, God-man, as the head and first elect, after whom, and in whom all of us his body (for order of nature) are elected; so that this phrase noteth the order in which we come to be elected, not the cause of election.

For the time, there are three phrases which seem to note the same thing:

1. *From the beginning*; 2. *Before worlds*; 3. *Before the foundations of the world*. These all may note that eternal love of God toward us; these understand nothing but eternity; but because within eternity God doth foresee the things which are done in time, and therefore though he chose from eternity, nothing hindereth (as some think) but that hee might foresee something which upon to choole; therefore this phrase may be extended not onely to respect the actual Creation, but the Decree it self of the worlds being: to this sense, that he chose his in order of nature, before by his Decree he laid the foundation of the World.

The end is all one with salvation elsewhere named; for, love made perfect is the formal blessedness we look for in heaven; it is nothing else but the supernatural being and life of a Christian, which is begun in grace, perfected in glory. The sum of these words more simply is this.

*Blessed be he who hath blessed us in Christ, with every spiritual blessing*.

As for Example; *First*, *He hath with himself set his liking on us*; *chose us before others*, us, I say, who now believe on Christ, and are sanctified by his spirit; this his election, beginning first in Christ our head, and so descending down ward on us his members, in him, and this his grace was eternal before there was any world; yea, for order of nature before his decree did lay the foundation of the World, that is, which he hath elected being as late then as creation, that glorious life of love, which began here, shall not day be made spailless and perfect before him.

Now to come to the Doctrine hence to be deduced.

*First*, *We see what is a blessing worthy all thankfulness*, even this of our election. *I praise God always who hath elected you from the beginning*; This is the root, out of which all these blessings grow, which in time we partake; even as the body and bough, and branches of the tree issue from the stock, and are born up by the same. *Ergo*, this is in nature, and in Saint Pauls reckoning, before predestination it self. For as first I agree with this word, I will help a sick man to recover his health, before I determine to send for my Physician; so here, God doth first by election choole to the end, and agreed on that in order of nature, before he predestinate means, by which he will most certainly bring to this end. For the better understanding of this benefit, two things shall be briefly opened. 1. *What it is*. 2. *Why God the Father is here laid onely to elect*. For the first, the common matter which doth consist to the being of this benefit, is love; a love which God hath so in to bring us to that life, which is above nature; therefore sometime Gods choosing, is

expressed

1 Thes. 1.13  
1 Tim. 1

Doct. 1

Doct. 2



**Actio collati-  
va vi in infirma  
formalitate  
rejectionem  
connotat.**

**Rom.8.19**  
**Expanded.**

21. 12. 1917

Up 1.

D. 1.

**D.F.**

expressed by loving, *I have loved Jacob, and hated Esau*, that is, not yielded *Esau* that measure of love, which the Hebrews called hating. But there is a further thing in election, which doth difference it from love, and that is a respect which is in this love, whereby it is carried to some, before other some; it loveth some, that it rejecteth other some from having part in it, *Deut. 7. 8. I have loved thee, and chosen thee*. Should God have loved every reasonable creature to life, there had been love to all, but election of none; hee who taketh all, maketh no choise of any; therefore God maketh it a different thing: *I have loved thee, and chosen thee*: Some make this all one with that fore-knowledge mentioned, *Rom. 8. 29.* and it cannot bee denied, but knowledge is often put for love and approbation: and that God knoweth his Church and chosen, far otherwise than other things; even as a man knoweth all his goods and substance, but his wife and children after a special manner: Nevertheless, it may well note that knowledge which is in order to this action of Gods choosing, whether going before it, or coming after it. If wee have chosen any to any things, wee know whom wee have chosen, and if wee are about to chuse any, wee know whom wee are about to chuse: So God doth not onely know whom hee hath chosen, which knowledge (to our manner of conceiving) doth follow the act of his will, now being put forth, but hee doth know whom hee is in chusing, or about to chuse, and this doth go before to our understanding. And this I think the meaning of fore-knowledge in that place: Such whom hee did fore-know to be the persons whom hee would choise, such hee did predestinate: and thus that place, *1. Pet. 1. vers. 2.* may bee more fully resolved; where hee saith, *the faithful of the dispersion were chosen, according to fore-knowledge.*

How God the Father is said to choose, not that the Son, and Spirit could not will any thing, which the will of the other two should not also will) because the Son is inclined to the person of one elected, the Spirit is the witness, testifying this grace to our hearts! As the Father is often alone named in intercession, not that the other persons are not to be prayed unto, but because the Son is considered as the Mediator, and the Spirit as the Schoolmaster, teaching us when to pray as we ought, therefore the Father only is expressed. *Wherefore this benefit, being manner of thanksgiving, let us labour to acknowledge the goodness of God this way.* Wee will thank men, even for the good meanings and purposes wee perceive them to have toward us, though they have done nothing by us. When *David* leaped, rejoycing in spirit before the Ark, what was before him? That God who had chosen him had rejected the house of *Saul*, from ruling over his people. How should wee rejoyce in spirit, to think that God hath elected us to an eternal kingdom, from which many, no way our inferiours are rejected? If any shew us common countenance, wee doubt so much respect it; but if they admit us into such peculiar favour as they will not communicate with any who are not their best beloved, that wee do highly esteem it. To be taken unto their riches of grace, this is restrained favour, in which the greatest part of man-kind have no part, how should it affect us?

1. The found Doctrine. Who they are, of whom we may say, that they are faithful and believers. As we may know faith, and faithfulness, and true endeavour of holiness: we may in judgement give the name of Elect, to the members of the visible Churches, to whom they write: if we know by experimental certainty, or by faith, that any have the faith and holiness, we do in the same manner, certainly know that they are elect. Thus we may by faith, know that in every

true visible Church, there are some elect of God; because the Word teacheth, that where God giveth his Word, there are some Saines, whom hee will gather and edify; some ground good where hee sendeth his seeds men. Thus wee may know certainly our selves elect, because wee may by certain experience know our selves to have faith. If I see one put into the Office of the court of Wards, or into the Treasurers Place, or so; I know that such a man was the man, whom the King had chosen with himself to have the place: So when God now hath by faith and sanctification, taken one out of this world; wee may know that hee was chosen forth of the world, unto life: things may bee laid to bee, when now their being is made manifest; While a babe is in the womb, wee know not what is there conceived, but when we see a manchild born, then we know that such an one was conceived: So when the babe is born, when the being of faith and holiness are apparent; wee may say that such a person, before all worlds, was conceived in the womb of Gods secret election. Wee may know a will secret three ways.

1. If a man will himself tell us. 2. If hee will write to us. 3. If hee do this or that, wee know then by event, hee had a will to such matters, which now we see him execute: So here God may speak by extraordinary revelation, which hath been the priviledge of some few. 2. God may make his will known by the ordinary enlightning of his spirit, which is that unto the mind, as a word unto the ear: wee have received the spirit to teach us to know these deeps of Gods gracious purpose towards us. 1 Cor. 2. 12. by the letter of his word, that golden chain, Rom. 8. 29. If I bee sanctified with the divine nature, in which glory is begun, I am justified; if justified, I have been called according to purpose; if called, I was predestinate; if predestinate to means, I was foreknown, as one whom God would choose to the end, even to glory.

3. When I see myself set apart by God, from the world; the event doth tell mee, God chose mee from amongst others: When I love God, come out of the World, choosing him as my portion; then I may know hee hath loved mee first, and chosen mee, even as I know a seal hath been set there, where I behold the print of it. One may object, that God onely knoweth who are his. *Answer.* God onely knoweth by himself who they are whom hee approveth for his own, but with this, may stand the knowledge of such to whom God revealeth it, as none but the Son knoweth the father, and such to whom the Son revealeth it. 2. God onely knoweth his collectively taken, that is, the whole universality of his chosen; no mee man nor creature, doth in this sense know who are Gods. *Object.* could wee know that wee have true faith and holiness, wee might know our Election; but wee cannot; for many who have them not, think they have them; many who have them in some sort, fall from them; many who have them, so as they shall not fall, yet may misse in judging of their estates, as Peter, *if all should fall away from me.* To this I answer, first, though a man dream he eat, or be in this or that condition, and be deceived; yet a man who is this or that waking, doth know it, and is not deluded: So here, though the dreaming man, who is asleep in sin, may mock himselfe the man who is awake and walketh with God, is not mistaken. To the second, I answer, Many who have temporary graces, fall from them, but this knoweth not, such man who hath that grace which maketh the heart honest, may know that his grace shall abide; and is such as shall bee accompanied with perseverance. Because some think counterfeits money good silver, it followeth not, but that we may know that which is good, from that which is otherwise. Finally, though a true sanctified man may be deceived in judging of his measure of love or strength, it followeth not, that therefore hee cannot judge at all truly of his estate. I may be deceived in judging how wise I am, how strong



strong, but not in judging that I live, have sense, move; so it was with *Peter*.  
But this is by the way.

Vers.

The use of this Doctrine is to let us see, that we may come to know our Election. If we finde that our hearts have that faith on Christ, by which they are purified, he who may know he hath that faith, which is the faith of the elect, he may know he is elected also; *wherefore let us strive to make our election sure.* We will dive into the affections of men, we cannot be at rest, till we know how they are minded towards us. What becometh a child more than, to labour, that he may know his Fathers goodnesse to him. We should seek to God to witness to us by his Spirit this grace, to make us understand it, through the Word; we should try our faith and sanctification, this is the counterpane written out by the original copy, that will of God within himself, choosing us to holiness. The want of this pains maketh some that they come to call in question Gods love, election, yea, whether ever they had grace, yea or no. Should any corporation chuse us to any place of dignity and profit, we would quickly learn it, and if we had but an asking, we would not rest till we had found the whole matter. I would faithful souls were as wise in this manner.

Vers.

They are hence rebuked, who think that those that are elect, cannot be known, that it is presumption to go so far: But shall we give thanks, as *Paul* doth, for that we do not know? besides are we bid to beleve the Gospel, a part where this is? we must not be proudly arrogant, to think we can search these things to the full, for to see things unvisible, and search things unsearchable, are alike impossible. We must not therefore be arrogant above that is written, nor yet unthankfully negligent, so far as to neglect that which is written for our instruction.

Doct. 3.

*In him.* Observe, in what order we are chosen: *This grace of election be- ginneth first with Christ our head, and descendeth to us in him;* it noteth the order, in which we are elected, not the cause of election; we must not think that we are first elected, and that Christ then by occasion of our fall is elected; no, he is the first begotten amongst all his Brethren, having the preemi- nence; He was sealed, and set apart to be the Prince of our salvation, to the glory of grace, before (for nature) that we were elected; He was fore-known before the foundation of the World, *1 Pet. 1. 20.*

The wise providence of God doth dispose every thing, so much more prin- cipally and timely, by how much it is more excellent: Hence it is, that it doth not think of electing and predestinating us, who are as a body, and come by occasion to think on him, who is the head afterward. We are predestinated to be made like unto him. Now that Master-picture, and first pattern is before that which is drawn by it, and done after: Christ was the chief pattern of the election of Grace; And look as it were an unnatu- ral thing for the feet to come forth of the womb, before the head; so for us to come forth of this womb before our head, to mee seemeth very preposi- tious; yet I say, though he is first chosen to that glory which became him as a head, he is not the cause why we are chosen. Even so the first Adam is not the cause why God did love mee, so that I should be a man, and have this natu- ral life, and being, though in and through him I come to have this being: So Christ is not the cause why God would have mee, rather than others have this being and life above nature, though I attain to, and receive this being in him, for his sake, and through him. The love of God as immediately cometh from himself to mee, as to Christ, this love whereby he would have mee to receive supernatural life and blessedness with himself. But here two weighty Objections are to be answered; for hence two erroneous conclusions are inferred, in this wise: The first proved, that we, as elected, are now considered as fallen into sin.

Thos

*Those who are chosen in him, whose promise and exhibition cometh in after sin, they are considered as now in sin before they are chosen: But we are chosen in him, &c.*

Obiect. 1.

Resp.

The first part is not true, as which presupposeth that things are in Gods intention, in the same order in which we see them in execution: Things in their material existing, have one order, in their intending another. I want a house to dwell in, I must hire, or build one, I cannot get any let to mee, say I; well then, I intend to build mee a dwelling house, I cannot without workmen; I intend in the third place, to hire Carpenters and Masons, but because my workmen can do nothing without matter, hence I decree to prepare stone and wood: Now in executing, I first set stone and wood the matter, then I hire workmen, then I raise the frame, then I enter and dwell in it. In order of material existing, Christ is revealed, promised, exhibited after sin, but hee was intended before sin. The Apostle reckoned the order in which things exist, 1 Cor. 3. 22, 23. the world, you the Elect, Christ, God: But he giveth us to understand the order of intention: first God intendeth his own glory, then Christ, then the Church, then the world: He who is elected, and fore-known to be a Lamb taking away sin, a Mediator redeeming from sin and death, he is elected himself after sin fore-seen, and by consequent all in him; but Christ is so fore-known and elected, Ergo.

I should deny the first part of his reason; for I see not why God should not chuse and predestinate him who should save his chosen from sin, be fore hee decreed or ordered that they should fall into sin: It is no ill providence to prepare my salve before I will let my child cut himself.

But some may say; If God do first appoint Christ to redeem from sin, then hee must procure the being of sin, and so be the author of sin: Beside that, this were nothing but to break ones head, that I may after heal it. To this I say, that it is good that sin should be, as (*Augustine* saith) and that which is good, so far as it is good, God may effectually procure it. Hee is said to be the Author of those things which hee commandeth, and worketh, moving the heart by habites, which himself infuseth, &c., cannot be said to be the author of sin. If a man make a gift to prove the excellency of some healing balm: I see not why God may not prepare and give way to the sinful fall of his creature, especially seeing hee knoweth how to mend better than his first making.

Preicipiendo & movendo, non quiescendo consentiendo.

To the second part of the reason might be answered; that Christ was not primarily and immediately chosen and predestinated a Lamb, a Mediator of redemption, but a Head and Prince of salvation, who should save all, to the glory of grace. Now being chosen to this end, he is by force of this, he is chosen upon sin falling forth, to be a Sacrifice, a Lamb taking away sin; for he who is chosen to the end, is chosen to the means.

The second thing hence inferred, is that fore-sight of Faith, and perseverance in it, as a necessary condition, before we can be elected.

*Such who are chosen in Christ, such are now fore-sure Believers when they are chosen, for none are in Christ, but such as believe: But we are chosen in him, &c.*

The first part of this reason is denied, with the proof of it. There is a double being in any thing, the one in verue, the other in actual existing: In the root of Corn there is blade, ear in verue, but in Harvest time the ear and blade are as it were actually, having their existence in, and with the root: So we are two ways in Christ, First, in verue, inasmuch as by force of Gods Election, we shall in time have life and being from him. Secondly, When now by Faith we come actually to exist in and with him, who is the root of us. Now the first being in Christ requireth not faith, but the second: the first being here to be understood.

Virtuali continentia. Actuali in existentia.

To the second part we deny, that this or any Text saith, *We are chosen, being*



being now by Faith in Christ; for this sense maketh (in Christ) to belong to the object of relation, whereas the scope of this place doth necessarily make it belong to the act of electing in this manner; as for example, *Hee hath chosen us in him*, viz. *Jesus Christ*, my self with you. Thus we might here take occasion to discusse these two great questions.

1. Whether man as now fallen, be the subject of election.
2. Whether Election is of such, who are in Gods foresight faithful.

But I will handle the first in the next Doctrin; the latter in the last conclusion or Doctrin of this verse. From this then, that wee are beloved in Christ, as our head, we may gather our happinesse. O how firm is that conjunction, which is begun in such a head, who is God with God, blessed for ever! If Kings bear good will to some family, if his love begin in some chief one, who is with him at Court, as his special favourite, it is so much the firmer to all the rest of them. Thus here, how firm and sure is his love to us, whom he hath loved to life in Christ our Head, and eldest Brother, who is his natural Son, from whom it is impossible that his love should ever start; and when it is sure to the head, can the body be forsaken?

Diff.

*Before the foundation of the world.* Observe, *what ancient love the Lord hath borne us in Christ*: it is not of yesterday, but before all worlds, that his love rested on us; electing us to salvation, such as should stand with the praise of his glory, 2 Tim. 1. 9. *There is mention of Grace given us before all worlds*, John 17. 24. *Make it manifest that thou lovedst them, as thou lovedst mee before the foundation of the world, I have loved thee with an everlasting love*, saith the Prophet. Earthly men will purchase to themselves and heirs, when it is but a possibility whether they shall have heir of their body, yea or no. Again, they will shew their care of posterity, while yet they are unborn, by making sure incalles: But our Father of all the Father-hood in Heaven and Earth, doth, when wee were but possible creatures before him, love us to this end of supernatural blessednesse: for, by this phrase I take not only eternity, but the degree of order. In eternity, is noted, that for order, before the being of the world was willed by him, hee did shew us this grace of chusing us to life. Here therefore is fit place to consider of that question; *Whether God foresaith man as fallen, before hee elset him*. The question I should answer Negatively, but in determining of it, we will consider; 1. The Arguments which affirm it. 2. The Reasons which deny. 3. We will shew what we take to be the truth in this matter, answering the Arguments which are here propounded to the contrary.

1. First, Then the execution is urged, to prove our Election after sin. Those whom God (now fallen into sin) justifieth, saveth, and condemneth, those now being in sin, hee chose to save, and decreed to condemn. But God saveth and condemneth men now fallen into sin, *Ergo*.
2. Those who are chosen out of mercy, and reprobated out of Justice, they are now foreseen in misery by sin. But our Election is out of mercy, and Reprobation is out of Justice, *Ergo*.
3. Those which are not, or have not any way being, they cannot be elected or rejected. But before Decree of Creation, men are not. *Ergo*. The first part is plain, that which hath no being, can have no affections, that cannot be thus, or that, which is not at all.
4. That which maketh God first decree mans rejection, to the glory of his Justice, before his being or corruption is considered, that is absurd. But this Doctrin of chusing and reprobating before mans fall, doth so, *Ergo*.

5. That

5 That which maketh God to create mankind out of necessity, not out of liberty, that is absurd: but chusing some, and reprobating others to ends fore-named, maketh him create out of necessity.

6 Hee who cannot do worse than annihilate his creature, cannot reject it to the glory of Justice. God cannot do worse, for hee gives it but being, *Ergo*, can do no worse, than take away that hee giveth it, *Ergo*.

7 Such who are chosen to salvation through faith and sanctification, such are in sin; but wee are chosen, *Ergo*.

8 Such who were all alike loved in Creation, amongst such was no election nor rejection: But wee are all alike loved; received like favours, had all life alike offered us.

9 That which maketh the fall of man necessary, so as man was not free to fall, is not to be granted: Gods decree to have mercy glorified in some, and justice in other some, doth impose necessity of falling, *Ergo*.

These bee the chief Reasons which I have observed for chel vouching our election to bee both after the decree of creating us, and permitting us to fall into sin: Now then let us set in equal parallel the Arguments which shew, that Gods electing of us cannot bee after the consideration of our creation and fall.

*Argument 1.* That which is a mean by which God bringeth some to salvation, into the Glory of Grace; and others to glorify his justice in deserved punishments, that is after these ends decreed, But the permission of the fall is used by God as a mean, &c.

The first part is plain: for the ends must bee in nature, before the means to the end: The second part may bee thus cleared: Wee see some by occasion of the fall saved, to the glory of mercy, which without the fall they could not have been: Had Adam stood, it is manifest that justice should immediately and properly had the glory in our salvations; for we should have lived according to Covenant, *Do these things, and live in them*.

Again, that sin, in whose punishment justice doth glory her self, the permitting it could not but bee a mean; but the punishment of Adams sin lieth unremoved on all unpenitent and unbelieving persons; for wee are by nature the children of wrath, and Gods wrath abideth on him who believeth not; abideth, I say, intimating that the wrath is not first inflicted upon unbelief, but further continued; whereas could wee by faith come to God, hee would bee reconciled: That which some object, that the sin of Adam, not as it was contracted by him, condemneth any, but as it is continued by our unbelief, this is nothing to the matter: For first, it is false that many remain not in the death of sin and trespass, in which by nature they are conceived: Now these who have the punishment of the sin never removed from them, must needs bee under that sin since contracted by him. And though the latter part of that exception is true in this sense, that by reason of unbelief that sin hurteeth them, which otherwise would not; yet in this sense it is not true, *viz.* Unbelievers are only condemned for that sin of unbelief, not for that sin they sinned in Adam also, and other actual transgressions. But whether as first contracted, or after continued, it condemneth; This is sure, that unless it may bee verified that the sin doth not by any means stand on any mans score, so as to bee condemned for it, that it must needs bee yielded a mean whereby justice is glorified in the just revenge of some.

*Argument 2.* Either God had regard in making his Creature, or this kind, which hee compasseth, or some other which hee hath not attained.



Now word  
teacheth that  
God had any  
other event; for  
do this end true,  
doth not prove  
that God pro-  
pounded to ac-  
tain this as his  
end, that wee  
might all live,  
no more than  
in what day thou  
enough, thou shalt  
die the dead,  
doth argue that  
God had this  
end, viz. that  
all man kinde  
breaking his  
Law, should  
die eternally.

But he could not be without his end in making him, nor have any other end, which he hath not attained. The first proposition is undoubted: the second is as clear: for to have no end in working agreeth not to God, a wise and understanding agent; to have an end, and not attain it, standeth not with his blessedness; for to have a primary principal end, which one affecteth, is more blessed than not to have it. Again, hee whose providence is so perfect, that no inference can default beside his intention and permission, his end cannot bee disappointed: Now it is plain, that no instrument can default further than hee intended; it shall, and chalet to permit it; for if any defect befall an instrument which the Artificer chalet not, his work is troubled, and it argueth ignorance or impotency in him that so worketh.

**Argument 3.** *Either God did by his antecedent providence propound this end, or hee cometh to it by occasion of some event.*

But hee doth not come to this end of saving in Christ by occasion. First, This after-providence is imperfect, not becoming God, when one; after a thing is fallen out, maketh the best of it, and is rather post-vindicta than providentia.

Secondly, This maketh God use a more imperfect providence about his most excellent works, and come to that, besides his primary intention, which is far more glorious than the first end could have been intended.

Thirdly, This maketh God like men, to do as hee may, when hee is hindered from that hee would.

#### Argument 4.

*That which doth take away the unspeakable mystery of Election and Reprobation, is not to be admitted. But hee chuse, reject, after the fall, doth rescure this mystery.*

For though God deal diversely with men now in equal condemnation, yet the justice of this fact is manifest; for God may punish with death, or make that treason, treasurie, which is committed against him; Who will challenge this fact of injustice?

#### Argument 5.

*That which maketh God will some of his creatures conditionally, that is not to be granted.*

But to make God chuse after the fall, maketh him to have willed ineffectually.

Gods will were not omnipotent, should it not effect whatever it willeth; Gods will, is post, neither can hee have a conditional will: I will give my Creature life, if hee keep this commandment. For, either hee must suppose that his Creature must do something which hee will not make him, and then hee were not omnipotent; or think that hee will make him do that thing, and on doing it, give him life, and this in effect a will yet will this on a condition which hee doth see impossible; and this were frivolous.

**Argument 6.** *That which maketh God look out of himself, for determining his will, is not to be granted.*

But hee chuse, reject, after the fall, rescureth this determination of his will in

to The first part is manifest; For it maketh him not having all-sufficiency in himself, and as it were imperfection in his understanding, to go forth of himself, seeking knowledge from things without him, as wee do; so is it for his will to look at things without himself, that thereupon hee may determine his will.

Argument 7.

That Election and Reprobation, which are shadowed in the persons of Jacob and Esau, that is the true Election and Reprobation.

But Election and Reprobation of persons, yet not actual existing, but in some kind possible, of persons, without merit or demerit, are shadowed forth, Ergo.

Argument 8.

That Election and Reprobation, which make God a Potter framing his Clay, from his mere pleasure, to contrary ends, of honour and shame, that Election and Reprobation are of man before his fall.

1. These latter Reasons do more sway with mee, and seem to mee far more unanswerable. For I cannot see, how God can bee thought to have had other ends without many absurdities, as for example; 1. Without holding hee may suffer defeatance in the intentions hee purposeth, and by his providence indavoureth.

2. That God is mutable, going from one intention to another, and that his will is not effectually in every thing it willeth; that his will doth on fore-sight of something, in the Creature, determine it self to that, to which of it self it is not determined.

Secondly, I hold that the surest way tracing truly the order of things in Gods intention, is to mark well the existing of them in execution. Now wee see first the world was made. Secondly, Man, and so Gods chosen were brought forth in their natural being, holy, blessed, capable of life, if their wilful defection hindred not. Thirdly, They were permitted to fall into sin and misery. Fourthly, They are by Christ delivered from this misery, being called, justified, glorified. Fifthly, Christ glorious, as a Mediator and Saviour of Gods chosen, to the glory of grace or mercy. Sixthly, God his mercy glorious, who chose and predestinated Christ, that he should bee made every thing to us. In intention, then this order is to bee kept. 1. Himself, or his glory, in the manifestation of his mercy. 2. The glorifying his Christ with supernatural glory. 3. The bringing us to supernatural being, and glory with himself, through Christ. Now because hee may bring us to supernatural glory, to the praise of his grace and mercy, either by keeping us from misery, or permitting us to fall into sin and misery, and restoring us out of it to more blessed estate than ever, it is plain, that hee purposed to work by his permission, that wee should wilfully through our own default, run our selves into sin and misery. Now because such whom hee will bring to supernatural life and being, must first have natural life and being, and for that, man must first bee natural, then spiritual, and because that which hee purposeth to permit to fall into sin and misery, must bee holy and happy, Ergo, hee purposeth to make man, to make him holy, not knowing any misery. Lastly, because hee that will have man thus made, must have some fit place, fully furnished, in which such a creature might bee placed, ergo, hee decreeth to make this world which wee behold. Wherefore approving the latter Argument, I will come to answer the former, and so pass from this question.

1 Cor. 15. 18.

To the first Objection.

Such as men are when God executeth salvation, such hee elected or decreed to save.

If this proposition bee understood in this sense: Such men are fore-seen, when now God chuseth them to salvation, it is false; for it maketh Gods election finde such as it doth take, fitted to salvation, and not make them such as are fit, by means predestinate. For, his reason proveth a man not only fore-seen in sin, but fore-seen as persevering in faith, before Gods decree to elect him to salvation, for in time, such only are saved, who persevere.



severe: It maketh Gods decree choosing some persons to this or that end, pre-suppose every thing which after cometh in; before the end bee attained: But in this sense, such whom God saveth in executing salvation, such be elected to salvation; in this sense I say, hee elected those, who should become such and such, by his predestination; not those who were fore-seen such before his election; in this sense it is true, and inferreth nothing against our assertion. The reason why this latter is true, being this, because God choosing any to the end, doth chuse him to the means also.

**Obje. 1.**

But they object, either he must chuse to save such as now in time he saveth, or this execution differeth from his decree; but it doth not.

**I Answer,** to the first part of the reason; The consequence is faulty, because it reasoneth fallacy from a part of the decree, as if it were the whole, in this sense: God considered not these, such and such, when hee elected them to salvation, as they are, when now they are saved, Ergo, his execution differeth from his decree: Whereas they should reason; Those whom God neither fore-saw such when elected them, nor predestinated to make such as now they are when they are saved; those are saved otherwise than God decreed; for the decree of God is as well of the means, as of the end.

**To the second I Answer;** The first part is false, and the reason of it is, that mercy and justice can do nothing where it seeth not sin and misery; for mercy may work where there is possibility of misery; either by preventing the entrance, or by decreeing to save and deliver from that misery, which by permission shall befall the creature; and though revenging justice cannot by way of execution; yet I see not, why God may not out of love, to the glory of his justice pass by some, intending to glorify himself in their just punishment; for what show of injustice is in this act of God most just, I intend to bee glorious in the just punishment of such and such; it is one thing to make a just interdiction; another thing to make an unjust execution. It is answered to the second part; that Election is out of grace, *2 The. 1. Paul saith by Onesiphorus, The Lord shew him mercy in that day.* In divine respects the same thing called by different names. And whereas it is said, that reprobation or reprobation is an act of justice; it is denied, seeing it is an act of Gods dominion; liberty, or holy self-love, whereby he loveth the glory of his justice in the manifestation of it, rather than a formal act of justice for itself; as likewise, the permitting the fall, was not an act formally from mercy or justice, but by wisdom and providence: making way, that both mercy and justice might exercise their proper works about the creature.

**The first part is not true;** look as God may call the things that are not; and love some things possible before other; so far as to give them being, not others: So he may elect or reject, even a creature, as it is but possible in his sight, and sheweth, *1 Cor. 1. 26.* **I answer,** it is as much absurdity, as to set down the end with my self, before I consider the mean which leadeth unto it; or to appoint the end why he maketh his creature, before he go about to make.

**The second part of the last argument is denied;** that which is free in the first rise, is free, though it bee now necessarily performed: God giveth a true persevering believee life, and that necessarily, for he cannot deny himself; and yet he doth it freely, in regard he passed his promise freely.

**The first part is false,** *1 Cor. 1. 26.* That hee who cannot execute worse on the creature than annihilation, cannot so dispose of it; that worse will at length befall the creature than annihilation; For Gods making the creature doth give him right; not onely to annihilate it, but to use it to the utmost, that lastingly may be to his glory. Now to pass by a creature in regard of grace no ways due to it; and to decree the glory of his justice, in the just deserved punishment

ishment of it, hath no appearance of injustice. *But I desire this, brethren*

7 The former proposition is not true; it is enough, if by Gods decree of permitting sin, they may become sinful; which is the truth; For God did by his decree of permission, shut up all in sin, that hee might have mercy upon all.

8 The assumption is denied. The effect was alike by creation, but the love born to some, in regard of life eternally was not yielded to other some: the event doth tell it aloud; for why, on the like fall and misery of all, doth he shew such riches of grace to some, above other some? Certainly because before the fall, hee had loved them to life: Hence it is, that all the grace shewed after sin, is but an Epiphony of that love which God did bear before the fall.

9 To the last: I deny that Gods decree of permitting sin, doth take away liberty in sinning. While Gods decree did not take away his judgement, but that hee did work by counsell, and think the thing such as hee might do, or not do while hee sinned with this judgement, hee sinned freely, though never so necessarily. If Gods decree to permit a sin, doth not bring on of necessity the being of that sin, then God may permit or deliver a sinner to sin: and no sin followeth. But this latter is most absurd; for God might have his action made frustrate, and when God giveth a man power up to sin, it should be in the creatures power whether Gods judgement should be executed on him, yea or no. Thus having discussed this question, we pass on to the last circumstance: The next end of our election.

The Use of this Doctrine is; first to increase this love of God to us: Wee see in humane loves, if one have of twenty, thirty, or Forty years, born us good will, this circumstance of antiquity, doth make it more respected of us. How should wee account of this love, which before all worlds, the Lord did bear us, accordingly as hee hath manifested the same in us who believe.

2 This doth give us to consider how constant the Lords love is: As wee finde it in time, so hee did intend it towards us from all eternity; Thus hee goeth on, not onely within himself, but towards us, without any alteration or shadow of change: and thus hee will do; for whom he once loveth unto life, hee doth love him ever; as Christ speaketh. We do feel changes, but look as the Skye is variable, the Sun in it self being no where changed; thus the effects of God in us vary, though himself in his affection (if I may so speak) is immutable towards us.

3 Lastly, We may hence gather the freedome of Gods love, choosing us to life; things which are not, cannot have vertue of causing this or that when we were not, ne yet had done any thing, before all worlds; wee were chosen by him, *ergo*, S. Paul, Rom. 9. saith, God chose Jacob before hee was, or had done any thing, that the election might bee according to free purpose; and S. Paul, 2. Tim. 1. saith, That wee are saved, not by works, but according to grace given us before all worlds; whereas merit of works, and grace given us before all worlds, are opposed. If any say that Paul excludeth works then present, when God electeth, it nothing hindereth but that he might from eterniry fore-see works, whereon before all worlds, hee came to elect: This is but an old Pelagian evasion; for Paul speaketh against all works which stand not with free grace in electing. Now works meritorious, fore-seen, are as opposite to grace, as works meritorious really existing. If I do any thing for reward, which I see will befall mee, it is as far from being done freely, as if it were done on reward before-hand received.

Again, hee cannot choole on works fore-seen, because hee cannot see any to come, which hee doth not first predestinate that they should be; Now then, for him to choole on fore-seen works, is to say that God first predestinateth



destineth, and causeth such whom hee will choole to have such and such works, that after hee may choole them; which is to turn the Cart before the Horse. This franck love of his can never be enough extolled: If a man of eminency choole to him for wife, some woman, who hath neither dowry, nor friends, ne yet hath beaury or breeding extraordinary, the part is marvailous in our eyes: But well may wee wonder, at this fact of God, who when wee were not, ne yet had any thing which might commend us, did freely set his liking on us, and love us to life. But of this more in the next Doctrin.

Now wee come to the last point, to bee observed in this verse; to what God hath chosen us: *That we should bee holy, and spotless before him in love.* This end is all one with that otherwhere named, viz. *Salvation, who hath chosen us from the beginning, to salvation, through faith and sanctification*; that is, to bee entred by belief, and the first beginning of it, the sanctification of the spirit. And here three things are to bee marked. 1 The state of perfection which agreeth to the life whereto wee are chosen, that wee may be holy and without spot. 2 The circumstance of person in whose presence wee shall live this life, before him. 3 The life it self, which is as it were the subject of this perfection in love. A little to insist in the explication of this clause; because it containeth more than is commonly marked.

Holiness is put sometime for all, or any sanctifying graces of Gods Spirit; which make us holy. 1 *Thes. 4. 7.* 2 *Cor. 7. 1.* Sometime it is put more particularly, either to note a vertue which inclineth us to do in such manner as becometh both the presence of God and our selves, who are Saints: by profession; or a state of purity and perfection; to which wee come in vertue, and this life of love which here is begun in us, thus when Christ saith, *Blessed are they pure in heart*; hee doth not so much note any singular vertue: as a state to which some here come above othersome in vertue: and thus I think it is taken here; both because these words do signify a state of Christian perfection, and because here is Love expresse as the subject; the life in which wee shall attain this perfection. For that second circumstance, these words (*before him*) do note sometime this presence of God, which wee have here in state of grace by sight, *Lev. 1.* But here it doth directly signify that presence which wee shall have of God, when now wee are brought to state of perfection, when wee shall walk by sight, and see him as hee is. Lastly, When hee saith (*in Love*) hee noteth that supernatural life, in which wee shall bee brought to this perfection as if hee should have spoken more largely.

Who hath chosen us, as who should have that supernatural being and life of love, yea, that wee should grow to such a state in it, that wee should be pure and holy, without the least spot, and that in his glorious presence, whom we shall then see as hee is.

Three things then here offer themselves to observation. 1 *That God hath of Grace, chosen us to that supernatural life of love, which is to bee perfected in the heavens.* 2 *That hee hath out of Grace chosen us to this life, but to the perfection of it.* 3 *That hee hath of Grace taken us to have this perfection of life to his own glorious presence.* To handle them briefly in order.

1 First, for the former, *S. Peter* saith, *the faithful was chosen of God, to the sanctification of the spirit*; that is in effect, to bee made partakers of a divine nature; and when wee are said chosen to salvation or glory: This is chiefly perfection of love, which doth make the soul glorious, even as whiteness maketh the wall white: thus God hath loved us, that wee should not onely have such a life of God given us in the first *Adam*, as was due to our nature and created together with it, but such a life as is both for kinde and degree, above all that nature created did know, the root whereof is that second *Adam*.

Observ. 1

Observ. 2

Observ. 3

*Adam, Christ Jesus.* Look as all of us who have this natural life and being, which now as men and women all of us have, wee were loved of God so far, as to receive it in *Adam*, and bee brought to it through him; and look as all that shall be born to the end of the World and bee in time, men and women, were loved of God and chosen as it were, that they should in their times have the nature of man: so here wee who now have this life of God live, and all that ever shall have the holy life which the spirit of God worketh in the hearts of Beleevers, wee and they were from eternity chosen, that in time wee should have it derived and propagated through Christ. Now this is to bee marked, that being chosen to have this holy love, the Divine nature, wee are chosen to faith also; for look as all who are loved to the receiving of this natural and bodily being and life, are together chosen to this, that they shall be born of *Adam*, and have a natural nativity from him: so all who are chosen to have the being of holiness and love, are together taken to this, that they shall have a supernatural nativity from Christ; that is, they shall bee brought to beleeve: *How that beloveth is born of God, 1 John 3. 1.*

Let us then first recount his wonderful love to us, whom his spirit hath in any measure sanctified, and made us to partake in that Divine nature which commeth from Christ: wee deem it his favour and worthily, that he hath made us men and women, not Toads; or Creatures of such vile beings but how much more are wee bound to him, that hee hath made us Christian men, and not left us to such a state in which men shall come to worse pass than if they had never been. *Vse 1.*

Because God doth not raise all who are dead, nor give all sight who are blinde; therefore wee think them to have found great favour whom God did choose to this; that hee would restore their sight, though they were born blinde, and raise them to life, though they were dead; But what love hath hee shewed us, in choosing us whom hee would make light, when now wee were darkness; make us live, when now wee had been dead in Sins and trespasses? for this wee have to thank his gracious pleasure; For as his will is the chief cause why one is poor, another rich, one in excellent state, another in vile condition, so here; why one is left in that miserable estate into which Sin hath brought us, others delivered from it.

Secondly, Wee see here how they take this Doctrin, who think it maketh men licentious, and given them leave to live as they list; for all that are chosen of God are chosen of him to this, that they should bee holy in loves and therefore such as resolve to go on in unrighteousness, they may fear lest the sentence bee thundered out against them; *Depart from me ye workers of iniquity, I never knew you.* Nay there is no more effectual argument perswading Christians to sanctification, than this of our election; *Now as the Elect of God put us ourselves, Col. 3.* If wee hear that wee are chosen to any place or condition on earth, which is beneficial, this, that we are chosen to it, maketh us ready and hurtheth us up to get possessed of it. *Vse 2.*

Thirdly, Wee see here that God doth not choose because of Faith and holiness, and perseverance, fore-seen; seeing hee chooseth us to these things, these things follow by force of his election, and therefore cannot bee the cause of that which is before them: for every cause must needs bee before that it causeth. *Vse 3.*

Now here is fit place to consider of that question; *Whether God is for sight of holiness and perseverance in faith and holiness, as cause of election?* I will discuss the question after the former manner, in which I will propose diverse Articles. *Quest.*

First, Then the arguments affirming; which I have observed are these.

1 They



1 They who are chosen in Christ, are chosen on Faith fore-seen: But all the Elect are chosen in Christ, *Ergo*.

2 Such whom God doth adopt and save, such hee decreed to adopt and save: Hee adopteth and saveth beleevers, &c.

3 On what condition God offereth life, upon that condition fore-seen, hee chuseth to life. But hee offereth life upon beleeving.

4 If God chuse not all on condition they will beleeve; then some are bound to beleeve a lie, for they are bound to beleeve that God will save them; but wee are not bound to beleeve a lie, &c.

5 If God chuse some to salvation before faith and perseverance fore-seen, then hee loveth some to salvation, whom his wrath followeth to death at the same present: But Gods anger to death, and love to salvation, cannot take place at once, *Ergo*.

6 If God cannot chuse any in particular, before some general conception, that such and such who beleeve, shall be chosen, then hee chuseth not but on faith fore-seen: but God cannot, &c. For, wee prove in our understandings, that wee do things in particular, according to general conceptions within our minde.

7 That which maketh God chuse persons to life which are not eligible is not to be admitted; But an absolute election without any fore-sight of Faith doth so.

8 The Scriptures lay wee are predestinated and elected according to fore-knowledge. *Ely. Is. 43. 10.*

The Reasons for the denying part are many: To leave such named before, which are common to this question also.

1. This election on Faith fore-seen, maketh God go out of himself, looking to this or that in the creature, upon which his will may be determined to elect. Now this is against the all-sufficiency of God, for as if hee should get knowledge from things as wee do, it were an imperfection in his knowledge; so in his will, if hee must be beholding to something in us, before it can be determined: Besides, it maketh God intrinsically changed, now in suspence touching that wherein after, on some sight, hee cometh to be fully determined. I will chuse this man, if so be hee will beleeve; I will upon fore-sight of my condition absolutely, chuse him.

2. That election of persons which hath annexed to it a decree, preparing Faith and Justification for the persons that are elected, that is, of men unbelieving: Those who being elected are predestinated to have faith wrought in them, those are considered without faith, as now they are elected, *Rom. 8. 29.* These four and five *verses* of this Chapter.

3. If God decree to elect none till hee doth see them beleeving with perseverance, then hee doth decree to give faith and perseverance, before hee doth decree to take, or ordain to life. But this is absurd, for God should decree to that, by which as a mean hee cometh to elect, before he should decree to elect. Let the *argument* tell us, what is Gods end in decreeing to give this man faith and perseverance: That that hee may chuse him to life. If hee have this end in decreeing to give faith, hee must needs intend the election of this person, before hee decrees to work in him effectually faith, with perseverance: Beside, the Scripture saith, *so many as were ordained to life, beleeved*.

4. That which maketh God chuse us, when wee have chosen him, and love us, when wee have loved him first, is contrary to Scripture: But if God chuse us, when now wee have held the faith and love of him to the last moment, hee doth chuse us, after wee have chosen him.

5. Christ saith, wee hear or beleeve, because wee are sheep; This saith, wee

wee are sleep, or elect, and ordained to life, because wee beleeve.

6. From this *verse*: That to which any action tendeth, as an effect, that is after the action it self: But this eternal election tendeth to this, that wee should be pure in love.

7. That which standeth not with the freedom of Gods will, yea; of his meet will within himself, that is not to bee induced in election: But a condition qualifying the person, maketh Gods Election not meerly from his will.

8. Had faith, sanctification, works, been the condition on which wee were elected, it is like Saint Paul would have thought on them, *Rom. 9. 11.* But hee findeth no such consideration, in which reason might stay it self, but exclaimeth, *O the depth!* &c.

9. That which *Israel's* election doth typifie, is not an election on fore-sight, or any worthiness. But ours is typified by it, *Exge.*

10. That which *Austin* retracted, as coming near *Pelagianisme*, is not like to bee Orthodox; This he did so.

First, The latter Arguments perswade mee fully that God doth not elect upon any thing fore-seen in us, which should move him to this action of electing of us; God cannot have such a conditional decree: *I will elect all, if they will believe*: For hee must either think, they can do this without him, and then hee were not an omnipotent; or that hee would give them effectually to beleeve, and then it is all one with an absolute will; as for example: *I will elect to life, such as shall beleeve, I will give these beleeves, with perseverance, and will chuse them to life, having thus beleeved*; this is all one with this decree we maintain: I chuse these to life, and decree to give them faith and perseverance, by which they shall be brought to life; they are alike upon the matter absolute. Only the former maketh God to decree the giving of faith, that he may decree election: This latter maketh God decree the giving faith only, for obtaining salvation, to which we are elected.

Hee decreeth on this condition, though hee seeth that neither they can do it of themselves, neither is hee minded to work it in them: if the first, then God were not omnipotent; if the latter, he should decree foolishly, upon that he saw impossible; if the second, it is all one with an absolute will.

Secondly, I say, he can make us fit to any end he chuseth us, may chuse us to that end before he order his means to bring us thereunto. *Arminius* will first have him make us fit, and then decree to chuse us to life; which is to set the Cart before the Horse, to predestinate means before the end: bee agreed on; to set predestination before fore-knowledge and election.

Thirdly, This Proposition; *God hath chosen us to life, believing and persevering*: This is true in this sense, we are chosen to life, to which he will bring us, through beleeving; But if it be referred to the action of chusing, in this sense, God doth chuse us, when now hee doth see us beleeving, that we should have life; it is not true, nor agreeing to those Scriptures: *God hath chosen us to salvation, through sanctification and beleeves; God hath ordained us to obtain life, through Jesus Christ.*

These three Conclusions premised: Wee will answer those Arguments propounded for the contrary, and so proceed. For the first; see that which is before answered on these words, *in Christ*, viz. *That God chose us being in Christ* verbally, not actually.

1. Answered.

To the second; If each part be rightly taken, all may be granted, and our cause nothing hurt.

2. Answered.

These persons whom God saveth and adopteth, thus and thus qualified in time, these hee did decree, when they were made such by force of his predestination, ready and sure.

This Conclusion is true. God did decree to save certain persons, by working in them effectually faith and perseverance. But *Arminius* by decree, understandeth the decree of election to life, as it is distinguished a-

gainst



gainst predestination, which is the decree of means, whereby the chosen of God shall infallibly be brought to life. Now the first part of the Reason thus limited, is false: Such whom God saveth, such hee doth fore-see them in his decree of electing them to salvation; for this taketh away all predestination of means, serving to bring the Elect to life, and presupposeth falsely, that God cannot chuse any to life, whom hee doth not finde, or fore-see, as actually fixed, then when hee doth chuse them, whereas he may chuse, though never so unfit for the end, if having chosen us he can make us fit; for our unfitness for the present, to the end, doth not make us unfit for Gods election: as for example, I may chuse a pen to write, which never so faulty for the present, and unfit to write with, while I know I can mend it, and make it fit for this purpose.

I answer thirdly, Even of the decree of Election, this is true, if rightly taken, viz. Such whom God saveth in time, such hee elected to salvation, such now when he was in electing them; this is false: Such hee elected, so we, becoming such through his election, this is true: The first presupposed in Gods fore-knowledge an antecedency of faith before the act of electing: The latter, a concomitancy of faith in the person chosen to salvation, and that by force of Gods electing. For election doth chuse men as well to means, as to the end; and these decrees, though diversly named, and in our conceits different, yet they are one thing in God.

To the third I answer, That the first part is false, for it presupposeth that whatsoever is a cause, or an antecedent to life, must be an antecedent going before election to life: It is not necessary that all which is required to life, should be required to election unto life. Say I have twenty pounds a year, which I may give to any I shall chuse, and that my will is, none shall have my Land, but hee shall pay forty shillings a year, to the use of certain poor whom I shall design; having many good friends, I chuse one amongst them all who shall have my Land, paying to such poor I name forty shillings a year. In this example, his paying forty shillings yearly, is a condition on which hee hath the Land, not any condition moving mee to chuse him before others, to have my Land: So God chuseth such to salvation, upon condition they believe; this condition belongeth not to the action of God chusing, but to the terminus to life, to which wee are chosen. Would they prove that God doth chuse to life on faith, they should reason thus.

*Upon what condition God offereth life, upon that hee chooseth.*

*But on condition of our faith, hee offereth to chuse us with this eternal election.* Ergo.

But wee see the second part of this reason would be evidently false; for in what Gospel is it written, *Believe, and thou shalt be elected*; Lastly, I answer, that wee cannot gather the decree of God within himself, by promise or threatening; for then we might truly gather, that God hath decreed the eternal death of all man-kinde, but on sinning, in the forbidden tree hee did threaten, viz. hee did decree; *Arminius* distinction of peremptory decree, and not peremptory, would not help any thing; indeed this presupposeth, that the signifying will of God may be any what differ from his secret will, which he keepeth within himself, which is a most palpable falsehood.

Such who are bound to believe their salvation, when the decree of God is not that they should be saved, such are bound to believe a lye. I deny the consequence, for the truth of my faith dependeth not on a conformity with Gods secret will within himself, but with that which hee hath revealed unto mee: while I believe according to that hee revealeth, I cannot believe a lye, though the thing I believe, agree not with that which God within himself hath purposed. To illustrate the answer: *Abraham* did verily believe

believe, that he was to offer up his Son without any acception; for hee did not  
tain his faith in thinking that God could raise him from the dead, not think-  
ing God would repeal his command; yet *Abraham* beleeved not a lye, be-  
cause hee beleeved according to that which was revealed unto him. But  
then you will say, God may bid us beleeve this, or that, as if it were his  
will, when hee knoweth it not to bee his will within himself? Doubtlesse,  
hee may to prove us, as hee did *Abraham*, whether wee will address our  
selves conscionably to obey him, or carelesly out of wilfulness disobey his  
commandements. As the goodness of the creature is not in doing what God  
within his secret will hath appointed, so the truth of the creature  
standeth not alwaies in beleeving what hee within himself hath determined.

To the second part I answer that God doth not binde any directly and im-  
mediately to beleeve salvation, but in a certain order, in which they can-  
not but beleeve them truly: for hee bindeth men first to beleeve on Christ  
unto salvation; and then being now in Christ, to beleeve that hee loved  
them, gave himself for them, did elect them, will save them; and none can  
truly beleeve on Christ to salvation, but infallibly beleeve all these  
other.

I deny that Gods love to life, and wrath executing death, may not stand  
together, to love so as actually by his influence to execute life, cannot stand  
with wrath executing death, to kill and quicken actually God cannot at  
once: but to love to life, so as to choose some persons to bee brought to life,  
through certain means, this standeth well with wrath to death for the pre-  
sent; and God would never have given nor called Christ to suffer death  
for us now in sin and death, had hee not thus loved us. Look as God  
may bodily inflict death on him whom hee so far loveth, that he mean-  
eth to give him life by raising him from the dead, by his almighty pow-  
er; So it is here: Hee may yeild him dead to his justice, whom he so  
loveth to life, that hee will by means predestinated bring them from death  
to life.

5 Answered

The consequence of the first proposition is denied. If he must have some  
general, before hee choose particular persons: Then hee hath thus; *I will  
choose these, if they believe*: it is enough that wee conceive some such gen-  
eral as this, *I will choose whom I will, choose*. Wee deny the assumption with  
the reason of it. Let them tell mee when God raised *Lazarus*, or choose  
*Lazarus*, whom hee would raise from the dead; such a blinde man whom  
hee would restore to sight; such a peece of earth which hee would make  
into the body of *Adam*; what general rules hee did these by; rules which  
presuppose that things or persons thus and thus qualified, should bee thus  
and thus used? The reason is denied. For to measure God by our scant-  
ling, is foolish, and to imagine as it were created general verities in his un-  
derstanding, like as it is in our selves, is fitter for doting Anthropomorphites,  
than grave Divines. Beside that, man doeth many things to some particu-  
lar persons, for which hee hath no general rule, but that he may do as hee  
will, where there is no reason which doth oblige him and sway him to the  
contrary.

6 Answered

The second proposition of this seventh reason is denied; for as I shewed  
before, any person is eligible to life, though hee were never so unfit, presently  
and immediately for the state he is in, to receive life, if so bee, that God can by  
just means prepare and make fit to life.

That fore-knowledge *Paul* and *Peter* speak of, cannot bee the fore-knowing  
of Faith and sanctification in certain persons; for then what need is there  
that those who are fore-known should be predestinated to be called, justifi-  
ed and sanctified? and if *Peters* foreknowledge were a foresight of faith and  
holiness, what need we to be chosen to holiness? For that place in *Timothy*,  
If

Ratio obligans  
Ratio preposi-  
tionis.  
Ratio concom-  
itans.

7 Answered.

8 Answered.



If ye see the lusts of youth, ye shall see vessels of Gold and silver. Besides, there is no necessity to contrive that whole pailage of election, though it bee so usually taken, the faith of some have been subverted but the ground work, or foundation of saving faith and Grace abideth sure; and God doth know them in whom it is, and they may know themselves by their care to depart from iniquity. But why doth not God work this well-grounded grace in all? It is fit there should some, not all, bee precious and golden vessels, having that precious faith, to wit, which cannot bee subverted, and those precious graces of the sanctifying Spirit. How may one know that hee is one of these, and not a vessel of Alchemy, or baser matter? Whosoever doth purge himself, he shall bee a vessel of Gold; hee shall have in him that foundation of God, that is, that sure grounded faith and grace which shall not be subverted: But this by the way. Now to proceed.

Doff.

Now wee come to the second Doctrine, viz. *That God hath chosen us who believe, not only to have this life of Grace, I mean of love and holiness, but to have them in perfection.* Thus the Text saith, *Hee hath chosen us, that we should come to such a state in this life of love, wherein we shall bee perfect and pure without any spot in it.* Here we have life, but all is in part, wee know in part, wee love in part, wee are holy in part, this state is a state of child-hood or imperfection; But in the other life that which is in part shall bee done away. Wee shall know as wee are known, wee shall love with all our hearts and strength, wee shall bee perfectly holy, without defect or spot, because God hath chosen us, not only to life; but to a state of perfection in this life spiritual. Look as God hath loved plants, birds, beasts, men, not only thus farre; that they should have a being, but that they should grow up, and attain to a perfect state in this life and being; to which hee hath chosen us.

Use 1.

Let us then consider this, bee stirred up to think of the Lords exceeding love. Wee see men though they are lame, know painful lives in some measure more tollerable, yet they think life a benefit, counting it a mercy to live; though for manner lesse comfortable: So here, had God taken us to have such a life of Grace, as here wee lead, it had been mercy, though wee know sickness and lameness with it; but to choose us to come unto such a state, wherein wee shall be pure without any spot or defect, not only to ordain us to finde life, but life in abundance in Christ, this is the riches of his mercy.

Use 2.

This serveth to strengthen our faith in apprehending and attaining our perfect redemption from the reliques of sinne and death; when wee find that wee cannot get ground of corruption as we would, what must wee do? speak to God: Say, Lord, if the attaining perfect holiness did lye upon my hand, I know there were no hope; I finde these works of the Devil too strong for mee, but thou hast chosen mee even to this, that I should bee without spot; Lord execute thy own pleasure more and more; purge mee, and sanctify mee and in thy time possess me of that state to which thou hast chosen mee. Even in earthly Princes their choice is operative. If the King choose one Chamberlain, or Treasurer, his choice maketh him that to which hee is chosen. Wherefore let no good soul who striveth against any imperfection bee dismayed: Look as surely as thou hast received this perfection of thy humane nature, thou may say, whom God did choose, not only to bee born but to live to full manhood; so surely shall all of you, who have true faith and love, attain to the perfection of this Divine nature for God hath chosen you to bee holy, and without spot in it. And howbeit men are here taken away in their spiritual being, as in their natural, in so soon as they are born of God, as the Thief on the Cross, was no sooner converted than translated, some in youth, some in the aged progress of sanctification, yet shall

shall not this hinder, for hee who is no sooner begotten to God, then hee is hence removed, even he shall in that day, wherein all of us shall grow to a perfect man in Christ, attain this state of perfection, as that natural creature which is carried out from birth to burial, shall at last day be raised up, not in infancy (which entrenches as a present penalty of Sin) but in the full stature, which becometh such a nature.

The third thing followeth, viz. *That God hath taken us of grace to this, that wee shall live in his glorious presence*: had hee given us a perfect life without shewing us himself as it were face to face, it had been much favour, but to choose us to this most neer communion with him, is the height of his grace, and our happiness: There is a being before God in state of grace, such as now wee have; Thus *Noah*, thus *Abraham*, *Moses*, *Zachary*, *Elisha*, are said, *To have walked before the Lord*; and it is no small priviledge that wee may converse in his presence after any manner: but all wee see of him here, is but as it were the reflection of him in a glasse: there is another being before him, when wee shall bee now with him in the place of his glorious presence, when wee shall walk by sight, when wee shall see him as he is, when wee shall follow the Lamb, and see God, with that blessed vision, even face to face as it were; and this is it which is our chief blessedness, even to bee with him, and see him, in whose presence is the society of everlasting delight. That perfection of quality and action which wee shall attain, is a great blessedness, as great as can bee inherent in our persons; for what can bee greater than to know God as wee are known, to love him with the whole heart: to praise him most constantly and joyfully? but all this is nothing so good to us, as to have our God before us, and taste the joy of his presence: All our walking in light tendereth to this, that wee may have communion with him. Look as a wife who found sometime much difficulty in pleasing her husband, and doing things to his minde, shee taketh great pleasure when shee can now with ease fit every thing to his minde, but nothing so much pleasure in this, as in her husband himself: And look as there is no loving wife, which taketh half the pleasure in her bridall apparell, that she doth in her husband himself; so it is here, I dare say, all that glory in which wee shall be in that day clothed upon, shall bee as nothing to us in comparison of that blessed object of God, whom then wee shall see as hee is. If in this life God is so good to his children, that they can wish themselves a curse for his sake, what will hee then bee when wee see him in glory?

The Use is to stirre us up even to desire with *Paul* to bee dissolved and to bee with Christ: We are chosen to this manner of presence, and for that presence which then wee shall have, when we come to state of perfection in love, is no other; wee are chosen to it, *ergo*; let us aspire after it. If a loving wives husband bee absent in some far Countrey, though shee have by messengers, and by letters, some communion with him, yet this will not satisfy, there is a great desire to see him, to bee each in the embrace of others, so it should bee with us; this letter of his word, this recourse of his messengers, should rather excite desires fully to enjoy our God, than occasion us to rest contented in this present condition. I remember *Abraham* when hee was now recalled from exile, but not admitted to see his fathers face at Court, hee was so impatient, that his exile seemed almost as easy as such a condition: Thus it is with us, from what time God hath brought us to belcefe, wee are called back again from our exile spiritual, to the Church or City of our Gods: but alas wee are not admitted into the Court, into the glorious presence of our great God: Let us *ergo*; if wee bee risen with Christ, groan after this prerogative, to which God hath chosen us; and take no delight to dwell here, further than the saying God in his Saints doth sweeten our abode.

Dof. 3

Glorious  
intra.

Objectiva beatitudo.

Use 1.

This



This sheweth us the Lords exceeding grace: If the King should pardon a Traytor, and give him competency of living in the remotest parts of his Kingdome, with prohibition not once to pass the bounds of them, it were Prince-like favour; but to enrich him with possessions, and take him to Court, yea to reckon him in midst of his dearest favourites, what clemencie and bounty were in such a fact? Such is this dealing of God towards us.

*Who hath predestinated.* In describing which, these things are to be observed, as they lie in the Text.

1. The benefit it self, *Who hath predestinated.*

2. The persons who are predestinated.

3. The thing to which hee hath predestinated us, *to adoption*; amplified from the cause of it, through Christ.

4. The manner which is propounded in this word, *within himself*, expounded, *i. e. according to the good pleasure of his will.*

5. The end, *To the praise of his glorious grace*, which grace is described from the effect of it in us, which is amplified from the manner of working, *q. d.* out of which his grace, hee hath made us accepted, or done us favour, in and through his beloved.

Three things for better understanding are to be insisted on, because they are not of so vulgar explication,

1. With what this word is to be continued.

2. What it is to predestinate.

3. What is meant by Adoption.

Rep.

To the first, some refer it to (*in Love*). In the fourth verse, in this manner, *who hath predestinated us in love*; but that he should absurdly repeat the cause of predestination, which hee expresseth after to have been his gracious pleasure; it is fittier set as in equal paralel, to that in the third verse, *who hath blessed us, who hath predestinated us*, *ὁ υἱολογιστὴς προορίσας*. Some imagine it joyned within, after this manner, *who hath chosen us to adoption, having predestinated us in him before worlds, that wee should be holy before him*. But I have shewed above, that (*in him*) must needs be referred to the benefit of election, or the Apostle should not conclude pertinently, that God in Christ hath blessed us with every blessing: Beside that, this sense confoundeth the sentence, to decline the force of the Argument above mentioned.

To the second I answer, that God doth condescend so far to our capacity, as to teach us his one only action, by which hee loveth us effectually to life, by two, which in us are diverse, because one infinite action of God doth eminently note that those two are in us, though they are distinct and diverse; as the first act of election laid down Gods choosing us, or loving us to an end, so this doth signifie the ordaining of us to the same end, by such a course of means as shall effectually work thereunto: Thus it is with us when wee will do any thing, we do appoint by what means wee will do that wee are agreed on. When one is agreed to bring up his Son at a Trade, then afterward hee determineth to chuse some Trade forth, to seek him a Master, to binde him Apprentice, and let him serve his time, and get his Freedom in it: Thus when God hath set his love upon us, to bring us to life, hee doth next determine, by such an order of means as counsel suggesteth or presenteth within him, to bring us to this end, which is to predestinate; for to predestinate is to decree the attaining of some end, by such like means as counsel shall prompt us with. Predestination may be defined to be an act of counsel, shewing means effectually bringing about some end; as now it is accepted of the will, it differs therefore from election. First, Election is in the will, this is in the understanding. *Those things which thy counsel hath predestinated.* Secondly, Election is only of the end,

this is of means also. Thirdly, That is sealed in the will only, this primarily in the understanding, in the will by participation, in so much as the will doth accept, for should Gods wisdom shew means which would effectually work any thing; if his will should not accept of them; hee could not be said to predestinate any thing by them.

This predestination is two-fold, according to his ends. The first is an act of counsel, shewing or preparing means whereby his grace in some shall bee glorious; and of this only here hee speaketh, as is plain in the Text: Hee speaketh of it as a benefit in Christ, as it respecteth persons elect; *vers* 4. as it hath his terminus, adoption. The second is, an act of counsel, accepted of his will, which doth shew and decree the being of all such means, by which his justice shall in some persons be glorious. This *Predestination* doth make predestination, not only a preparation in his eternal disposition of things which he did fore-know himself about to work, whether in mercy or justice; and the Scripture doth teach not to say, that God did predestinate all those things done to the person of our Saviour, than which the Sun never saw viler. The Fathers do define Gods predestination in evil things by fore-knowledge, only to shew a difference between the working of his providence in good and evil, viz. that hee doth not work these by himself, or by command, or by concurring effectually to them, as hee doth to good actions. Now that which is spoken respectively, must not be absolutely taken, neither need men to fear the use of such phrase, which God himself hath not declined: But enough of this for this place.

Touching the third point, Adoption, it noteth the same matter for substance, which was the end of Election, even glorious life with God; but it includeth further, a dignity of son-ship, which doth interest us in share for to life of glory; and look as the royalty of a Lordship, may be distinguished from the Lordship it self, though they go together; so may this dignity or title of son-ship, from the Inheritance it self, which doth go with it. By Adoption then, hee meaneth here the dignity and glory of the Sons of God; under what main benefit, whether under justification, or glorification, it is to be conceived, I will shew after in unfolding the Doctrine. The summe of these two *ep*ses, is in larger terme of speech, as followeth: *Blessed be God, who hath blessed us in Christ with all spiritual blessings*, as for example: Who hath elected us, and not only chosen us to the end, but hath so ordered all things, by an eternal disposition for us; who beleeve, that they shall bring us to that dignity and full glory of the sons of God, which is both begun in us here believing; and is also to be accomplished hereafter through Christ; and this hee doth, not looking out of himself to any thing fore-seen in us, but within himself, my meaning is, out of his most gracious pleasure, that thus his glorious eternal grace might be magnified, out of which this grace floweth, that he hath now in his time done us favour, and made us accepted in his beloved.

First, It is to be marked in the order that God doth to our conceiving, *First love us in life*, before hee means bringing us to life are already. This is the order, in which wee are to conceive that one simple action of God which worketh our salvation: Here Election is the first in this enumeration *Paul* maketh, and, *Rom. 8. 29. Paul* teacheth fore-knowledge before predestination; and when the Scripture saith, *we are blessed by life through faith and holiness, as the way of life*, needs must the end bee first in order of nature, before these things which serve to the end. As it is with us, we first are at a point concerning the end, before we seek means which lead unto it; as I am first at a point to write before I take in hand Pen, Ink, or Paper. But how may God love to life, such who are now the Children of wrath, and not eligible to it? Hee must first make them lovely or eligible, then

Object, 1.

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Resp.

chuse them to life. I answer, It is one thing to love any so, as that I will bring them to life by just means; another thing to love any so, as immediately to communicate life with them. In the first sort, God may love those who are sinners before him; the latter cannot consist with his wrath inflicting death: And thus he did love them before the giving of Christ: *So God loved the world, that he gave his only begotten Son;* that he spared him not, but gave him all to death for us. This is to be marked, against them who make God first decree the giving of Christ to death; of faith and perseverance to some, before hee make either inward or outward election of them.

Diss.

Observe secondly, *That God hath not only chosen some, but ordained effectual means, which shall most infallibly bring them to the end to which they are chosen.* Such whom hee hath fore-known, mark, such hee predestinated: not all, but some are fore-known: God hath set an order of means, which shall bring them to glory. Or look as when God appointeth any to live forty, fifty years, his providence in nature doth so work, that every thing from a mans first birth, to his last breath, doth pass him on to that period pre-ordained: So those whom God hath appointed to that last final end of life supernatural, his supernatural providence doth so work, that all things do after a sort conspire and work to that end. Even as we do nothing about any thing further than the end we have set before us to work, if we look at the things before our callings, or after, we shall find this true, though they work not in the same manner: Some promoting it directly by themselves, some by accident occasionally: Before our callings, the good things we have our selves in our selves, in which we see, or have given us in others, they perform us salvation: When God doth call us, the good things we have our selves, in our selves, make us admire Gods bounty and patience, when we see what we were when he shewed us that kindness, yea, they are after our callings, dispositions, and helps, which make us serve God with more fidelity and fruitfulness. Some complexions and constitutions are far more accommodable instruments to grace now received, than others. The good we see in others, we glorify God in it, in the day of our visitation, though we scorn it for the present, the good given us in others, is often ordained as an antecedent to our conversions, as when God doth give us love in the eyes of some good man, stir him up to pray for us. Thus *Stephen* prayer was ordained of God, as a mean to work *Sauls* conversion. The evils we know before our conversions, work to this end likewise: The Jailors afflictment God had ordained as a mean to make him seek out himself: So the sicknesses which were upon many in the Gospel, made them seek out to Christ: So the deformity which befalleth some, the infirmities, the fears and griefs of minde which follow them, though they know not why (as we say) nor wherefore, are often disposed as occasions of their growth good, of preserving them from many sins: Nay, the sins they lived in before their calling, God maketh them occasionally work to this end. For, after our conversion, they make us more to love, as *Mary* more humble and merciful, as *Peter* persecuting, more diligent in well doing when we were in the flesh, *Rom. 7.* Even as the art of the Apothecary maketh Vipers into Treasures, so doth our God. Now when God hath visited us, we prove then by experience, that our good which hee giveth us in our selves and others, whether it be spiritual or temporal, yea, the evil we suffer, whether of sin, or of punishment, whether the punishment come immediately from God, or mediately from the hands of men; that all, I say, are ordained to carry us home to the end, unto which hee hath chosen us. In the good things we find to help us, it is more apparent, than that we need to speak of it; in good gifts which wicked men have, they are often predesti-

predestinated for our good; Even as Carriers have many often, not for themselves, but for those to whom they are sent; So men sanctified have golden gifts, sometimes for the sake of others, to whom they are sent. Our sins and evils wee sustain, God doth even use them as Phylick to our souls, and he prepareth wicked men often to do that by his children, which those of the skulkerie do by a vessel when it is foul, even to scoure them from their rust: Even as hee predestinated his Sons sufferings; so ours also, whom he hath predestinate, that we should be like to his Son, as well in sufferings as in glory. Saint *Paul* proveth, that to the called, according to Gods purpose of life, all things did work together unto good; and hee proveth it hence, because God had predestinated them. Now if Gods predestination did not contrive every thing befalling us to this end, his proof were insufficient.

The Use of this is, Hath God ordained means by which his shall come unto the end, to which they are chosen; then how do they reason, who will say; If they be predestinate, then though they live never so, they shall be saved? God had given *Paul* the life of all in the Ship, yet when the Ship-men would have left them, *Paul* telleth them, *If these men bide me in the Ship, I cannot be saved*; Gods decree doth stablish means, not remove them; Thus wee might refuse meat in health, medicine in sickness, and say, *Sothing as God hath appointed us to live, we shall live*: The Devil teacheth men in outward things wholly to distrust God, and relie altogether on means; in these spiritual things, hee maketh them lay all on Gods mercy and purpose, never taking heed to means.

Wee see it is hopeful, where God giveth means, which bring to life; where he manifested that wisdom of the Gospel, which is a mean predestinated to our glory, that God hath there a gracious work toward some: While a man doth carry Reapers further into his field, it is a sign he hath some Corn to be inned; So is it with God.

Let us labour to acknowledge God, and his most wise order, in all things which have befallen us. If we finde that our courtes before our conversions, and the things befallen us since, have brought us nearer God, then it is a feal to us, that wee are the predestinated of the Lord; those whom hee doth bring nearer him by means in time, those he did predestinate to draw to himself in such order, from all eternity. Wee will say in choler, when things come crosse upon us, *I was ordained to it, I think it was my desire*: But happy is he, who can never learn to see how God hath destinated before-hand every thing for his good.

Observe, of whom wee may say this, *That they are predestinated, whom of such as have believed, and are justified*. The persons which are ordained to life and predestinated, they are called; that is, brought to have a true faith, and justified, and they shall bee glorified. This chain of four links is such, two whereof are kept with God in Heaven; two are let down into earth, as it were: This chain is so coupled, that whosoever are within these mid-links, are within the two utmost also. While a man carrieth a frame or plot of this or that in his minde, we cannot say what is his meaning; but when he now doth execute it; then wee know what hee had predestinated and afore-hand designed within himself. When God doth lay the foundation of faith and holiness, such as shall never bee subverted, then wee may know that hee did predestinate in his time, to work a glorious work in such a person. How precious then is this faith which purifieth the heart, which doth set us be able, events read our names written in this predestination of God, as a Book or Register of life, which maketh us discern our selves in that state, *that all things shall work for our good*; every wind, even the cross, shall help us to the haven of true happiness. I know faithful souls cannot

Use 1.

AG. 27. 31.

Use 2.

Use 3.

Doll. 13



always finde this comfort, because they finde themselves worse, rather than better, for many things which beaide them; but wee must not bee dismayed, things work together, when thou seest the last with the first, then thou shalt see that harmony which is in all, for thy best good. A Phytitian doth with one thing, or two, make that man more sick than ever, whom yet at length hee most comfortably healeth: But what I spake of this circumstance in the former Verse, may hither also bee reduced. Onely let us indeavour to know our selves predestinated by him, for this is our strength, which cannot bee shaken, when wee know that God hath determined and contrived such means as shall infallibly bring us to glory: this known, we may say, *If God be with us, who shall be against us?*

*That we should bee adopted through Christ* I Observe, *What God hath determined to bring us unto before all worlds, even to this, that we should be his children,* those whom hee predestineth, hee doth ordain they shall bee like his Son, *Rom. 8.* like even in glory, as well as suffering, like in being sons, as hee is a Son, like in having a state of glory fitting them, as hee hath glory, such as is fit for him the head or first born of us. For this cause, *Heb. 12. ver. 22.* the predestinate are called the Church of the first begotten, who are written in heaven, because all Gods chosen are by this predestination appointed to this, that they shall bee the Sons of God: Even as great men appoint with themselves some that think nothing of it, that they shall bee their heirs, and do adopt them by this means children to them: So God did within himself ordain of us that wee should bee brought to this estate of being his adopted children. For our better understanding this matter, three things shall bee opened. 1. What this Adoption containeth in it. 2. Through whom wee come to bee adopted. 3. In what order wee do receive in time this so great benefit, or so what benefit this is to be reduced, whether to calling, justification or glorification.

First, For the first, it containeth the dignity of being the sons of God. The inheritance of life, or the Divine nature beginneth here, to be perfected hereafter for the first see *John 1. 12.* *1 John 3. 1.* He giveth us this dignity, sheweth us this love, that we should be called his children; not that we are children as *Adam* was, who because hee was produced in the similitude of God, might bee called a Son of God, but sons through a mystical conjunction with Jesus Christ that natural Son of God.

Secondly, Wee have the inheritance of life, or a divine nature, which standeth not in such a life of God, as *Adam* had which was a knowledge of God onely as a Creator of all things, and a righteousness and holiness which were in order to God known onely, as a Creator, not such a life as may fall away, but a life which standeth in knowing, as an Author in Christ of supernatural graces such righteousness and holiness as are in order to God as now made manifest in Christ Jesus, such a life as shall never have end, according to that, *These who are born of God cannot sin, for the seed of God abideth in them.*

Thirdly, All the glory we look for in Heaven, is comprehended in this adoption, *Rom. 8. after we pass our adoption, then the redemption of our bodies.* Now we come to have this embraced on us by faith, on Christ for so many as believe, to have us to give us to be his children, Sons and Daughters: upon our marriage with the natural Son, (we) come in the place of Sons and daughters also: But for the order, in which wee receive this dignity, it is some what doubtful, whether when wee are justified, or when wee are glorified. To which I answer briefly, that it belongeth to our glorification, and is to bee recalled unto this head; first Redemption which is free, for forgiveness of sinnes justification, what it doth not move out our final deliverance, this redemption is made nigh before it, *Gal. 4. 5. That hee might redeem us who were under the law, and that he might bring us to adoption.* Beside justification

doth nothing, but sentence this of mee, that I am just before God, so as to receive life from his Grace. Now to bee just is one thing, to bee reckoned a Son, another. Again, this Adoption is called by the name of a dignity, or eminency; yea glory it self is called by the name of Adoption, Rom. 8. *Waiting for our Adoption, even the redemption of our bodies*: To omit that, Rom. 9. 4. those two words, Adoption and Glory, may bee put for one thing, viz. Glorious Adoption; For, the Ark is well comprehended in that head of service, as a principal type belonging to the Law ceremonial; and look, as not onely actually to possess the Kingdome, but to be heir apparent of it, is a great point of glory; so the dignity of adoption, adopting us as Sons and heirs apparent of the kingdome of heaven, is a great part of glory, as well as the inheritance it self. There are but two things of moment which I know to be objected.

That which we have immediately on beleeving, that belongeth to our justification; but beleeving wee have this privilege, nothing comming between, *John 1. 12.*

The second part of this reason is not true, and the proof is unufficient; for though wee are adopted, beleeving on Christ, which the testimony voideth; yet it followeth not that wee are immediately adopted, nothing comming between our faith and adoption. Wee are said to bee saved by faith, to have eternal life, beleeving; yet between faith and life, justification must be conceived; so here also.

The second reason is; That which giveth us a title to life, that must bee a branch of our justification to life: But our adoption giveth us title to life. To the first part I answer with limitation thus; That which giveth us title to life, being it self no circumstance, nor part of life, now executed in us: But so adoption doth not, which is the giving of life, in regard it maketh life now ours, as an Orphans lands are his; ours, as who have the right to it, but are not yet actually possessed in it. Should not the proposition be limited as I have said, it would prove, that the giving of the spirit belongeth to justification, for that doth give mee right to life, as an earnest penny, or part of payment, doth give a man right to challenge the whole sum. This benefite is then fitly couched under that last of our glorification, Rom. 8. *whom hee predestinated he called, whom he called he justified, whom he justified hee glorified*; in this manner, executing their glory: First hee giveth them of grace, the dignity of Sonship, and so a right to glory, and after hee doth actually possess them of it, thus glorifying those whom out of grace he had justified, to the receiving of life from him, as a gift of his meer grace.

This then being, that God did before all worlds dispose the means whereby wee that are his, should bee brought to adoption; how should we admire this so great grace which we found in his eyes from all eternity? Thou beleeving soul who by faith art married to Christ Jesus, thou who hast received the spirit, which maketh thee call *Abba Father*, the spirit of this Adoption, what is this now wrought in time, but that which God did pre-ordain before all time, even thy Adoption through Christ? See then what love the father did bear thee, that thou shouldst bee made a son, admire it. When David was told of matching with *Sauls Daughter*, What? said hee, *formeth it a small thing to you to be Son in law to a King*? And shall it seem a small matter to us that wee are now, according as wee were predestinated, that wee are sons in Law, adopted heirs, joint-heirs, with Christ of the Kingdome of glory?

Wee may see hence what duty wee owe to God; we, I say, whom he hath now adopted for his Children, even as of grace, hee did predestinate. *If I bee a Lord, where is my fear? If a father where is my honour?* Earthly Parents, the greater things they mean to leave their children, the more they expect all obsequious and dutiful behaviour from them; so doth God from us

NAT. 10000

Object 1

Resp.

Object 2

Resp.

Vse 11

Vse 12

Vse 13

Vse 14

Vse 15

Vse 16

Vse 17

Vse 18

Vse 19

Vse 20



us; the greater and more excellent condition, hee hath appointed us unto, the more hee doth challenge from us all such care and duty as may declare us not unworthy so great favour.

**Doff.**

That wee are predestinate to Adoption; Observe, *That the life which God hath ordained by means prepared to bring us, is a life coming immediately from his grace, that life which is a consequent of Adoption, yea called adoption it self, that which accompanieth son-shipp is an inheritance; that life cannot but come from the free grace of God our father: Adoption and sonlike inheritance are not things purchased by contract of Justice, but are freely vouchsafed: Be- hold, what love the father hath shewed us, that we should bee called his children,*

1 John 3. 1. *Expo. life is called a gift of Gods grace, Rom. 6. ult. And that which God will do about his children in the day of judgement is called mercy,* 2 Tim. 1. *The Lord shew Onesiphorus mercy in that day.* This is to bee marked

They make  
grace belong-  
ing ad efficien-  
tia dei predestina-  
tio efficientis, non  
ad instrumentum  
efficientis.

against the Papists, the first force of their error in the matter of merit be-  
ginning here. For they grant this proposition true, that God doth out of  
his grace predestinate us to life; but this they will not admit, that God doth  
predestinate us to life, which shall come immediately from this grace. Now  
to conceive thus of predestination, is to take away all the grace of predesti-  
nation. For to choose one out of grace, to have this or that hee shall well  
pay for, is grace not worth God have mercy, as they say; this is grace, when  
hee might have chosen others, and left us, hee did take us, as who should  
have life purchased from his justice. I Answer, here is an action of liberty, to  
take one before another; but while this is it to which I am taken, viz. to have  
a penny worth for my penny, there is no grace at all shewed mee. For when  
actions are defined according to the object about which they are conversant  
if the object of life have not grace in it, there can be no grace in electing to it.

Secondly, Predestination should bee an intermeddled action; partly a pre-  
paration of things God would do out of his grace, as of calling, the first justi-  
fication according to the Papists; partly a preparation of things God would do  
out of Justice, as of our glorification.

Thirdly, This maketh all that God doth out of grace, tend to this end, that  
his justice may bee glorious in giving life: We read the contrary, that justice  
shineth all under sin, that grace may be glorious in all; this wee read not, and  
it were absurd to think it, when all his justice doth in reprobation tend to this  
end, that the riches of his grace may be more displayed.

Fourthly, The life to which wee are predestinated, is here included in this  
word Adoption; it is called a gift, an inheritance; it is here said to be at-  
tained through Christ, *Rom. 8. ult.* As sin reigneth to death, so doth the  
righteousness of Christ to life. But grace by Christs righteousness reigneth  
unto life, the immediate cause of life, is Gods grace, for the immediate  
cause of death is Sin; and God is said to have made Christ every thing to us,  
that our whole rejoicing might bee in God, shewing us grace through him;  
not that wee might bee able to joyce in our selves, as now re-inabled to de-  
serve from justice through him: this then is to be held as a principle of great  
moment, that the life to which wee are chosen and predestinated, is a life im-  
mediately flowing from the grace of God: For this doth shew that the justi-  
fying righteousness which God doth prepare for us, must bee such that God  
may upon it reckon us just from his mere grace, to the receiving of life from  
his grace. But here is no place to enter the doctrine of justification and merit,  
the which we shall have fit occasion to unfold hereafter.

The Papists  
make life from  
grace remote,  
gratia remota,  
non proxima  
et immediata.

Now followeth the manner [wherein himself] that is, according to the good  
pleasure of his will: The first phrase I rather read thus, because in that wee  
are said to be ordained to adoption through Christ, it doth intimate that wee  
are ordained to bee children to him, and because he would rather have said,  
*who hath predestinated us to be saved through Christ, to himself; then to adoption  
through*

through Christ in himself: but it skilleth not how wee take it, seeing the latter words doth sufficiently ground the instruction to bee gathered.

Observe, That God out of his ever good will, doth determine both the end, and all the means by which hee will bring us to the end. If God do choose and predestinate us to life, because that hee doth fore-see that wee will so use his grace, as to persevere in beleeve, by means of it, then must hee call us rather than others, because hee doth fore-see that wee will use his grace offered well, and concur with it in manner fore-named. For so far as fore-seen considerations move thee to take any to the end of life, so far they move to intend and execute the means which must bring to life. But the Papists themselves in this are found, who hold, that therefore God doth freely offer us to the end, and that hee doth therefore freely call and justify us, inhiesto they grant grace, even in the execution of Gods predestination, and it may be proved by Scriptures: For in calling, two things may be marked. 1 The sending his word. 2 The working with it by his Spirit: now hee doth both these out of his free pleasure; For the word, hee doth send it to those whom he doth see will lesse profit by it than others: *If the things done in thee, had bene done to Tyrus and Sidon, they would at least have beene humbled themselves to Ninivites repentance; and Ezech. 9. I found thee as a people of a strange tongue, they would hear thee, but these will not hear thee.* Now hee teacheth inwardly no lesse freely, *Luk. 10. 2. Father, I confesse thee revealed these things to babes, and hidst them from wise ones, even according to thy good pleasure.* Therefore Paul saith, *2 Tim. 2. 9. Hee hath called us with a holy calling, according to his purpose and grace:* Now if God do call us to salvation without any thing fore-seen in us, it cannot bee but that hee did ordain us to salvation without fore-seeing any thing which might move him unto it, this is taught, *Rom. 9. that the purpose of God is according to election, that is, free, depending on him only, who calleth us to glory, not on any thing in us called.* The reason why God sheweth mercy, or hardeneth, that is, denieth mercy, is his meer will; That as the Potter hath nothing but his pleasure moving him to appoint or make of the same lump, vessels to so divers ends, so more hath God: And here it shall not bee amiss to clear that Scripture from some misconstructions which have been made, obscuring the true meaning of it to some understandings.

Some make (the purpose of God) *vers. 11.* to note out such a purpose by which God determineth to chuse out to life, such whom hee doth fore-see, will seek it by constant faith in his promises, rejecting others from life, who seek salvation by their own righteousness in the works of the Law: This construction floweth from a former error, *viz.* That the Apostle in this passage of Scripture, from the sixth *verse* downward, doth speak of the Jews taken and rejected, not as persons, by carnal generation descended from Abraham, but as persons, who seek salvation by cleaving to the promise, or otherwise by works, according to the tenour of the Law. This likewise doth presuppose that those Jews, whose Objection Paul preventeth *verse 6.* do by the Word of God conceive the word of the Covenant legal, in this manner: What then? if wee bee rejected from salvation, who seek it by works of the Law, then the word of Gods Covenant is come to nought: Which Objection, they should seem to make by occasion of the former Doctrine of Justification: but in all of these, and in all inferred on them, *Arminius* is deceived; for it is not the Doctrine of Justification so much, as the Doctrine of Predestination, which in the eighth Chapter went before, which maketh the Apostle enter this discourse: for hee having taught in the former part of the Epistle, *Rom. 4.* that those who traced the steps of Abraham faith, were his children; and in the Chapter next before, that such whom God did fore-know and acknowledge for his people, they were predesti-

Doff,

Rom. 9. 11.  
Cleared from  
false constructions.



predestinated, and called to Faith in Christ, every one might bee ready to gather that the Jews, for the body of them, were not acknowledged of him, as his people, because they did set themselves stiffly against the faith of Christ, and therefore they were not the Israel of God, the chosen seed of *Abraham*, the people whom God did know before; and this is that which hee leaveth to bee gathered in that lamentable preface, *Rom. 9.* from the first to the sixth *verse*, viz., that a great part of the Jews carnally descended of *Abraham*, are rejected now from being the people and Israel of God, the seed with which God had promised his presence and blessing: Compare *Rom. 8. 29.* with *Rom. 9. 6. 7. Rom. 11. 8.* hee speaketh not of a rejection from Righteousness and life, befalling such as followed salvation by works, for thus were the greatest part alwaies rejected, when yet they could not bee said rejected ever before, in this manner which did befall them, and is here lamented: This rejection intimated, hee preventeth an objection, which some might make against it, in this manner:

That which would make Gods Word to *Israel*, and that seed of *Abraham* frustrate, that is not to be granted: But the rejection of the Jews from being Gods *Israel*, and the seed whom hee will bless, maketh his Word in vain, *Ergo*. The reason which confirmeth this assumption is to be gathered from the Apostles answer, such as are the *Israel*, whom God hath loved, and chosen, and promised to bless for ever, such cannot bee rejected, but the Word of God will be made frustrate; but said they, wee are Gods *Israel*, wee are *Abraham*s seed; which are plainly to bee gathered from *verse 6.* and *7.* From these circumstances, well marked, wee may see that the word here meant, is that word which opened Gods gracious election of this people to be his people and children, and which promised his perpetual presence with them, and blessing towards them: The word here meant, is such a word as taketh effect in that part of the Jewes whom God did know before, and is still made good in them; but the word of the legal covenant is abrogated to all the chosen of the Jewes. Secondly, *Jeremy* declared the word of the legal covenant to be made in vain, yet did not this give place to such an objection, that Gods Word to his people was made of none effect. Again, the Apostle his answer was direct, the Word is made by mans sin in vain; and to have informed them in the true end of the word of the Law, and not to answer them, that the Word of the Gospel Covenant is not frustrate, when they object, that the Word of the Covenant of the Law is come to nothing; this were but being asked of Chalk, to answer of Cheese. Again, wee see that *Paul* doth not intimate the rejection of the Jewes, as from righteousness and life, as they were followers of the Law, which is a point hee cometh to in the beginning of the next Chapter; but hee considereth them, as part of *Israel*, and the seed of *Abraham* only; for had this been the thing in which they grounded themselves, if those who follow the Law bee rejected, Gods Word is come to nothing, then should not *Paul* have answered; all who are from *Israel*, are not *Israel*, all who are *Abraham*s seed, are not children; but all who follow the Law are not the true *Israel*, to which God did tie himself by promise. Secondly, It is plain, hee intimateth their rejection, as they were the people of the Jewes, as they were denominated the *Israel* of God, which may bee gathered from the first *verse* of the eleventh Chapter. *Hath God cast away his people?* *God forbid. I am an *Israelite*, of the seed of *Abraham*, of the tribe of Benjamin.* Thirdly, No really faithful ones, could think the word of God falsified, if such as did seek justification in the Law by the works of it, were rejected; but the Apostles and godliest a while were excused with this doubt, they could not see how it could stand with Gods Word, that *Israel* should bee forsaken, and the Gentiles called: It is certain therefore, that hee doth intimate the rejection of the Jewes, as those who had

'had been the *Israel* of God, and seed of *Abraham*. The Apostle denieth the reason on which they thought their rejection, a thing which could not stand with the immobility of Gods word. Hee answereth the assumption of the latter syllogisme, by distinguishing of *Israel* and children; denying that all *Israelites* are that *Israel* to which Gods word belongeth; or that all *Abrahams* seed are those children whom God adopted to himself, *vers. 7.* but such only who were like *Isaac*. First, begotten by a word of promise, and partakers of the heavenly calling: The reason is to be conceived in this manner: The rejecting of such, who are not the true *Israel*, nor belong not to the number of Gods adopted children, cannot shake Gods word, spoken to *Israel* and *Abrahams* seed: But many of the *Israelites* and *Abrahams* seed, are such to whom the word belonged not: *Ergo*, The word of God is firm, though they bee rejected. This assumption is propounded in the end of the fifth and six *verses*. Secondly, It is proved to the fourteenth *verse*. Here *Arminius* having presupposed this word, the word of the legal covenant, and this rejection of such as sought righteousness in the Law, he thus taketh up the Argument.

*If the word respect the children of Promise, then it is firm, though the children of the flesh are rejected: But it concerneth children of the Promise, that is, believers; Ergo, it is safe, though justiciaries, children of the flesh be rejected.*

But this assumption is no word of it in *Arminius* his sense, here expostell'd: For though children of the flesh in some other Scripture, doth note our justiciaries, seeking salvation in the Law, yet here the literal meaning is to bee taken; a child of the flesh being such a one, who descendeth from *Abraham* according to the flesh; for it is most plain, that these did make them think themselves within the compass of the word, because they were *Israelites*, and the seed of *Abraham*, in regard of bodily generation propagated from him; and *Arminius* doth decline that, in objecting and answering which, this discourse consisteth. Beside that, though the sons of the flesh may signifie such, who carnally, not spiritually conceive of the Law, yet the seed of *Abraham* without any adjoynd, is never so taken. The assumption which is to be proved, is this, That many of *Abrahams* seed, are such to whom the word belongeth not: The word which belonged not to *Ismael* and *Esau*, but to *Isaac* and *Jacob* only; and such as were like to them, that word belonged not to many of those who are the seed of *Abraham*, and *Israelites*: But the word shewing Gods love, choice, adoption, blessing of *Israel*, and *Abrahams* seed; belonged not to *Esau*, *Ismael*, and such as they were, but to *Isaac* and *Jacob*: Here *Arminius* having those legal justiciaries, thus gathered his syllogisme.

*Ismael and Esau were types of such as sought justice in the Law: Ismael and Esau were rejected, Isaac was reckoned in the seed; Isaac was a type of the children of the promise: Ergo, the children of the promise are the seed. Ismael was not in the seed, but Ismael was a type of all who sought righteousness in the Law of all the children of the flesh: Ergo, the children of the flesh were not in the seed.*

The conclusions are true, but not pertinent to this sense; for the children of the flesh here are those only who in course of nature came from *Abraham*; the children of the promise, those who were so born of *Abraham*, that they were in *Isaac* called to the heavenly benediction. But in laying down this rejection of *Esaus*, from benefit of this word, belonging to the seed and taking of *Jacob*, hee sheweth plainly that it is not a rejecting of those in *Abrahams* seed, who were justiciaries, as justiciaries, because that *Esaus* was rejected before hee was born, or had done good or evil, from that in that word made to *Israel* and *Isaac*, taken to the heavenly benediction before any thing which might move therein to mark, *Ergo* in die 10, 11, 12, 13, *ver.* three things. First, The equity of *Esaus* and *Isaac* in parents conception, merits, demerits, only



only in birth *Eſau* had preſeeminence. Secondly, mark the word *Came*, ſignifying the election of the one, and calling him to the heavenly inheritance, with the rejection of the other, which is laid down, *verſ. 12, 13*. Thirdly, Mark the end, why God did chooſe and reſuſe, before merits, or demerits in the end of the eleventh *ver* by a parentheſis, *viz.* that Gods purpoſe according to his free election might abide for ever, while it depended not on works in men, which are changeable, but on himſelf, who freely calleth whom hee will to this heavenly glory. The ſcope of this example is the ſame with the other, *viz.* to prove that all of *Iſrael*, and all the ſeed of *Abraham* were not ſuch to whom the word declaring Gods free election and Adoption to the heavenly inheritance belonged.

That word which belongeth not to *Eſau*, but to *Jacob*; that belonged not to many of *Abrahams* ſeed, and by conſequence that may ſtand firm, though a multitude of *Abrahams* ſeeds bee rejected: but the word declaring Gods election, &c. But the Apoſtle doth lay down the manner after which the word chooſing and adopting *Iſrael*, reſuſing *Eſau*, was given forth, *viz.* that it came without reſpect of good or evil, which might move unto it, that hee may prevent a ſecond objection which the Jews might make from their own righteouſneſs, in reſpect of the *Gentiles*, Sinners; for they might think it impoſſible that Gods word could ſtand with rejecting them, who were righteous in compariſon of the *Gentiles*; received; for hee conceived this included in that querulous objection; Firſt, is Gods induration a cauſe why hee is angry with us? Secondly, Can hee bee angry with us, who are hardened by his unreſiſtable will? Thirdly, Can hee bee angry with us juſtly? The Apoſtle in this 31. verſe telleth us, that that induration is not the cauſe of Gods anger, but anger of induration; for none are hardened but veſſels now of wrath, by their own deſerving. a Saith hee, God beareth them with much Patience, and doth not harden them by will irreſiſtable. 2. God doth it for moſt juſt ends, and thus a reddition might bee framed; ſaith hee, *a materiam poſuit*: Shall the Potter have ſuch abſolute power in his clay, and ſhall not God have power to decree the hardning of thoſe who juſtly deſerve it? and that with ſuch a will as doth expect with much patience their converſion, and all for the obtaining of moſt juſt things: But for this latter it is plain the argument of the Potter is *a pari*, or *minori*, if it bee compared to God. Shall wee think that God hath leſs power over his creatures than the Potter? God, I ſay, who createth and maketh the clay, he diſpoſeth? And to uſe this ſimilitude to *Arminius*, his order is to illuſtrate a thing by that which hath nothing like; for Gods work (by that *Arminius* conceiveth) hath no reſemblance to that the Potter doth, as is already ſhewed. For, the matter answered.

Firſt, Hee conceiveth not the queſtion right: They ask not whether Gods induration be cauſe of his anger, but whether God may bee angry at them who come to this ſtate of being hardened? Now this is certain, that men hardened and forſaken, are the object about which Gods anger is exerciſed as a malefactor puniſhed is the object about which he Magiſtrates anger is exerciſed though puniſhment is not the cauſe why he is angry, but the effect of it; neither is there one word in this verſe, which teſtifieth God to harden ſuch, with whom hee is angry for ſin, unleſs to bear with patience, ſignify to harden, and veſſels made or prepared to deſtruction, men now having by ſin provoked God: the firſt is abſurd, that an act of patience ſhould bee, induration oppoſed to mercy; the other equivocal, or a veſſel prepared to glory is not a veſſel now believing and ſanctified, and actually fitted for glory; to the contrary.

For the ſecond it is falſe, that here is any thing to reſiſt Gods will, unreſiſtable, which the Apoſtle did never except againſt, but rather juſtiſye, and yet

Befides that  
Gods actual in-  
duration be-  
ginnech where  
his patience  
endeth.

yet maintain it equal by a compassion fore-ordained. And this is no argument why his decreeing will should not be irresistible; this I say, that hee useth patience towards those whom hee hath decreed to reject; hee conceiveth the will of God to have come to election, and otherwise to include in appetite as it were, of having something which hee will not work by his omnipotency, but hee whose omnipotency is not in every thing, hee is not a God omnipotent; for there are some things in which he is not omnipotent; not to name the same things hee would have of us, hee hath covenanted to work them in us, *I will put my spirit in your hearts, and make you, &c.* and that there is no power in God which is not infinite and omnipotent; true it is, that the verse setteth down just ends, and that therefore God hath power to purpose and work most justly that which is decreed and done to so just purpose. These are collections which his head hath deduced but not once imagined by the Apostle: and mark now how the Apostle hath soiled the cause of God, by struggling so laboriously and mystically against that which might so easily be answered: They seem to murmur against God; if he be angry at them who are hardened by his will, or a decree of his will irresistible: The plain answer is, God is not unjust though hee be angry, because the decree of his will did determine the hardening of some; but such who should first by their ungrateful and horrible unbelief provoke his just anger and induration, (whereas you think that hee did decree to bring you to this with a will irresistible) the truth is, hee did decree nothing about you, but conditionally, putting also the condition so in your power, that you might have kept your self from coming into the number of those who are in his anger hardened; if you would, but you would not. The manner, *ergo*, laid down, preventeth such a thought, as as much as this might be deduced from it. That word which doth signify such an election and adoption, as do not depend, nor once respect any merit in the creature, that word is Sin; though the Jews righteous in comparison of the Gentiles, be rejected, and the Sinful Gentiles received: The end shewing why God would not look at any thing in such whom hee elected and called, *viz.* That his decree and word about some whom hee had elected, might abide surely, taking effect, while the stability and efficacy of it depended on him freely calling, not on us; for did Gods Decree, or word touching salvation, depend on men, it would prove more unstable than a Decree in Chancery; as we see in *Arminius* his Decrees, I will save them all, if they will obey mee; I see they will not, but they will Sin: Well, I must let them, but I will condemn them all; I, but my mercy here must moderate Justice, this decree must not be peremptory: I will send Christ to redeem all, that I may save all again: I decree to save all, if they will believe, But I see they will not, I will save such as I see now believe with perseverance, and reject others: that order was fit in electing, which doth make Gods Decree most firm, of most effect to his elected; but to choose them without any respect to their works, was fit to this end; *Ergo*, hee did choose in this order, not looking at any thing in them, but at his gracious pleasure; and in these examples, as in types, are laid down all the high points of election; *viz.* that God doth choose us before we are, that God doth not look at any thing in us, for which to choose us, for though it is true they were in their causes, yea, in some degree out of them, yet they are brought in as now chosen, when they were not manifestly in the nature of things, but creatures to be born afterwards, and though they both had in *Adam* offended, yet this is excluded in their typical consideration, and they are here brought in as having done nothing. Like as *Mitchisadeck* had father, mother, length of dayes, but as hee is a type, none of these things come to be considered in him. What said *Arminius* here? He maketh the 10, 11, 12, 13 verses,



verses, to contain these two things, the Type, and the explication of the Type; the Type, set forth with sundry circumstances, which are not so much to bee heeded as the things typified, expressly set down in these words; *That the purpose of God, according to his choice of some, or in which hee chooseth some to life, rejecting others, might bee firm, while it dependeth not on works of the Law, but on faith, obeying him that calleth.* From which explication hee gathereth two Syllogismes, proving things to his thought, which go before.

1. *That purpose which is according to election of some, with rejection of other some, that purpose may stand sure, though many be rejected.*

But Gods word and purpose is according to election, or is such as discerneth and chooseth some from other some to salvation; ergo, the word of God is not made of none effect, though many of the Jews be rejected.

2. *That purpose which dependeth not on works, but on faith obeying him, that calling, that purpose, comprehendeth not such as seek by the works of the Law salvation. But this is such, ergo.*

*Esau the first born is hated of God.*

*Esau is a Type of such as seek righteousness in the Law, Ergo; Such as seek righteousness in the Law are hated of God.*

*Jacob the younger, was loved.*

*Jacob was a type of all who follow life by grace of calling, ergo, all who thus follow life, are beloved of God.*

To answer which things briefly, the persons named are here to be considered personally, and typically; personally, because else hee doth not prove that *Israelites* the seed of *Abraham* may bee rejected. Typically, because they are heads of all the chosen and rejected, both in the seed of *Abraham*, and in the Gentiles also. But that they are types here of persons qualified with real of the Law or faith on Christ, this is a dream without proof, merely presumed, which before hath been sufficiently refuted, and shall bee further touched, in this which followeth. First then, to the circumstances, why are wee not to stand upon them, seeing between types and things typified, there is such analogye, as that thereby one doth lead us to the other? But hee doth see well that these things here set down in the types cannot stand with that hee would have typified. How can *Esau* now considered without works, good or evill, when hee is rejected, bee a type of those who are rejected as Sinners for righteousness by works of the Law? Or how can *Jacob*, as hee is considered without Faith, or any other work, when now hee is chosen and called, bee a type of such who are now chosen, when God doth see beleeve with perseverance in them? Again, this decree electing *Jacob*, did offer him grace above *Esau*, but the decree of saving *Jacob*, if hee would beleeve and obey the heavenly calling, doth offer no less to *Esau*, or any other. Now his conceiving the Apostle to explain his type in that parenthesis, is most absurd; doth the note of a final cause or event, that, or to the end, that his purpose doth thus begin the accommodation of a type propounded? it is an example not to bee seconded; nothing is more plain than that it is added to note the end or event, of that manner electing and rejecting, which are here expressed: and for the two conclusions hee doth argue from these words; The first is true; but not a thing here to bee proved; for the Apostle had said that, ergo, the word was true, notwithstanding the multitude of *Israelites* were rejected; because that all *Israelites* were not that *Israel*, and all the seed of *Abraham* were not those children to whom the word belonged; This is then that which is here to bee concluded, that those who are the seed of *Abraham*, and *Israelites* in coude of name, were not that *Israel*, and that seed to whom the word signifying Gods election and adoption belonged: the force of

of the Argument therefore is in this, not that the decree is after election, but that *Jacob* only was in decree of election, and *Esa* born alike of *Isaac* was not.

The second syllogisme concludeth a thing that never came into the Apostles minds, and cannot bee accommodated to these types, unless types in that wherein they are types, may be contrary to the thing typified by them; as I have shewed above. Beside, who will yeeld him that Gods calling is here put for faith obeying God calling, when the sight of faith and every thing else was before excluded in this election of *Jacob*; and therefore the decree electing him excludeth and opposeth it self in works to this faith, as well as any other thing. Now then we see that this decree electing and adopting, is so from Gods will, that nothing in man is considered in it, as a mean or cause, but only his meer pleasure: for clearing which, I entered the explication of this place: to this only the context following will agree, which seeing I am thus far entered, I will shew so shortly as I can.

*What shall we say then? (saith the Apostle) is there injustice with God? God forbid. For hee saith to Moses.* This is plain, that the Doctrine next before delivered, giveth occasion to this objection. Let any judge then whether *Arminius* his sense is made probably a ground of this imagination, wee see this doth naturally arise from our constitution; for if God from his meer pleasure doth naturally arise from our constitution; for if God from his meer pleasure doth chuse one, and call him to adoption, and the heavenly inheritance, rejecting another every way equal to him; then God seemeth unjust, for upon his meer pleasure, to deal so unequally with equals, upon meer pleasure, seemeth very hard: do but lay that of *Arminius* by it, and there need no other confutation. If God decree to reject his grace offered in Christ, stiffely cleaving to their own righteousness, and if out of his meer pleasure, none deserving it, hee decree to save such as shall by faith lay hold on his mercy offered in Christ, then hee seemeth unjust. I answer; here is no shew of injustice to the reason of man; for that which hee supposeth to be the ground of their suspecting injustice; namely, that God should of his meer pleasure decree that believers on Christ, not followers of the Law, should bee saved, contrary to his former decree in the Covenant with *Adam*; for had this been the ground of their imputation, the Apostle should have answered, that God did not of meer pleasure decree otherwise about attaining life, than at first he had; but hee came to this Covenant of the Gospel, by reason that wee had broken the former, and through weak flesh made it impossible to us: But hee maintaineth the will of God from meer pleasure, shewing mercy to *Jacob*, to have been just in him; it followeth.

*Hee who hath power to shew saving mercy where himself pleaseth, hee is not unjust in shewing to some, without any consideration on their parts, and denying to others some.*

*But God hath power to shew mercy, electing, adopting, calling to the heavenly inheritance, to whom hee will.*

This is the expresse testimony of *Moses*, which tenderh to prove God free from justice in his grace to *Jacob*, and in denying it to *Esa*: For if hee may shew it to such as hee please, hee may refuse it others by the same liberty; Hee doth amplifie this by a confectary deduced.

*That which is holy is the free pleasure of God, that commeth not from anything in the power of man: But this mercy, electing, adopting, calling, is merely in Gods free pleasure, it is not therefore in man to procure it, but in Gods liberty to shew this mercy.*

This answer doth plainly shew, that the point which distasteth was this; That God should at his meer pleasure shew mercy to *Jacob*, when hee refused *Esa*; which would make our election calling adoption, quite out of our power, meerly depending on Gods free pleasure: For, both these are here a-



vouched to stand with justice in God, whatever might bee formed: And marke here, that the Apostle doth maintain it without injustice, to shew and refuse mercy, when hee considereth not any thing in the persons which might make this equal: For were the equity of Gods mercy shewed to *Jacob*, and denied *Esa* in this, that now all were become Children of wrath, whom God might pardon and restore, or leave and execute at his pleasure; then the Apostle should in the honour hee owed to the name of God, have here expressed this consideration, that God might justly shew mercy to some, and deny it to other some, who were now such, that they had by sin brought themselves under sentence of condemnation. For if hee had not shewed it to any, he had not been unjust; but Saint *Paul* did know that he had affirmed, that God looking neither at merit in the one, nor demerit in the other, had chosen and loved the one, refused, and left loved the other. Here marke *Arminius*.

*If this purpose, God rejecting such as seek righteousness by their own works, electing believers, depend only in his mercy, then it is not unjust.*

*But this purpose is neither from him that rewards, &c. but dependeth on Gods mercy, Ergo, it is not to be accused of injustice.*

First, Marke how hee maketh the Apostle not answer the difficulty of the Objection, which was this; *How could God go from one Covenant, decreeing salvation on works, and decree contrary, that not works, but believers should be saved*; for Gods mercy cannot be the cause, nothing else coming between, why God should change his order, and go from one unto a contrary. Secondly, Let him shew how mercy can be the only cause, why a justiciarie, cleaving to his own righteousness, is rejected from salvation. Thirdly, The Apostle doth not prove this decree, that believers shall be saved, to be just in God, but Gods shewing mercy in destination and execution to one before another. Now this decree, I will save all that shall believe, doth not shew any mercy to one before another, but offers mercy to all alike. Lastly, who would ever accuse the mercy of God, for decreeing in a just course, to bring men to salvation, when now they had made themselves guilty of wrath: Marke how hee depreceth that confessorie, which sheweth, that it is not in our power now under wrath to deserve that God should decree the salvation of us, in case wee would believe. But why Gods decree of election falleth on my person to life, this hee maketh in our power, which is the chief thing here excluded: for from that God had purposed and performed to *Jacob*, and from that privilege that God will at his pleasure both intend and manifest his saving mercy and compassion, this is deduced, that this mercy, electing, calling, and adopting one before another, is not in the will or endeavour of man, but in God, freely shewing compassion: Nor to say, hee should tell us a great matter, in concluding with a solemne Epiphonema, such a point as this, that man under sin and death, could not deserve, or any way cause, why God should strike that covenant of the Gospel, and promise salvation upon believing.

*For the Scriptures (such as Pharaoh.)* The 17. Verse followeth: The contention may be diversely conceived, either to prove that God sheweth mercy in his pleasure to some, so as hee decreeth it to other some; or that which we see before, that is not any thing in us which maketh us elected like *Jacob*, or rejected as *Esa*; and then the proof were that, the Scripture doth testify, that hardening and denying mercy dependeth on Gods mere pleasure, no less than shewing mercy; or we may conceive it as in reference to the unrighteousness formerly objected, for that objection had a double fault giving occasion; God electing *Jacob*, rejecting *Esa*, without any thing that deserved it; whence God might seem subject to injustice in two regards. First, For shewing his grace to the one before the other, when they both were alike. Secondly, In refusing the one out of his mere will, and excluding him from the grace shewed the other, when he had done nothing to deserve it.

Hitherto

Hitherto hee hath answered the first part of the Objection, that God in shewing mercy to equals, unequally, is not unjust. Now hee answereth the other part.

*That which God hath done, that is in the freedom of his will justly to do: But God hath for ends of his glory, without any thing done on their parts to move him, denied grace to some, and hardened them, which is in plain this example; he did raise up Pharaoh, not yet being, purposed to harden and punish him: Ergo, as hee sheweth mercy where hee will, so hee hardeneth, that is, denieth mercy, and so hardens and punisheth whom hee will.*

The Assumption is the example, the conclusion followeth it. *Arminius* is here still like himself, hee frameth a double Syllogisme, taking away shew of unrighteousnesse in his decree, made with election of some, rejection of other some.

*That which God justly doth, that hee may decree to do.*

*But hee stirreth up, hardeneth some justly.*

*Ergo, hee may decree it without injustice.*

The second Syllogisme from the 18. Verse.

*Hee who sheweth mercy, and hardeneth, may decree according to election, to shew mercy to some believing, and to reject such as seek Righteousnesse in the works of the Law. But God sheweth mercy on whom hee will, &c.*

For the first, it is true that is gathered, but not pertinent for this example is brought to shew that God may reject a person without injustice, when hee hath done nothing for which Gods will should be moved to reject him; and it is to bee well noted, that the minde of God cannot bee too prone, that he may make a decree to reject a person that followeth Righteousnesse in the Law, for Pharaoh cannot be considered, as in the number of those Jews who were zealous for the Law. Beside that, it could never seem in appearance unrighteousnesse, to decree when a man is now a childe of death, that if hee will not accept of Gods mercy in Christ his Sonne, but cleave to his own righteousness, then hee shall be rejected. And for the latter Syllogisme, it is no new Argument, as *Arminius* would have it, but the conclusion affirming from all gone before, that it is in Gods liberty to shew mercy to some, as to Jacob, and to deny it to other some, and that, Ergo, hee cannot bee unjust in doing that which hee hath liberty to do. Again, the first part of the Proposition doth fight with it self, for hee who may shew mercy on whom hee will, hee may not make the creature the cause why he should shew mercy, for he cannot shew mercy on any out of his meer pleasure, and yet shew mercy on some consideration in the creature moving him to it.

Now from this that here it is said, *God may shew mercy on whom hee will*, hee gathereth, that God may make a decree to shew mercy to such as believe, repent, and persevere, &c. in sanctifications.

*Hee who may shew mercy to whom hee will, hee is not restrained to some persons, who shall bee of this or that condition, but hee is free to shew mercy to whom hee will.*

Now the grounds of this new learning; the old errant, I know not which to call it, say, that God cannot choose any, but such whom hee deems eligible; as being qualified with such condition as the justice of God admitteth, which is the moderatrix of his mercy.

*Hee who may shew mercy where hee will, hee may shew mercy to whom hee will, which may possibly bee done, and yet not any receive mercy.*

*But such a Decree as this might be made, and it still possible that not one shall receive mercy, and yet hee may shew mercy to whom hee will.*

*Hee who may shew mercy where hee will, hee may shew mercy to whom hee will, which may possibly bee done, and yet not any receive mercy.*

*But hee who may shew mercy where hee will, hee may shew mercy to whom hee will, which may possibly bee done, and yet not any receive mercy.*



His Conclusion mis-contriving that word and Decree is above refuted, and hath no concord with this objection following, which is most evident, after this manner.

*If it be by his more irresistible will that men be in the state of such as are reject- ed and hardened, then he hath no reason to blame them being so.*

*But he cut of his pleasure, without any thing in the creature causing it, doth re- ject some from mercy, and harden them: Ergo.*

Now Saint Paul doth answer this, either by denying that the will of God is irresistible, or by denying that the efficacy of Gods will doth reach thus far, that some men are in the number of those who are rejected and hardened, but first by rebutting the insolvency of this fact, that a Creature should expol- lulate with his Creator; secondly, by shewing the right of the thing, viz. that God may at his pleasure reject and harden some: The first in the 30. ver.

*That which the Pot may not do with the Potter, that must not then do so God thy Creator.*

*But the Pot may not find fault with the Potter, for framing it thus or thus, the end of the 30. veric. Then must not find fault with God, as if he were in fault, by whose irresistible will thou art in this case wherein thou standest, rather than thy self, who dost suffer his unrevokable pleasure.*

Having thus children the insolvency of this mattering imputation, he proveth that it is equal God should out of his more pleasure shew mercy to some of his creatures, and reject other some, to indignation and punishment.

*The right which the Potter hath over his clay, that did much more hath God in his: for the Potter may have his clay made to his hand, but God must create and make the clay which he will work with.*

*But the Potter hath the power that he may sever certain distinct parcels of his clay, out of his more pleasure to contrary uses.*

*The Potter doth not sever his clay in this manner, if it shall all be fit to receive some noble form, I will make it to such end, if not, I will turn it otherwise: for then it must be from the clay, as the Potter, why, this parcel were a vessel to honourable use, and that otherwise.*

The Conclusion followeth, ver. 23, 24.

*Ergo, shall not God have the same right to appoint some of his creatures to be vessels of dishonour, as he hath much patience towards them, that he may the better declare his wrath and power to them, and his most glorious mercy towards his chosen?*

The words have a Rhetorical reticency in them, and are thus laid down. *What if God, willing to shew his wrath and power, have been with much patience? &c.* and that hee may shew his glorious mercy towards the vessels of mercy. Now something must be understood: Shall his power for this bee the les- ser? or any plead against this freedom of God in denying his mercy, and rejecting some, from the great patience hee useth towards them? or wee may conceive it, is not preventing this objection, yet laying down the con- clusion with a double reason, after this sort: If God have most just ends of his glory, and the good of others who are vessels of mercy, and if he ex- ercise his Decree with much patience, and long sufferance, towards the ves- sels of wrath; shall hee not have power to ordain them to this end, whom in so just manner, and upon so good considerations hee bringeth unto, &c. In answering these, Arminius seemeth very accurate, but it is a wily diligence: such as these poore translaters, which being hard beets will run round often, and such running jump that by this means they may bring to a lesse all that passing. To leave him therefore in impatient dis- course, what I can gather out of him, touching these words, respecteth one of these three things. 1. The occasion which went before, *God hard- neth whom he will, as he sheweth mercy to whom hee will.* 2. The objection. 3. The answer.

Let

Let us begin with the first; for if you mark the antecedent in the sense *Arminius* taketh it, it will not bear the objection following. Secondly. If the objection could be made, yet Saint *Pauls* answer would prove impertinency the antecedent occasion, *Arminius* must understand of Gods decreeing to harden, or actually hardning, according to his Decree; His Decree is, I will deny thee mercy, harden thee, punish thee, if through unbelief, and impenitency thou shalt make thy self worthy; His actual hardning is a powerful executing this punishment of induration, and rejecting, on him who hath by final impenitency deserved it; neither of these will bear his objection, with shew of reason. And because *Arminius* seemeth rather to respect the Decree, wee will take up that, and joyn this murmuring objection with it. If I am hardened by Gods Decree, which doth set down the hardning and rejecting of all such who shall by final unbelief and impenitency provoke him to it, then hath God no reason to be angry with mee, on whom this sentence is executed: by his irresistible will: but I am hardened according to that Decree. Take the antecedent in the other sense; If God now in his wrath execute induration on mee, having deserved it by my final impenitency, and that with such power that I cannot resist him, then hath hee no cause to be angry with mee, who am thus hardened by his almighty power. I do appeal to any conscience, what shew of reason there is, inferring such a Consequence on such antecedents. No, had Gods will been, not absolute within himself, but respecting conditions meritorious in the creature, or had his induration been a meer inferring of punishment now deserved, and not a denial of mercy which should have removed the entrance of the other, (which the opposition teacheth to be meant by induration) then there had been no shew of reason thus to argue against God. But come to the objection: Hee conceived in it thus much, as if it should say, Can Gods induration cause him to be angry against us who are hardened? Can that which is the effect of his irresistible will, cause him to be angry with us justly? First, The Apostle chideth this insolency, suggesting the state of the person murmuring, and the person of God against whom it is murmured. Secondly, From comparison, well having thus repelled it, he defendeth the equity of God, and answereth to the matter. First in the second vers.

*He who hath power to decree the life and death of his creatures on some conditions, and so to harden some, and shew mercy to others, if hee harden us shew mercy, we must not reason against it.*

But God hath this power set down in the comparison of the Potter: but the comparison of a Potter pleideth a far higher thing in God, than making a Decree of saving such as should become fit through use of their own liberty, and condemning such, who should most justly deserve it. For this legal kind of induration, as some of his Scholars call it, giveth no occasion of importing, with shew of reason, any fault to God, seeing Gods decree doth not any thing to mee, unlesse further than I make my self a vessel of dishonour. Secondly, This sense hath no affinity with the Potters fact, this decree doth not make definitely any persons vessels of honour, but such of them as should believe; all if they will believe: this doth not make the persons become vessels of honour, but the performance of the condition in the decree, this maketh God to frame persons diversly qualified, to divers ends; where as the Potter frameth a masse all alike to divers purposes. Thus having repelled this murmuring, hee doth make answer to the matter of their objection three wayes, which likewise may make, to his Judgement a limited reddition of the former comparison.

Thus by the way I have run over part of the ninth to the *Romans*, in which were not all error a thing con-natural, I should marvel how any could ever imagine things so directly, against the meaning and discourse of it. The plot



plot of his election was as strong in his brain, as numbers in theirs, who thought they saw them in every thing. Let us ever hold that the choice and purpose of calling to the heavenly inheritance, is merely from his will, because hee will, without any respect to the works or condition of his creature; framing mankind to divers ends, with as much freedome, as the Potter doth his clay, though it seem to fasten unrighteousness on God, and to excuse the creature, to flesh & blood. It is one thing to do things with will, another thing to do them from free pleasure of his will, or because we wil only.

Again, The Decree is therefore made to depend on God calling, that it may bee firm; but did it depend on perseverance in faith, left altogether in our liberty, it could not bee firm, seeing it dependeth on such a condition as to the last breath is uncertain, by his own principles elsewhere delivered.

Now followeth the end, *For the praise of the glory of his grace*. First, to open some words in this verse, that so wee may see the meanings, and consider of it more fruitfully; it may bee asked what Praise is; There are words which sound this way, the difference whereof I think good to unfold. Praise when it is taken restrainedly, doth signify the setting forth by speech of this or that, in any which is praise worthy: Honour is larger, for it is done by word, work, gesture, and serveth to report our reverent respect to Gods excellencie: Thankfulness is a praising of God, as having bestowed some benefit on us: Glory is the account which we have of God, when now hee is made known to us. Now here Praise is put in a larger acception, and may contain all of them, both the admiration and high esteem of it, when it is once manifested, the praising in its word, and honouring is the thanksgiving which is most worthily yielded to it.

Glory of God is sometime used in a singular manner, to note a glorious instrument, coming immediately from God, and made immediately for God; man is the image and glory of God: Sometime it is used in an acception more frequent; for the glory of God which is in us, who glorify him, or the glory of God in himself, who is glorified of us; even the glorious being or essence of God: Thus it is used here, and *Rom. 9.* that hee might shew his glory to the vessels of mercy, that is, his glorious nature so merciful and gracious; So *1 Thes. 1.* from the glory of his power, that is, his glorious essence, which is most powerful. Thirdly, for his grace; here wee must know that Saint Paul useth divers words, which signify one thing, but clothed or putting on divers respects, ἀγάπη, χάρις, ἔλεος, φιλανθρωπία, &c.; *Rom. 9.* Love, Bountifulnesse, Mercy, Philanthropy, Grace. Now all these are the same thing; even Love hath these ends; What love is, I need not show; Bountifulnesse is Love, as now it is in work beneficial; Mercy is Love, as now it helpeth the miserable; Philanthropy is love, as it respecteth man-kind; Grace is Love, as it giveth good things freely, without desert, to make accepted; the word signifieth to do a favour, to follow one with some real favour now executed. The sum then is this,

All this spiritual blessing wherewith God hath blessed us, is to this end, that hee might manifest his most glorious essence, which is grace it self, and that to the intent wee might admire it, esteem it highly, honour it, set it forth in words, yeeld thanks to it, which grace of his, before all worlds, is it which now in the appointed time hath made us who are children of wrath, accepted and followed with many favours in his beloved son our Saviour.

The verse containeth two things.

1. The end, in these words; *For the praise of the glory of his grace.*

2. A description of Grace, *From the effect*; which is set forth both by the principal cause, God by his eternal grace, and ministerial, or secondary, God out of his eternal grace, in and through his Christ hath made us accepted.

First then, Wee observe, That all hee did from eternity intend about man,

*Rom. 9*  
*1 Tim. 3. 5*  
*Ephes. 2*  
*1 Thes. 1*  
*Joh 3*  
*As beneficentia*  
*in amicitia offi-*  
*cium ad benefi-*  
*cium.*

*hath no end, but his own glory: Hee made all things for himself, Prov. 16. 4. All things are from him, through him, for him. Bring my sons and daughters every one, whom I have created for my glory, Isa. 43. 6, 7.* The reason is plain: God who is wisdom it self, cannot work without an end: A wise man will do nothing, but to some purpose: That which must be Gods end, why he maketh all things, must be better than all those things which serve unto his end; for the end is better than that which serveth for it, as the body is better than food, raiment, and all things which serve for the body. In the third place it is plain, that nothing is better than all the works of God, beside God, nothing better than every creature, but the Creator: If then he must needs have an end why he maketh things, and this end must needs be better than the things made for it, and nothing is better than all the creatures, but only God the Creator: Hence it followeth, that God must needs have himself as his end in every thing which he worketh: now God being so perfect, that he needeth not our good; that nothing can hurt him; or make him better in himself: Hence it followeth that his end must needs be some external matter, as the making himself known, that he may be accordingly honoured of us, and that to the benefit of us, who yeeld him this honour. The Scripture intimateth three ends, in that God worketh toward his chosen: 1. The glory of us; The wisdom of the Gospel is said to be predestinate to our glory; all things are ours. The second is the glory of our Mediator, *all are yours, you are Christs, 2 Thes. 1.* Christ shall bee glorious in his Saints; yea, admirable in them that beleeve. The third is God himself; *all are yours, you Christs, Christ Gods,* that is, for God and his glory: Now those two former are ends, to which, not for which God worketh. He that buildeth a house, that he may lay a sure foundation, that he may raise the frame, gives it the due filling which belongeth to it, but these are not his proper ends, but that he may have a house for his habitation: So God worketh many things to our glory, and that in us his Christ may be glorious, but the proper end which he hath in all, is his own glory.

Wherefore seeing this is Gods end, let us in all things labour to yeeld him glory; whatsoever we are, let us bee it in him, and through him, and for him: We see every thing that commeth of the earth, goeth to that common parent again; every body made of these elements, is resolved into these elements; so must it be with us, we must return back to him in glorifying him, from whom we come, as the workmanship of his hands: It is certain, if he be not glorified of us, he will glorifie himself in us. What a shame is it that wee should not have his glory, as the end we aime at in every thing, who hath made all things in heaven and earth serve, as their end, to which they may be reduced?

Secondly observe, *That hee doth generally intend the praise of his grace in all such who are predestinated by him:* That which God doth out of his grace, must needs be to the glory of his grace; But he doth elect and predestinate us out of his grace. We see that if one doth this or that in wisdom, he is praised for his wisdom, which in this or that he hath shewed: So in any other vertue, thus it is, those things which God doth out of his grace, he must needs intend to have his grace notified in them, and to have it, being known, admired, honoured, and praised accordingly. Again, those things which God doth out of justice, though diversely justice, from which they come, shall be glorious in them, yet all that justice doth is reduced to this, as the just supremum end, even to lend a voice to the riches of Gods glorious mercie, which he sheweth the vessels of mercy: For look as in us the actions of inferiour vertues, which commend the vertues they come from, they are serviceable in some sort, to actions of superior vertues, *Ergo,* what my temperance doth upon the Sabbath, it doth it for religion sake, that my devotion may more fully



and fruitfully occupie himself; so would God have us conceive in his dispensation, that which his justice doth, it is such, that in some sort it hath a respect to, and is serviceable to this most supreme end, this praise of his grace; this is it, in which he most delighteth: Even as vertuous Kings after the matters of God, affect above all things to be had in honour for elemencie and bounty; so it is with our God, King of Kings, all he doth is to this end, that his grace may be made manifest, unto his greater glory. Men indeed may look at praise as a spur, but not drive at it, as their highest end; nay, they may not seek it, but for a further end, Gods glory, the good of others, their own due encouragement: But God may seek his glory, as his utmost end, because hee is not in danger of Pride, as man is, and there is none higher than himself, to whom he should have respect, this maketh him when he sheweth himself to *Moses*, proclaim this in himself without comparison above others. See the place.

Use. 1.

The use of this is, first, to stir us up to glorifie him in regard of his grace to us: How will servants, who belong to bountifull Lords, commend them for their franke house-keeping, liberality to the poor, bounty to their followers? So should we never cease to have this grace in our hearts and mouthes, to his glory who hath shewed it. Let us not be like those grounds, which swallow Seed, and return nothing to the Sower: They are not the children of grace, in whom God obtaineth not this end; for all such as belong to his grace, he hath chosen them to this end, that his grace should be known, praised, and magnified by them. *Saint Paul; I thank God in Christ, Rom. 7. Praise be to God in Christ, 1 Cor. 13. Blessed be God, even the Father, 1 Pet. 1.* If the light of Gods graces shining in men, must make us glorifie God in them; how should this most high grace of God before all worlds thinking on us for good; how I say, should it be extolled of us? When the love in a good man must be glorious in our eyes; yea, seeing his predestination hath so wrought, that all things shall work for our good; let us in evil, as well as in good praise him; he loves in every thing love it self. Even as waters come from the Sea, and return again to it: So from this Ocean cometh every blessing, and every benefit should by praising this grace, be resolved to it.

Use. 2.

This Doctrin hath Use for Confutation: If this be the last end, and the direct and immediate end of all God doth toward his children, then it cannot be, that their life of glory in the Heavens should be given them from the hand of justice: For if that should next of all, and immediately be given them from justice, then the last things, to which Gods predestination should come, is the glory of Gods distributive justice. If they say, God doth give it as an act of grace and justice; I answer, then God hath not done all in election and predestination to life, unto the glory of his grace, but to the joynt glory of his grace and justice. Again, it is impossible that God should alike immediately give life joyntly from grace and justice: For if grace give it freely, justice cannot together give it, as a matter due by meritorious purchase. God may as possibly condemn the same man, both out of revenging justice and mercy at once, as he can give a man life at once, both from free grace, and distributive justice; for mercy and revenging justice are not more opposite, than grace is to distributive justice.

*As per predesti-  
on immediate.*

Again, we see them confuted, who think that God propounded an indefinite end about his creatures, destinizing his creature to his glory, in a manner indefinite, whereas we see in the highest acts of Gods counsel the Scripture mentioneth, God is testified to have his end, not in general, but specified, as it is here, the praise of his glorious grace. Beside that, God cannot propound ends indefinitely; for this suppoeth that God may provide for some particular end, and be frustrated in it; that he dependeth on the will of man in his decrees, touching his glory, in this or that particular manner, that he doth

doth not see in that instant moment, or sign of his eternal act, whereby hee did decree to make; When hee doth decree to make his creature, to what particular end hee shall bring him, onely hee is sure some kinde or other to have his glory.

Observe thirdly, from this hee saith, *Of the glory of his grace.* And so *Doct. 1.* the other attributes of God are his essential glory, a most glorious essence; in earthly things, that is a glorious body, which is lightsome and radiant, and hath a kind of luster, Ergo, Saint Paul saith, *there is one glory of the Sun, another of the Moon, and Stars,* making these lightsome bodies subjects of glory. Thus it is a property of a body glorious to shine as the Sun; needs then must God bee essentially glorious, who dwelleth in light, who is light it self, such as that to it there is no access, such as that the Seraphims conscious of their infirmity, do veil themselves before it. The light natural, which this bodily eye seeth; the light of reason, of grace it self, all are as nothing before this light. When *Moses* said, *Lord shew mee thy glory,* *Exod. 33.* the Lord said, *I will shew thee my excellency; And what was it? Even his grace, mercy, bounty, long-suffering, &c.* *Exod. 34.*

I name this by the way, to stir us up, that wee may endeavour to know the properties of God, and view as wee may, the reflection which wee have in his word and works, of so infinite glory. How dull of heart are we, that wee no more seek to have the eyes of our minds wiped, that we may get some glimpse of it? Wee will run after glorious sights on earth, and are much affected with them, to see the glory of Kings; especially when their royal estates have annexed princelike wisdom, it maketh that befall men; which did once happen to the Queen of *Sheba*; There is no spirit remaining in them, they are overcome with it; but how would this delight us, did wee in any measure discern it? What shall bee our glory in heaven, our blessedness, but to enjoy the continual view of this glory, this most blessed vision; by meditation & contemplation, to fix the eye of our souls on this glory, will transform us into the likeness of it. All the glory of this world, is but like the shine of rotten wood, which seemeth bright for the night season, but is no thing as we see by day but rottenness it self. Wherefore let it not bewitch us, but let us all seek to God, to take away the vail of our hearts, to the end that we may yet, as in a mirtour or glasse, get some sight of this most rich glory, *Rom. 9.* *This grace of his which hath been alwaies towards us.*

Observe Fourthly, *Where with he hath made us accepted* That is, with which grace electing and predestinating us, that it might bee glorified of us, hee hath now in his time done us favour, or made us accepted in his Christ. Observe then, *What grace it is which in time doth work all good things for us; even the same grace which before all time did purpose them to us;* Gods loving us to life, doth not begin when now wee are brought home by conversion to beleeve on him, but when we were his enemies, hee did so love us; that hee gave his Son all in death for us, *John 3. Rom. 7.* And when hee calleth us in time, hee doth it out of that grace which was given to us in Christ our head, before all worlds: For this cause the Scripture doth not say, that God beginneth to love us to life when wee beleeve, but that hee giveth us life eternal, executing that to which hee had loved us, neither doth the Scripture say, that in Christ now sent to work our Redemption, love in God is first conceived; but that it is manifested, when that saving grace appeared, *Tit. 3.* when the philanthropy, or love of mankind appeared, *Tit. 3. 5.* So God doth call us according to grace given us before worlds, but now made manifest, *2 Tim. 1. 1 Tim. 1.* yea, life and immortality are said to be brought to light, as things which had been overshadowed by the Gospel. Now look as if the sun having his light long eclipsed, should after break out, it were no new light, but an *exauris*, or new getting up of the old light, which



for a time was eclipsed: So it is with this Sun of Gods eternal grace, the interposition of Sin, through the verue of Justice, did for a time keep from us all the gracious influence of it, till at length in Christ, removing that which hindered, it breaketh out piercing our hearts with the beams of it, and working in us many real effects, which it could not put forth till Justice were satisfied: Even as God knew how to love Christ his Son to that glorious life, to which hee had chosen, and yet execute the cursed death on him, as our surety: so hee could love us, with his eternal love, unto that life, to which he had chosen us, and yet execute on us the cursed death, when we had offended.

Vse 1.

The first serveth to excite in us godly joy, in us I say, who see this light risen over us, this love shining upon us in Christ, which was sometime so overcast by sin and death, that no glimpse of it might bee discerned. If this bodily Sun had his light but two or three daies eclipsed, O how sweet and amiable would it seem to us, when getting the victory, it should shine in manner accustomed? But shall it not affect, that the grace of God quite hid from us, while wee were the children of wrath, lay in all kinde of darkness, that this grace so hidden should like a spring Sun return to us, and refresh us?

Vse 2.

Again, Wee see them confuted, who will not yeeld that God loveth any Sinner unto life, till hee doth see his faith and repentance; But the love which destineth to bring one to life, may stand with wrath executing death, and why doth hee work in Sinners repentance, faith, sanctification, which are the means tending unto life, if he may not purpose the end unto them? What shall hinder him from loving them thus farre as to purpose to them that he can justly execute?

Dott.

Observe lastly, *In and through whom the grace of God doth bring us to receive favour, and grace, even in, and through his beloved.* The Law came by Moses, but grace and truth, through Jesus Christ. The Angels did sing at his birth, *Glorie to God, peace on earth, good will to men:* In him God was reconciling the World, and God did give this testimony of him, *This is my beloved, in whom I am well pleased.* For Christ hath performed such an obedience at the commandment of grace, as doth yeeld such satisfaction to Justice, that grace may justly give us every good thing; yes such an obedience, as doth procure from grace, every good thing for us; for grace and Justice kisse each other in Christ, grace freely bestowing all her gifts unto her glory, and that without any wrong, nay, with full contentment of revenging Justice. See the first to the Galos, what is written on those words, *Who hath translated us into the kingdom of his beloved Son,*

VERS. 7.

*In whom wee have redemption through his blood, even, &c.]* Thus wee come from that gratifying Mother, child-bearing grace, from all eternity in God himself, to that grace which is freely given to us, and hath his real effect in us: And this is handled, first in regard of the Jew, who had received it, *Paul* with the rest believing. Secondly, in regard of the Gentiles; and in particular, these *Ephesians*. The grace toward *Paul*, with the rest of those who are first called to faith, hath two main branches: First, the grace of redemption, or justification. Secondly, the grace of glorification, beginning verse 13, reaching to the 15. Now in handling this first benefit: first in this verse, hee doth propound in the former part of the verse, expound it in the latter. Secondly, he doth sit down the benefit of vocation effectual, which did go before it, and make way to it, ver. 8. Thirdly, the means of their vocation, ver. 9, 10.

In his propounding the benefit, first wee must mark in whom wee come to have it, *in Christ*. Secondly, What this redemption is, that is the bringing us out of bondage. Thirdly, the manner in which wee are redeemed, *through his blood*. The exposition, *viz.* that hee meaneth nothing by

Redemp-

Redemption, but Remission of Sinnes, the fountain whence it springeth being annexed, viz. the riches of Gods grace. The sum is, out of his eternal grace hee hath made us accepted in his Christ; for in his Christ (whereas by nature wee are in thralldome and bondage) hee hath delivered and redeemed us, through no other ransom than the blood of his Son. He hath lay, set us free both from guilt and punishments of our Sins, through his most rich and abundant grace towards us.

Observe first, *In whom deliverance is to be found from all spiritual thralldome, even in Christ*: It is often said in Christ (as above, wee are blessed thus and thus.) The reason is,

Because God hath made Christ an *Adam*, head, root, common receptacle and store-house, in whom are treasured all those good things which from him are communicated to us: There are three phrases in speaking of Christ: Sometime wee are said to have things in him; sometime for him, as *Phil. 2. To Ton it is given for Christ his sake, not onely to believe, but to suffer*; sometime wee are said to have things through him, as *1 Corin. 3. Rom. 7. Blessed be God, who hath given us victory through Christ*. Now the reason of the first is, because that in Christ as a common store-house, every thing is first placed, which afterward is to be imparted to any of us: As in *Adam* our being natural, our hopes of life and death, and in event our condemnation, was received, before ever they came to be applyed and received actually into us. The second is said that Christ doth by his obedience, obtain every good thing, which in time is communicated to us: for as *Adam* hath procured all the guilt, condemnation, misery, which in time wee know, so Christ the second *Adam* in regard of the contrary. The third Phrase is spoken in respect that Christ is a Mediator, not onely of impetration, but execution; that is, not onely obtaining and receiving from grace all good for us, but executing, and by efficacy applying the same in us: as the first *Adam* doth effectually propagate his being, sin, guilt, condemnation.

The Use of this Doctrin is to stir us up to seek this above all, that we may be by faith in Christ. We love to thrust amongst them with whom we may finde benefit and profit; yea, we must strive by faith to grow up in him: the more neerly wee are united with any thing, the more wee partake in the vertue and operation of it; Those who are neerest the fire, partake in the heat of it more than those who are further removed: So it is here; alas, men seek to be made one person in Law, to be most neerly joyned to such, as may bring them in wealth, Allies beneficial, but who doth seek by a spiritual marriage to become one with him in whom is every good blessing? *See above, the end of the third ver.*

Observe secondly from this, that hee saith, *we have redemption in Christ*, what all of us are by nature, viz. *as better than in a spiritual captivity or bondage*. Were we no way taken or held captive, there could be no place for ransoming or redeeming of us. Now captivity or bondage is a state opposite to liberty, wherein men live under the power of hard Lords, deprived of liberty, and grievously intreated many wayes. The bondage of captives is in this; first, that they are in hands of such as rule severely over them: Secondly, they have not freedom to do any thing which formerly they might, when they were at liberty: Thirdly, they are forced to endure many things most grievous: Thus it is in the spiritual consideration, which I will briefly unfold. What Lords, as it were, reigne over a man, they are of two sorts, the principal, or ministerial; the principal is the most just God, whose justice wee have wronged by Sin, ergo, we are said to be redeemed from under the Law, that is, from under the revenging justice of the Law: Look as subjects taken in murder, Robbery, and committed, are the Kings prisoners principally, not his who keeps them; so it is with us. Ministerial the

Devil

Doct.

Vt

Doct.



Devil and his Angels, the conscience accusing and condemning for Sin, *Act. 2.* Men are said before their conversion to bee under the power of the Devil, *1 Tim. 2.* to bee taken as beasts alive of the Devil, to his will; not that hee is the Principal Lord that hath right in the prisoner, but he is the Jailor and executioner, and so the prisoners are his, to keep them in the dungeon of darknesse, and in the chains of lusts of darknesse: Yea, God hath put a man under the power of his Conscience, which is a keeper, continually going with him, and haling him to condemnation, while he is out of Christ; and therefore that effect which the spirit worketh through the Law, in the Conscience searing, is called a *spirit of bondage*: As amongst the *Romans*, prisoners had under-keepers, who were chained arme to arme unto the prisoner whither soever he went. Thus doth God, to guilty man his prisoner, he doth joyn to him his conscience, as a continual keeper, which though it may be brought asleep, yet it shall ever be found when God shall call, bringing him forth, and witnessing against him.

For the second: Natural man hath no spiritual liberty to do any thing spiritually good, as hee did before sin entred, but is led as a slave by lusts, by passions, by objects which please him, so that he is in a brutish bondage: for, even as the brut beast hath no liberty, but is carried by the appetite to every thing that doth agree, so natural men, as *Peter* speaketh, are led with sensuality, covetousness, that look as one would lead a sheep with holding out Hay or Ivie, an Oxe with fodder carried before it; so doth the Devil natural men, with such objects as he knoweth doth fit their corruption, *1 Pet. 2. 19.* Every one is servant to him, of whom hee is overcome; now sin hath overcome all men; and this *Paul* did confesse of himself before his conversion, *1 Tim. 3. 3.*

Natural mans bondage is, that he is exposed to suffer a thousand evils, to wearisome vanity in every thing, yea through fear of death the upshot of evils, he is subject to bondage all his daies, while in that state hee abideth, *Hab. 2. 15.* *Pharaoh* did never put *Israel* to such hard services, as the Devil putteth those to, whom he keepeth under his power: You may amplify these considerations: Having shewed what it is, and in what it standeth, I will conclude this point with shewing how it entred.

1. Our first Parents, by the Devil tempted, wilfully breaking Gods commandment, brought themselves into bondage: Now our Parents once in bondage, wee that are born of them cannot bee in better condition, till God by his Christ, out of his meer grace, set us free: The children, you know, of persons in bondage, are all bond-men likewise. *Parent sequitur servum.*

This should make us enter into our selves, to see if we be not in this woful thraldome: O! the misery of men surpasseth all that is in the beast; for they take it as a grievous thing to be enslaved and taken, but man laugheth in midst of his bondage, he counteth it liberty to live a slave of Satan; they think that to follow things and courses pleasing their nature is liberty, though it be no more liberty than an Oxe is in, while with fodder held before him, he is led to the place where he is to be slaughtered. Again, they know, not think nothing of bondage: When Christ told them, *Ischa Sam set you free, you are free indeed*; What reply they? *Wee are the sons of Abraham, wee were never in bondage*. Spiritual thraldome would not enter their thoughts. Look as it was with those men *Elisha* did lead to *Samar*, those hands of the Syrians, so farreth it with thees, while the Devil leadeth them to hell, where they will dye without repentance, see themselves in the midst of murdering spirits, they follow him as if they went to Heaven it self, as those followed, being led with a mist depraving their sight, they followed to the City of their enemies, thinking they had gone to *Damascus*, their own strength. Many such souls there are led in this fashion, who yet will have the Devil in their mouths, and

and defie him in words, as having nothing to do with him; but as many professe in word that they deny indeed. In many doth in word that they do in work. Take a young gallant, who now in his youth doth swagger in, and run the next way to the Hosier, tell him of being poor, hee will defie that ever it should come near him; but yet while he doth play the prodigal, he doth go apace in the way to beggery: so thou dost defie to be in bondage to the Devil, and follow him; but while thy ignorant mind, thy lusts, thy passions, customs, corrupt example, while these guide thee in the course of life, the Devil leadeth thee, as in a string, to all he pleaseth. If thou dost never feel any spiritual bondage, this is sign enough thou art still in bondage; even as deadly sicknesses are felt when new nature somewhat recovereth (so bondage is felt when new God restoreth in the beginnings, by work of his grace, some true liberty; then a man findeth his unregenerate part peack him, the things of this world too much prevailing over him, that he thinketh himself even sold under sin, and captive to it.

Observe thirdly, *That we have deliverance from our spiritual bondage by Christ*: Christ for this is called our Redeemer, or Redemption of his people, who doth deliver them from the hand of all their enemies: that they may serve the Lord without fear. Those whom God did raise up to redeem his people, as Moses, the Judges, &c. yea those who redeemed, as kinsmen, this or that, were shadows of this our great Redeemer, who was in time to be revealed. Now redemption noteth sometime the action of God working our deliverance, sometime the effect of this action in us, who are redeemed and enlarged; thus it is here taken for a state of freedom, which believers attain through Christ his redemption; and this state is twofold: either begun only in this life, or consummate, in which sense we have the redemption of the body, Rom. 8. and Christ is said to be made our redemption after our sanctification; where redemption noteth our that consummate deliverance from the bondage of mortality itself, which these vile bodies of ours shall be brought unto in Heaven. Here he speaketh of the former, which faithful ones are brought unto now believing: This may be amplified by branches correspondent to the contrary bondage; for from what time we are in Christ, we are freed from being under the Law, and revenging justice of God, *there being no condemnation to those that are in Christ, Rom. 8. 1.* Again, this strong man is cast forth, from what time Christ the stronger entered: The conscience is made a sweet companion and comforter, rather than a rigorous keeper: *Being justified by faith, we are at peace.* Where the King hath released a prisoner, the Jaylor can have no further power over him: for hee is but to keep him during the Kings pleasure. Again, by grace God doth set our wills at liberty; so that sin cannot reign in us as heretofore, *Rom. 6.* Grace which fighteth against the lusts of the flesh, and will not let us come under the power of any thing; yea, the world is crucified to us, and we to the world: For as when health commeth, a man beginneth to walk abroad, and do such things as he could not stir to, while his sickness did keep him under; so it is here. Finally, we are so set free, that we can suffer nothing which our wills have cause to be unwilling with, all things being such, as shall work together for our good. Count it all joy when ye fall into temptation, which is the height of freedom, that so far forth as we are regenerate, we cannot suffer any thing, though all the creatures should conspire, but what our own wills like well of; yea, ask by prayer, in some sort at Gods hand. But it may be objected, that the Devil doth still prevail against us, that sin leadeth us captive, *Ergo*, we are not delivered. I answer, redemption is double, either, as I said, begun, or perfected: These things stand not with full and perfect redemption, but they may stand with it, while it is in the beginnings. We must distinguish the power of the Devil, to hold us under condemnation,

from

Dost.

1 Cor. 1. 30.  
The word Redemption compounded,



from his power of molestation; and we must distinguish the power of sin reigning over men, with willing subjection, and usurping over him, as now set free, and making resistance.

In the former respects, we are redeemed and delivered, from what time we beleeve; the latter we are so subject to, that they shall bee more and more diminished.

V. 1.

The Use of this is, First to stir us up to thanksgiving, even to sing with *Mary* our *Magnificat* to God: What cause have we to praise him, who hath visited and redeemed us with such a redemption? We should every one sing the song of *Moses*, to see our selves thus delivered. Let us remember how this lust, and that passion, were wont to tyrannize in us; Let us remember when it was death to us to be held to duties of godlinesse, in which is the exercise of true freedom; Let us think of those times wherein sin did hold us so fast, that though we saw the mischief of it, and purposed sometime a new course, yet we could not but return to it, as before; Let us remember when fears of conscience and death have held us in thralldome, that these may set an edge upon our thanksgiving. Let us should forget this duty to God, God hath left some trouble, some remainders, like the weather in ache of a wrestled joynt, when now it is restored: How thankfully would we take it to be set free from the darkness, deadness, sensuality, earthly mindednesse, which we still finde, as a clog and chain to the spirits of us? If this would be so grateful to be set free from circumstances, which molest us only, how much more is that our substantial deliverance from the revenging justice of God, from the power of the Devil, holding us under the curse; from the power of our conscience justly condemning us, from the power of sin, commanding as King, how much more is this to be extolled? This mercy was not shewed to the Angels, creatures more excellent than our selves. Should one set us free from the state of Villenage, or ransom us from the Gallies, we could not think our selves thankful enough to them; much lesse can we ever be thankful enough for this benefit.

For with-draw  
that voluntary  
covenant, who  
doubteth but  
that had the  
creature kept  
his Innocency  
a thousand  
years, God  
was free to  
have annihila-  
ted him.

It should stir up spiritual joy: Look, *Isa. 44. 23.* where the insensible creatures are called upon to rejoyce, for the redemption of Gods people, when they were redeemed from *Babel*, the joy did put them into an extasie; they knew not whether they were asleep or awake. Let us pray to God to remove the scales from our eyes, and take the vail from our hearts, which will not let us rejoyce in so excellent mercy.

It followeth: *Through his blood.* Observe, what it is by which wee are ransomed, even the blood of Christ; This was it, which in the blood of all the Sacrifices was prefigured: *We are redeemed, saith Peter, not with silver or gold, but with the blood of Christ, a lambe undefiled.* When any are captive here and there, we have but two waies usually by which we redeem them; The first is by force of armes, when we powerfully rescue them, the other is by course of justice, when we send some ransom, and by way of change set them free. Now it is in vain to dispute what God might have done by absolute power; for God may out of his absolute sovereignty, not have punished *Adams* sin, both because it was against himself, not others, to whom he is tyed to do justice; and especially for that the demonstration of his revenging justice springeth not from the necessity of his nature, but from his voluntary disposition, as well as the giving life perpetual, to obedience for a certain space performed; And finally, because God is able, were he pleased to shew this power, to turn it to his glory, which mens impotency not attaining, maketh them that they cannot alwaies with justice forgive, even that in justice shall take her revenge, if by breach of Covenant she be wronged, he cannot but execute punishment; neither may he set us free from the same, but

but so as a wronged Justice may receive satisfaction. Again, we know which maketh the Scripture say, it was meet and necessary that Christ should be consecrated, through sufferings, that he should suffer, and so enter his glory; See *Luk. 24. 26. Heb. 2. 17.*

Death corporal and spiritual, such as is a punishment of sin, but not sinful. Defection, not in regard of union and sustentation, but of consolation. Impression of wrath, death being made as serviceable for our good, and the fear of it being taken away by him who hath tasted it for us, and swallowed it up into victory.

We know that he hath by way of ransome redeemed us, as being the fittest way, both to deliver us out of his grace freely, and yet to shew himself just, in so justifying or redeeming of us; See *Rom. 3. 25.* For further opening this point: Marke two things. 1 What is understood by Christ his blood. 2 How it hath set us free from bondage. By his bloody death upon the crosse, or his bloody and cursed death, the Scripture maketh us redeemed: By his death, *Heb. 9. 12.* and by yielding himself to be made a curse for us, *Gal. 3. 13.* the commandment given to Christ, being this, *That hee should lay down his life for our redemption;* for look as a surety must pay in such death as the Law inflicteth on sinners, such death as is joyned with the curse: As hee was our surety, and undertook to answer our sins, the God-head did but sustain him, that he should not be swallowed up of it; as the brazen covering of the Altar, did make it fit to endure that material fire. 3 The assault of those impure spirits for the hour or time; for all those powers of darknesse was then come, when this his redemptory suffering approached.

Christ our surety was to take upon him our debt of death, both corporal and spiritual, so far as hee might, neither the union of his person, nor yet the holiness of his nature any whit diminished: The Scripture doth mention his blood so frequently, both because this circumstance is most sensible, and was the body in which all the typical blood of sacrifices in the Law had his accomplishment.

And *Argu.* as when we read that Christ was flesh, we must not think as *Apollinarism*, that he took no soul: so when we read his blood shed, or bodily death, we must not think that he died not a spiritual death in soul also: The Fathers, who denied that he died in soul, deny it not absolutely, but after a sort, *viz.* that he died not such a death in soul, as did destroy the essential life of it, like as death bodily doth the life of the body; nor yet any such death as did either separate his soul from union with God, or did imply any sinful corruption, as it did in us, whose soules are dead in sins and wickedness.

Now this death is it, by means whereof Gods grace doth set us free, and that in most just manner. First, from the guilt of sin, in as much as it doth please and satisfy justice her displeasure against sin: This obedience of that great God, our Saviour, being far more effectual to please and satisfy than the sin of the whole world could be to displease and provoke justice against us: For though it be finite in itself, yet in the person it becometh infinite for the value of it: Hence it is, that God, that is God, as now in his revenging justice is gone forth, is said to smell a savour of rest in the death of Christ, and by Christ being put under the Law, or curse of Gods revenging justice, made manifest in the Law, we are said to be redeemed from the Law or curse, as by an all-sufficient ransome accepted of justice.

Secondly, Now this blood or death, doth free us from the Devil; for Satans power over us was by reason of sin, and the punishment due to it, from the Justice of God, *Colos. 2. 14.* By his crosse hee triumphed over, and spoiled us of principalities, &c. by death he destroyed him that had the power of executing death.

Thirdly, This death doth obtain the spirit to be given us, which doth free



us from the captivity of lusts, and enable us to finde liberty in actions of godliness. Christ was put under the Law: that we might be redeemed and receive the Spirit of God. This Spirit is that life of the world, for which he did suffer death, as the Gospel speaketh.

Last of all, through this death we have deliverance from all evils, so that all that in Gods time shall be wiped from our eyes, and in the mean while all our sufferings are so changed, that they are not effects of Gods revenging justice to destroy us, but they are such things, in which God doth offer himself as a Father, intending to make us partake further, by means of them, in the quiet fruit of righteousness.

Use. 1.

The Uses of these are manifold. \* It letteth us see that love of Christ, to dye for us, when now we did practise nothing but open hostility against him, Rom. 5.

Use. 2.

Again, wee see how richly that is spoken of this blood, that it *erases* for better things than the blood of Abel; This doth appeale revenge, not provoke it, this doth call for all kinde of blessings: Wherefore let us get our consciences sprinkled with this, and lye to it by faith, as they were wont to the sanctuary, to the horn of the Altar; for this is our true refuge in every necessity.

This doth shew us how wee should esteem of all those benefits, as remission of sin, &c. which are purchased by it. Things bought at high price, we do esteem of them accordingly. Many will not come out of their vanity, but leave the thing as not worth the taking, which Christ hath purchased with his dearest blood. *Knowing that you are redeemed from your former iniquities, our with silver and gold, but with the blood of Christ, a Lamb without blemish.*

Def.

Reconciliation,  
Redemption,  
Remission,  
Justification,  
One thing in  
regard of di-  
vers respects,  
diversly named

Remission of sin, is that which we observe, First, *That we have been called Redemption*, is here called remission of sin. Our natural estate, if it be considered as spiritual bondage; Christ his deliverance is redemption; but if it be considered as a state, in which we stand guilty, and under punishment of the Law, then Christ his deliverance is the procuring of remission of sin, and they cannot but be one in substance, though in Reason and consideration they differ. For what is forgiveness of sin, but an act of grace acquitting us from all the guilt and the whole punishment of all our sin; And as wee did speak of redemption, so wee may speak of remission: For though the sentence of pardon be wholly and at once passed to us, yet the execution of the sentence is here begun onely, and shall then be consummate, when every sin shall be wiped from our eyes, in which regard we may grant, without any danger of Popery, that in the life to come, even at the time of Christs appearing to refresh us, or to re-animate our bodies by the return of the soul to them, that even then Sins shall be blotted forth, that is, the iniquities which had involved us from all the punishment and consequences of sin, shall then be fully excused. Again, the force of this remission is such, that it letteth us free from the condemnation of Gods justice in the Law, from the power of the Devil, and any Conscience condemning of us, from the life and power of sin which is the death of the soul, from all iniquities and death, which come in as wages of sin.

This sheweth us how up to seek remission of sin, it is to be redeemed or set free from all evil, to get our sin forgiven: therefore *that is* *blotted forth* *from our eyes* *as if it had never been* *and we shall be made all our friends* *they have* *to get a pardon for their lives* *so would we be able to get this pardon which is given* *more than we are to have in Gods time* *all tears wiped from our eyes* *we shall see our selves delivered from all evil.*

Observe finally, That every believer in Christ receiveth forgiveness of

of his Sins; though by nature wee are in our Sins, lye in evil of guilt and punishment, yet once getting faith on Christs blood, wee are justified, we have forgiveness of Sins, and are accepted as righteous to life, through Christ his obedience; though the one is named; yet the other is by a *Sine dolo* to be conceived: even as Kings to shew their clemency in entering their reigns, they give out free pardons to many kind of trespasses: So God to glorify his mercy, it pleaseth him to give us in Christ, the forgiveness of all our Sins. My meaning here is to speak precisely of remission of sin as it is distinguished from imputing righteousness, which I conceive as a distinct part, concurring in our justification.

About this then we will inquire three points.

1. In what order wee have it.  
2. What is the extent or latitude of it in respect of Sin and punishment.  
3. How we who have it, can be said to believe the remission of our Sins.  
For the first, as the supreme power of saving or destroying is with God, so of remitting and holding Sin unremitted; Wee are therefore to conceive our remission, first of all, as in the gracious purpose of God towards us, who knoweth on whom hee will have mercy, and whom hee will harden, as wee thus had in Gods eternal purpose, so wee have it given us in time by way of execution; First, wee have it given to Christ our head, for in all, for hee being made sin for us, even as a surety, having all our debt laid on him, he could not bee raised up till now all our sins were done away, *Ergo, Paul, 1 Co. 15.* faith, *That if Christ were not risen we were still in our sins*, where hee maketh the clearing of us all from sin, and Christ his resurrection, to bee accompanied one with the other: Again, God did reconcile the world, not imputing sins in Christ, which could not bee without remitting all their Sins for whom his Christ did undertake. Besides, were not our Sins forgiven in him, we could not bee raised up, set in heavenly places with him; for before wee can have quickning given us in Christ, we must have pardon of sin given us.

Further, what did Christ shed his blood for, but that he might actually get the pardon of our Sins; Finally hee doth distribute nothing to us, which by vertue of his obedience he receiveth not for us.

In the third place this remission is communicated from Christ to us in manner following.

1. Christ sendeth his Ministers, as Legates, with the word of reconciliation or pardon; inviting them to believe on him, that they may receive forgiveness of Sin.

2. He doth work together by his Spirit, making those who are his children believe on him, that they may finde forgiveness in him.

3. Hee doth communicate with them the forgiveness which himself had procured and obtained for them: Thus even as condemnation was first with in the pleasure of God; secondly, come forth against *Adam*, and in all in him; thirdly, is communicated actually from *Adam* to us, what time wee came to bee born of *Adam*: So on the contrary our justification or remission of Sin is first with God; Secondly, in Christ who hath by his obedience obtained for us the remission of all our Sins, thirdly, it is communicated to us whensoever we are supernaturally begotten of him, that is, brought to believe. *The interest is born of God*, for though wee have not justification actually applied before wee are called to faith; yet wee do receive it virtually in Christ, when hee was quit from all our Sins, as it is in *Adam* who was his type; For though condemnation is not actually applied till wee are born of him, yet in vertue his condemnation was the condemnation of us all. And by the way, wee may see here how God forgiveth Sin, how Christ the Mediator, how the Ministers: God by the principal and prime authority the Mediator by a secondary derived authority: Man by a ministerial power.



us from the captivity of lusts, and inable us to finde liberty in actions of godliness. Christ was put under the Law: that we might be redeemed and receive the Spirit of God. This Spirit is that life of the world, for which he did suffer death, as the Gospel speaketh.

Last of all, through this death we have deliverance from all evils, so that all tears in Gods time shall be wiped from our eyes, and in the mean while all our sufferings are so changed, that they are not effects of Gods revenging justice to destroy us, but they are such things, in which God doth offer himself as a Father, intending to make us partake further, by means of them, in the quiet fruit of righteousness.

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This doth shew us how wee should esteem of all those benefits, as remission of sin, &c. which are purchased by it: Things bought at high price, we do esteem of them accordingly. Many will not come out of their vanity, but leave the thing as not worth the taking, which Christ hath purchased with his dearest blood: *Knowing that you are redeemed from your vain conversation, not with silver and gold, but with the blood of Christ, a Lamb without blemish.*

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Redemption,  
Remission,  
Justification,  
One thing in  
regard of di-  
vers respects,  
diversly named

*Remission of sin* [which grace] Where observe, First, That to have us so forgiven, is to be redeemed, or to be free from all evil: That which be- fore hee called Redemption, is here called remission of sin. Our natural redemption; but if it be considered as a spiritual bondage; Christ his deliverance is under punishment of the Law, then Christ his deliverance is the procuring of remission of sin, and they cannot but be one in substance, though in Reason and consideration they differ: For what is forgiveness of sin, but an act of grace acquitting us from all the guilt and the whole punishment of all our sin? And is wee speak of redemption, so wee may speak of remission: For though the sentence of pardon be wholly and at once passed to us, yet the execution of the sentence is here begun onely, and shall bee but consummate, when every tear shall be wiped from our eyes, in which regard we may pray, without any danger of Popery, that in the life to come, even at the day of Christs appearing to refresh us, or to re-animate our bodies by the power of the soul to them, that even then Sin shall bee blotted forth, that is, the sentence which had beene given from all the punishment and condemnation of sin, shall bee fully executed. Again, the sense of this remission is this, that it free us from the condemnation to Gods justice in the Law, from the power of the Devil, and any Conscience condemning of us, from the life and power of sin, which is the death of the soul, from all miseries and death, which come in consequence of sin.

This then should be our expectation of sin, it is to be redeemed or to be free from all evil, to get out sin forgiven, therefore *Blissful* will turn every mans mind all this while they live, to get a pardon for their lives, so would we be able to get this pardon, which our fathers, we shall be sure to have in Gods time, all wars which from our eyes, we shall see our selves delivered from all evil.

Observe secondly, That every believer in Christ receiveth forgiveness of

of his Sins; though by nature we are in our Sins, lye in evil of guilt and punishment, yet once getting faith on Christs blood, wee are justified, we have forgiveness of Sin, and are accepted as righteous to life, through Christ his obedience; though the one is wanted, yet the other is by a *Sinners debt* to be concieved; even as Kings to shew their clemency in entering their reigns, they give out free pardons to many kinde of trespassers: So God to gloriifie his mercy, it pleaseth him so give us in Christ, the forgiveness of all our Sins. My meaning here is to speak precisely of remission of sin, as it is distinguished from imputing righteousness, which I conceive as a distinct part, concurring in our justification.

About this then we will inquire three points.

1. In what order wee have it.

2. What is the extent or latitude of it in respect of Sin and punishment.

3. How we who have it, can be said to believe the remission of our Sins.

1. For the first, as the supreme power of saving or destroying is with God, so of remitting and holding Sin unremitting: Wee are therefore to conceive our remission, first of all, as in the gracious purpose of God towards us, who knoweth on whom hee will have mercy, and whom hee will harden, as wee thus had in Gods eternal purpose, so wee have it given us in time by way of execution: First, wee have it given to Christ our head, for in all, for hee being made sin for us, even as a surety, having all our debt laid on him, he could not bee raised up till now all our sins were done away, *Ergo, Paul; 1 Cor. 15.* faith, *That if Christ were not risen we were still in our sins*, where hee maketh the clearing of us all from sin, and Christ his resurrection, to bee accompanied one with the other: Again, God did reconcile the world, not imputing sins in Christ, which could not bee without requiring all their Sins for whom his Christ did undertake. Besides, were not our Sins forgiven in him, we could not bee raised up, set in heavenly places with him; for before wee can have quickning given us in Christ, we must have pardon of sin given us.

Further, what did Christ shed his blood for, but that he might actually get the pardon of our Sins; Finally, hee doth distribute nothing to us, which by vertue of his obedience he receiveth not for us.

In the third place this remission is communicated from Christ to us in manner following.

1. Christ sendeth his Ministers, as Legates, with the word of reconciliation or pardon; inviting them to believe on him, that they may receive forgiveness of Sin.

2. Hee doth work together by his spirit, making those who are his children believe on him, that they may finde forgiveness in him.

3. Hee doth communicate with them the forgiveness which himselfe had procured and obtained for them: Thus even as condemnation was first with in the pleasure of God; secondly, come forth against *Adam*, and in all in him; thirdly, is communicated actually from *Adam* to us, what *Adam* was come to bee borne of *Adam*: So on the contrary our justification or remission of Sin is first with God; Secondly, in Christ, who hath by his obedience obtained for us the remission of all our Sins, thirdly, it is communicated to us whensoever we are supernaturally begotten of him; that is, brought to believe, *that hee is Lord of Gods*, for though we have not justification actually applied before wee are called to faith, yet wee do receive it veruallly in Christ, when hee was quick from all our Sins: as it is in *Adam* who was this type; for though condemnation is not actually applied till wee are borne of him, yet in veritas his condemnation was the condemnation of us all. And by the way wee may see here how God forgiveth Sins, how Christ the Mediator, how the Ministers: God by the principal and prime authority, the Mediator by a mediatory and derivative authority, Ministers by a ministerial authority.





wee had not pardon of Sins after committed, as well as before, whence cometh it that daily many Sins of carnality escape us, the peace which followeth our justification, nor once disturbed by them. If any say wee have pardon of those Sins for aye, without which none liveth, but not of crimes more grievous, this is to yeeld what they please, and to desist where they please, without any motive from reason. Neither doth the parable teach that God forgiveth us our Sins before our conversion, but not Sins after, which hee doth charge upon us as his pleasure, for the latter of the two he doth it after followed, seem to stand as if God might require our Sins after those Sins which before hee has forgiven us, and so did forgive us now absolutely, which the Popish school will not abide by. The parable therefore must be confirmed by the end which it is brought for, viz. to teach that such as will not forgive, shall not finde forgiveness with God. Neither is that Rom. 3. where God is said to be just in forgiving the Sins passed before time, through his patience, i. e. without any thing to this purpose: for Sins are said to be before committed, which were committed under the former testament, as Heb. 9. it is made plain, and so was the time of a man before and after conversion, but the same before and after, or under the new Testament it there compared: and because wee are still to seek forgiveness, it is not that wee are not in state of being justified and forgiven, but because it is needed that God should as well preserve and continue this, as at first give it, and that this his mercy should be more and more manifested in vs, and that the execution of this sentence should be further and further performed. Finally, that the fatherly chastisements our Sins daily now might be forgiven: for these causes wee make this petition, though wee know all our Sins are in regard of Gods gracious sentence remitted to us. Neither doth the Churches censure excommunicating any, argue, that hee is one who before the tribunal of God is in state of condemnation, or doth not continue united to Christ, but that he hath no manifest external communion with her in the order of godliness, and secondary members of the same: yea, that as the Leper was civilly dead, in regard of civil communion, so is hee to be in regard of spiritual: but wee doe not like him to have a sound guize and skin which show Christians: for as wee see the benefit of none by way of medicine, whom wee cannot take to have life in them, among can the Church the restoring of such by this spiritual cure, might then not think there were some life in them, though it is opposed, as the life doth all by way of the Acolony. All wee have not all our Sins forgiven by Christ, we come, it is because Christ hath not so pardoned them all to give us yet full remission. Word and Sacraments cannot apply to us in effect the pardon of them all: for because our faith cannot receive this plenary remission, which is a grace for some confidence which would enlarge upon the former that now will come of, and the latter is hardly diminished, when the pardon which forgiveness is the giving and lavage of holy sensuality. If we were free for the first part, let us assure our selves, God doth give us full pardon of all our Sins and thus this gift is as his eternal ridding, without respect of time and place, and so we receive this whole treasury of grace through the faith that is granted: thus it is, and not as they would to any such end, as if the remission of the faith of God and the grace consist in vain, which is according to the promise made so far as they consent to circumvent the gift of the Fatherly school maintaineth. Now we have seen that the whole guilt and punishment is released from us, and we are free from all debt and bondage, as well as free from temporal and eternal. Now all in this case thus far, we are free from all debt and bondage. Such who are free from themselves as the Law, are free from all debt and bondage.

Ep. 1.  
2. 22.  
3. 2.  
4. 2.  
5. 2.  
6. 2.  
7. 2.

Ep. 1.  
2. 22.  
3. 2.  
4. 2.  
5. 2.  
6. 2.  
7. 2.



Ms. 41.  
A. 1.  
Min. 9.  
Dia. 9.  
Plat. 103.

ral punishments of sin; such I mean as come from revenging justice, that the  
may be satisfied in them, as well as from eternal. For all these are the curses  
of the Law; See Deut. 17. Hee who covered them, blotted them out,  
throweth them into the bottom of the Sea, feeleth them up, removeth them  
as far as the East from the West; he doth not pardon them by halves. The  
Baptists do yeeld this full pardon in Baptisme; but in sin which we fall into  
after Baptisme, I mean mortal sin, they say, that we receive forgiveness on-  
ly of the eternal, not of the temporal punishment, which remaineth to be  
satisfied by us, to the satisfaction of Gods justice. This is a wicked Doctrine,  
deriving from Christ, that the revenue of purgatory might not be di-  
minished: and not to speak that all this Doctrine of sacramental penance  
leaneth on false grounds, as namely on this for one, that sins only before  
Baptisme are forgiven when we are baptised; that there are some venial sins,  
not deserving eternal punishment; it is to be desired, because it maketh  
Christ not solely, and perfectly to save us from sin, it maketh Christ not the  
purer of us by himself from sin, which is affirmed, *1 Joh. 1. 9.* while it doth  
make us so lazie for our selves, in regard of the guilt in part, and tempo-  
rary punishment. Here are arguments in the Text against it.

1. *The Remission which is given upon a prayer, more than sufficient to answer  
all the punishment of sin, that is not a half remission.*

2. *That sin which is remitted is pardoned, that is not to be satisfied for: re-  
pented, is without satisfaction, or any revenue taken to forgive that which is con-  
demned against us.*

Should the King, when he might execute a Traitor, not take his life, but  
keep him in prison, he should not forgive the Traitor, but charge a greater pu-  
nishment into a leffe.

3. *Again, This which is given from the riches of grace is not from half  
pardon.*

*For the Remission which God granteth is from his rich Grace.*

True it is, that God doth after he hath forgiven a sin, take temporary cor-  
rection still, as in David; but to offer himself as a Father for our good, is one  
thing, to revenge himself as a Judge, for the satisfying of his justice, is a-  
nother: the sting of revenging justice is pulled forth, from what time we have  
forgiveness, that done, the evil is no curse of the Law, and Ergo, it may stand  
with full and free forgiveness. Should some Thiefe have sentence passe on  
him to dye for some murther which amongst Christians he is found to have  
committed, should Christians between the sentence and time of execution, la-  
bour with him, and convert him to the faith of Christ, should he now, when  
the hour of execution were at hand, being duly prepared to it, take Bap-  
tisme, I hope he should be fully forgiven; and yet he should have no release  
from the death, which by his murther he had deserved. In a word, there is  
no ground for this opinion, but it is only defended, that the flame of purga-  
tory might not be extinguished. Aske the question, why doth this man,  
having after Baptisme fallen so foule mortal sin and then repented, why doth  
he on his death and repentance receive only forgiveness of the eternal  
punishment? Is it that Christ his death is not as sufficient as before? or are there  
not sufficient merits will not the same qualifications of faith and repentance  
serve, that did before? They say, the faith is all defiled in itself. They say,  
the Sacrament of their penance is perfect, they say, if a man have such con-  
fession, satisfaction, contrition, as doth put any impediment to the Sacra-  
ment, then it is perfect. Then say I, every man who receiveth pardon of the  
eternal punishment, by the Sacrament, must receive pardon of the tempo-  
ral also; for the Sacrament sufficeth to give both, if he come with such con-  
trition and qualification as doth not put impediment, he receiveth the whole  
benefit, if he come not with such, he receiveth no grace by means of it, no re-  
mission of the eternal,

Thirdly,

Punishments of  
sinners in re-  
pentance is never  
open.  
Which some  
say, and Ergo,  
yeeld that repen-  
tance doth not  
take away all  
punishment in  
this life, but in  
the life to come  
it shall: It ask-  
eth all away  
which were to  
be satisfied in  
purgatory, and  
all punishment  
the Church  
may enjoye





get upon a ranfome tendered, that is from justice due to us, not from free grace given us.

Resp.

Many him this sentence thus; that we receive on a ranfome which our selves tender, that is due, not on a ranfome which is given us out of grace; but this seemeth not to answer the difficulty: for what I purchase with money never so mercifully bestowed on mee, is mine in justice, though the money were not mine, till mercy did furnish mee with it: A price of redemption;

Ergo, must be considered two waies. 1. As a thing demanded of justice, that she may in law do something upon it; thus Christs blood was no ranfome; For justice did not call him to this Mediatour-like, and priestly office, nor bid him lay down his life. 2. It must be considered as a thing provided and enjoyed by mercy, that by it, as by a mean, mercy may do something justly, which otherwise she might not; and such a ranfome is Christ his blood; and this, doth excellently accord with free grace, and the work of grace in every thing. Obj. But when Christ his obedience is such as ceaseth justice,

how can God out of grace release to this obedience that punishment of sin, from which now justice in regard of it hath ceased? Resp. Because the obedience of the Son is due to the Father, and must be required from the Son of duty, so be rewarded at his pleasure. If my Son do that at my command, upon which I can demand ten shillings, I who have the right of my Son and his works, may take the whole, and yet give him of grace what I please.

It is Gods mercy, but not given to buy with from justice.

V. 1.

It doth confirm the former cheame, that which the riches of grace doth, is full and perfect, no imperfect forgiving. Should the King imprison a man, when he might hang him, it were not an act of mercy pardoning, but an act of justice tempered with mercy. Obj. But (say they) punishment abideth on those whom God forgiveth out of his mercy, as David, and those for whom Absalom prayed that God would forgive them, according to his rich mercy. Mose. It doth, but it abideth, that all guilt of sinne Godward is taken out of us, as in the hanging due to a murderer, who heard before time of execution, is brought out and baptized; in which case, if the abiding of the punishment doth not, but forgiveness may be full and free,

V. 2.

why should the remaining of punishment argue in the other a partial remission only? And in driving God men into sin, will it not, for sinners to be sorry, (This doth let us see, how thankfulness we owe to God; Should one forgive us some great debt, should one passe by some provocations at our hands, full of indignities, as David did, and how sometimes, how would we tell of their love, and set it forth? But what indignities have we offered our God? what debts owed him? the greatest debt of a thousand talents? O then we would love much, be much thankful. The want of this maketh God seeme to hide the face of forgiveness from us, even as when plenty maketh his blessings no duties, he doth take them from us; thus we may seek after him, and learn to enjoy him with greater thankfulness.)

V. 3.

Thy. Let us like Children in the house, forgiving each other, as he first hath forgiven us, and as he hath forgiven his brother, so let us forgive one another. Now he is ready to do the same benefit, which he hath here annexed; not cometh to begin a second time, that his goodness, which maketh us conceive right of the mercy, which we came to receive, should be forgotten from grace, so, to prevent that, we must not think that in the first place forgiveness is bestowed, because it is not so; but that we receive pardon from him, who is ready to forgive us, and God himself is ready to forgive us, and in the second place, that I may see the tolerance, now the points which are to be marked in the same, are these. First, The manner of Gods principal forgiveness. Secondly, The Persons, to whom he hath found inhumane sinners. Thirdly, The benefits in which this rich grace had

Ex. 10

formerly abounded, in *wisdom and understanding*; and these are in the 8. ver.  
Fourthly, The manner of working these benefits, *viz.* the Revelation of the  
mystery of his will, which is amplified partly from the efficient cause there-  
of, *Gods free pleasure*; and this is ver. 9. partly from the ends, ver. 10.

To return unto the eight verse. Before wee can consider the doctrines, it is **VERS. 8.**  
fit to open the true meaning of it: Our books read, *by which grace hee abounded towards us, in wisdom*. As if this were the sense; by which Grace  
hee did abundantly give us all wisdom; but this is not the meaning: For  
*Abundance* is not to be adjoynd to the grace bestowed, but to Gods grace  
bestowing: the abundant measure of the gifts is sufficiently shewed by  
the note of quantity, *all wisdom*; and the phrase doth not signifye *by*  
which, but *in*, or *with* which; for here is no particle to intimate any such  
thing. The second case noting the matter, subject, wherein God is here  
said to have abounded, the truth is, as when wee say, such an one is  
abundant to mee in his love, our meaning is, the love of such a one  
was abundant toward mee; so when hee saith, God hath abounded  
towards us in grace, or with grace, his meaning is, the grace of God had  
been abundant towards us; who have in him the remission of Sins.

The Scripture  
placeth Wifedome, not in  
knowing only,  
but in doing.  
For he who is  
wise, shew it in  
conversation: him  
that beareth up  
words and doeth  
them, I liken him  
to a wise builder.

In *wisdom and understanding*. These must further be opened; *Wisdom* is  
put sometime generally; thus S. James, chap. 3. useth it for a gift of the mind,  
given us from above; which teacheth us to know, and inclineth us to do  
that which is good, and serving to some good purpose. It is taken more  
strictly, and then sometime it signifieth the doctrine of wisdom, the Doc-  
trine of Christ crucified; sometime the Grace by which wee know and be-  
leeve on Christ to salvation, even as faith is put sometime for the Doctrine  
of faith; sometime for the grace and exercise of it, as now it actually  
beleeveeth, 1 Cor. 2. The Doctrine of Christ crucified, it is called the wis-  
dome of God; predestinated to our glory; so in the first it is called the wis-  
dome of God; now if the doctrine of knowing and beleeving on Christ be  
wisdom, needs must the grace by which wee know and rest on him; be  
wisdom, making wise to salvation: I take this to be principally intended  
if not solely. Understanding, is light supernatural of the minde, whereby it  
conceiveth the meaning of God, in his word and works, and pierceth into  
the nature of the things of God, of things spiritual. As Wisdom is oppo-  
sed to foolishness, so understanding to dulness, and to the superficial over-  
ture or childish shallowness of knowledge: Bee not children in understand-  
ing, but in maliciousness. The Doctors which boasted themselves of  
knowledge in the Law, because they did abide in the Letter; and not  
go to the inward meaning of it, the Apostle saith they did not understand the  
things they did speak of. *Israel* knew what God had done, yet not perceiving  
the end to which his great works tended, so as to follow and to cleave to it, they  
are said not to have an understanding heart. Knowledge is a gift of the mind,  
which perceiveth the truth and fallhood which is in things; it is opposed to  
ignorance: These two former words answer to *Chockmah* and *Binah*, or  
*Tekunah*; which in the Hebrew are of like importance; for that note of quan-  
tity (*all*) wisdom it doth signify a rich measure in these things, not absolute per-  
fection: *Who enriched you with all speech, all knowledge*, 1 Cor. 1. The sum briefly,

*Wee have found redemption in Christ, through his rich grace, which hee had  
abundantly shewed us, in as much as hee hath given us wisdom, whereby wee know  
and rest on Christ's salvation, and understanding, which maketh us see into the  
things of God, you both of them in plentiful measure.*

In which words mark three things. 1. That God giveth pardon of sins to **Doct. 1**  
none, so whom hee hath not first given *Wisdom and understanding*; Hee doth  
quit none from Sin, in Christ, whom hee hath not taught to know and  
beleeve on his Christ, 1 Cor. 13. 1. God doth make Christ an author of right-



conduct; no more, to whom hee is not first-wisdom, that is, who do not first receive the gift of wisdom from Christ. *1st. 36.* But is sent to bring men from darkness to light, that is, being brought to bee light, that is, to have wisdom and understanding, they may receive remission of sins, and inheritance with Saints. Wee must learn from the father, that is, we must bee made to understand before we can come to Christ. *My servant by his knowledge shall bring about the remission of sin, that shall justify many.* Look as it was in the Type of Christ, none were healed by that brazen Serpent, who did not first behold it; so here, if wee bee not taught of God to see that Christ crucified, was made a curse on the crosse for us, we cannot be healed of Sinne, who with that old serpent hath stung us. Which is to bee marked of Sinne, who presume forgiveness of Sin in Christ, and yet have no wisdom, no understanding in the things of God: Whereas Christ will bee avenged on all, who know not God; Whereas God saith, *He hath no delight in a people of no understanding;* nay, that hee is angry with them to destroy them. There is no sign so fearful as to live, especially, where means of the Word are, without this understanding; for it is a token that the God of the world hath power over such, to keep them blind-folded, to their endless perdition; even as in the body, the eye which is still blinde after the most soveraign eye-salve applied, it is a shrewd presumption, it is irrecoverably blinde, and altogether helpless.

Do 3. 2

The second thing to be observed is, *That true wisdom and understanding are gifts of Gods grace in Christ Jesus.* We receive such wisdom from the first man as did not remain with him after Sin, but this was no true wisdom, but rather an earthly, sensual, and devilish wisdom; that wisdom therefore which is heavenly, making wise to salvation, must bee from the second Adam, who is the Lord from heaven; Even as reasonable understanding is beyond the compass of that knowledge which the beasts have by kinde; so is this understanding far beyond the reach of all that wisdom left in corrupted Nature. To clear this point, observe these two things: First, that it is freely bestowed on us; Secondly, that it is a benefit, than which we receive none of greater use. Were it never so good a thing, yet if I did purchase it monetarily, it were no grace to mee; were it never so freely given mee, were it of no use no wayes to mee; it could not be a favour; much less a thing given mee in riches of grace; for that which is a gift of rich grace, must come freely from the donor, and bee greatly to the good of the donatory or receiver: Now how freely wee have this wisdom, we all know; it is bestowed on us when all wee are at enmity against it, yea count it foolishness: How behoofeful it is for us, wee may easily know, when the light of the body is so precious a sense, when the reason which wee have as civil men, is so beneficial, that a man were no man did hee want it; for this doth lift him above the order of those inferior creatures; how can it bee but this wisdom and light must needs bee precious, by which wee see God, Christ, those things within the veil, kept in the heavens for us, by which we are above our selves, and all that world to have communion with God, Christ, Angels, spirits perfected, which maketh us far higher above the state of natural man, than natural man is above the beasts. Now then it being freely given, and a thing of all others most behoofeful, it must needs be a gift of the rich grace of God.

2/6 1.

What thankfulness then do wee owe to God, who hath visited us with so precious a blessing? Should wee bee through phrenzie out of our right minds a month or two. Oh! how graciously would wee think God dealt with us, to restore us again to our right senses, as wee use to speak; But for him, when now we had through Sin cast our selves into all folly, and spiritual lunacy, for him that visited us, and by his almighty power to bring

us to the understanding of the wife, it is such a blessing, for which hee can not bee sufficiently praised: Let us praise him for his goodness, and praise him for his faithfulness, for hee did promise, *That the chosen of the Father should be made wise, who chose who did erre in heere should understand*, and hee, hee hath performed it to us.

We must take knowledge what wee are by nature, men empy of true understanding. Did Wisdome come from nature, and grow out of the earth, it were not a gift of grace in Christ Jesus. No, the Princes of this world, wisdome, such who have seemed to satisfie all the Elements, from the highest starr to the lowest mineral, within the bowels of the earth, even these are devoid of true Wisdome, as the Asse-calls of the Wilderness. Now are out of their right minds, all they come by faith and repentance to God in Christ Jesus: What can the foolishness of folly work, which is in men while they are converted? Folly maketh a man know nothing of these evil things; a fool cannot tell how many twice two are, and what doth a natural man know of his future by nature, of Gods grace in Christ? Hee knoweth not, may hee cannot know the things of God, for hee counteth them foolishness. Secondly, A fool is unteachable, not more unlearned, than unteachable, *Prov. 1. 5. 9.* Perswade him, smile on him, chide him, nothing will enter: so natural men, let God from heaven, and Christ by his Embassadours beseech them to bee reconciled to God; let God threaten them with the eternal curse of his heavy wrath, nothing will sink into them. Thirdly, A fool judgeth not aright of that civil end to which his life should serve. Wise civil men know that they live for the good of their countrey, and their own private; but a fool wanteth this wisdome. And what do all natural men? They see not what is the last end, at which all their life should aime, as at a mark, viz. that through faith and obedience they may come to live blessed everlastingly with God: As a fool judgeth not of the end to which hee liveth, so hee maketh no provision of means which tend to the good of others, or himself; and yet seeketh after a Common-wealth of battles, such as are his dagger, collar, cap, &c. For these are as good to him as the Tower of London: So it is with natural men, they gather a heap of transitory things, but lay up no treasure in heaven, which might stand them in stead for afterward. Again, though fools are thus poore and miserable, yet they think themselves to have all the wis, and have no sense of all their misery; for the eye of reason is out, with which it should bee discerned: Thus it is with natural men, they think they know what they have to do, they feel no want of Grace, they see not their misery which is come on them through Sin. To reckon up particulars in this kinde, would be too tedious: Wherefore let us labour to see our selves fools, that we may bee made wise. It is a sign some beam of heavenly wisdome hath shined into the soul, which now findeth it self empy of true saying Wisdome.

The third and last thing is, *That God doth give understanding and wisdome plentifully to you in hise for his forgiveness*; This phrase is often used, at *Knowledge*, Rom. 11. 14. 1 Cor. 1. 3. Col. 1. So James counteth it as joy and seemeth to note a kinde of fulness and rich measure in the things to which it is adjoined, see *Col. 1. 9.* and *1 Cor. 1.* and so God doth give us plentifully these things, wisdome, life, regeneration; hee sheddeth and giveth them abundantly, *Jam. 1. 7. 17.* This God did foretell, that after his Christ manifested, the earth should be filled with his knowledge, that he would pour out his spirit, not give it by drops, but plentifully: Even as gracious Kings and Princes on earth, will not onely give things which are good, but will bestow them in such measure as may set out their Prince-like bounty, so it is with our God.

Now for the further understanding of this point, wee who beleeve, may be

2/2. 2.

1. 2. 2.

DoB. 3.





fight into earthly matters, which belong to our estate; but what is it to have this understanding in the things which concern our heavenly condition? the rather let us seek, because God will hear us graciously. He who answered Solomon, seeking politick wildome, and granted him above all he did think, and ask: what would he do to us, were our hearts set to beg heavenly understanding.

This must content us, who have received our part in this heavenly wildome. Commonly the most Christians are counted good men, God wot, but simple soules, of no parts: the wildome of God is folly with the world; it is like the waters of *Shilo*, which because it giveth not the loud report, like these humane wildomes, it is not in request with men of carnal judgement. Let this weaknesse be far from us. This wildome maketh the face to shine; it is able to satisfie the soule, *I came to save nothing, but Christ, and him crucified*, yea, to save the soule eternally, bringing it to endless glory. Such who have the wildome to get honours and treasures here on earth, they laugh at all learning besides, in comparison of this, counting that skill folly, which a man may have, and yet go bare-foot. But how easily may we deem all that wildome folly, which a man may have, and yet lose his own soule?

Having dispatched the three circumstances, which were included in the former verse, we come now unto the fourth in this Verse; namely, the manner of working this wildome in us, in these words *Revealing unto us the mystery of his will*. Which is amplified: 1. By the cause, *Gods good pleasure*, the freedome whereof is argued in the words following; *which he purposed in himself*, not considering any thing in us which might move him unto it. Here is nothing needeth explication, unless these words, *the mystery of his will*. Which phrase doth note out the hidden wildome, which the pleasure of his will ordained to our glory, and is for matter all one with *the word of truth, the Gospel of salvation*, verse 13. The fortune is, *when we have had opened unto us this saving wildome, which his will had ordained to our glory, that Gospel of salvation, which his pleasure of his gracious pleasure, which within himself, not looking at any thing in us, he purposed toward us*.

Observe first, God worketh saving wildome in us, to show his grace, not the Doctrine of wildome, the Gospel of salvation. As God did promise that the hearts of the foolish should understand, so likewise he did promise, that all of us should be taught of him: And look as the precepts of Grammar, and doctrine of Logick, must be made known and opened unto us, before we can get the Art or Wildome of Grammar and Logick; so it is, we must have unfolded the Doctrine of Gods saving Wildome, before we can have wrought in us the divine quality of this wildome, which cometh from above. For further understanding, it is fit to consider what things this opening of the Gospel comprehendeth in it, or how God doth open this saving Wildome to us. 1. Outwardly, by propounding the Doctrine of it unto our ears, which he doth by his Ministers: for this cause Ministers are called such as teach others in wildome, *Col. 3. the end. Such as feed with wildome and understanding, Such as make wise*, as it is, *Dom. 12. 3*. For though it be read, *wise*, the word hath an active signification, and importeth to make wise, or bring to wildome, as the next word doth not signifie just men, but such as turn others to righteousness. Even as in great Schools, there are inferior Ushers, as well as the principal Masters; so it is here.

It pleaseth God by mans outward ministry, to open the eyes of the minde, and bring from darknesse to light; but mans teaching, which goeth but to the eare, cannot do this matter. We must therefore consider God speaking within the minde, by holding out some such light, and causing such an inward illumination, as doth speak things no less to the minde, then

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VERS. 9.

Doff.



than a word audible doth report them to the ear. This is it which we are said to hear and learn from the Father: should not the Father speak and teach, we could not hear; neither is it an outward voice, for all that hear this voice come to Christ, which is not verified in the other: And this is that light, which diffusing it self through the word we hear, doth make the things of God visible to the soul: Even as not the aire alone, but the aire now enlightened, is the means by which things are made discernable to the bodily eye.

In the third place, we must consider that God doth together with this illumination, which speaketh and proposeth things within the mind; he doth, I say, together with it, open the eye of the understanding, the ear of the deaf heart, to see and attend unto it: This is called sometime the renewing the understanding, giving light, opening the heart to attend, removing the vail: For if I will shew to a blinde man any thing, it is not enough to propose the object, and to procure an external light, by which it may be discerned, but I must restore the sight of the blinde eye before I can shew it the thing proposed: So it is with us, who are spiritually blinde, before we can have opened to us the things of God.

*Use 1.* The Use of this is, first, to rebuke such who think they can be wise enough to save their souls, though they have none to open to them, to instruct them in this hidden wisdom of the Gospel. Blinde and bold presumption accompany each other; But deceive not yourselves: Thou who canst not go to a Town two miles off, which thou never wentst to, but thou must inquire, and get some guide and direction, must thou finde the way to Heaven, having no guide, no direction? Thou who canst not learn thy *A B C*, but thou must have a School-master, why wilt thou imagine thy self able without help of teaching, to learn this high point of wisdom, which teacheth to live happy with God, world without end?

*Use 2.*

Let us attend upon the preaching of the Word, and the teaching of this Wisdom, as ever we would have it begun or increased in us? *Blessed are they who wait at his gates, as the psalmist says.* A speech borrowed from Clients, or Patients, who wait to have access to their learned Counsel, and to the Physicians, whose advice they seek for: Yea, let us seek for that inward teaching of God, in whose light only we come to see light.

*Doctr.*

*1 Cor. 1.*

Observe secondly, That the Doctrine of our salvation through Christ is a hidden wisdom: The Apostle calleth the Doctrine of Christ crucified, a hidden wisdom, which the chief for wisdom in this world know not, *1 Tim. 3.* Without doubt, saith the Apostle, *great is the mystery of godliness*: naming after points of Doctrine concerning Christ Jesus: And needs it must be so, for the great volume of the whole creature hath not one letter or syllable in it of this wisdom: They reveal a wisdom, for in wisdom God made the Heavens, and founded the Earth in understanding; but those who knew this wisdom best, learned nothing of this saving wisdom in Christ, *1 Cor. 1.* Again, there is no spark of light in man by nature, able to conceive this secret: The wisdom of the Law, the light of nature reacheth not, for the light of reason discerneth that God is to be loved and honoured; that I am to do, as I would be done to, and not after that measure I would not receive: But of saving mankind lost, by faith on Christ, and repentance, there is no light left which can trace any step of this Doctrine. Thirdly, that knowledge itself is of that height, that from what time we have the spirit which doth teach it, wee cannot in this mortality know it any thing as wee should, wee see but in a glasse, know part in part, like children which know not fully the things they know: now that which is hid in so great measure from us, who are now light in the Lord, how great a secret is that in it self?

*Prov. 3.*

First, But to open this a little further. The Gospel of salvation may be called

called a *Mystery* in three respects. First, Absolutely, because it is a thing of it self within the will of God, which no creature by it self is able to know: It is a thing within my mind be such, that no creature can know it, further than I make it known: none doth know the things in man, but the spirit of man: how great a deep and secret is that which is within God himself? Secondly, Thus it ceased, when God did first reveal it by ye a *Mystery* in regard of the same revelation, and small number of those to whom it was manifested. For a thing is not only hid while I keep it in my self, but while I shew it only to some few persons more near me: it is a secret manner still. If the King acquaint some two or three of his most near favourites with a secret, it remaineth hid still, and a secret, in comparison of things commonly known: This was the Gospel a *Mystery*, when it was made known to the people of the Jews only, but continued no longer a *Mystery* in this sense, when now it was notoriously published to all Nations. Thirdly, The wisdom of the Gospel, is still a *Mystery*, when it is now divulged, in regard of those, whose eyes are not opened to see it, and their ears closed to attend to it: as newes so common every where, that they are no news, are still secret to such, who being deaf, have never heard of them: thus it is at this day a hidden riddle to many Christians by outward profession.

Now the use of it is, to rebuke the presumption of men, who think too of their understanding, as if a word were enough for them in these matters: who hope they are not to learn this point now: yea, some proud shallow heads, who can finde no things in the Scripture eloquent for praise, or profound for matter: But this knowledge of Christ is so hidden in a deep, that nothing is to be compared for secrecy with it in the whole world; and when humane Arts are so abstruse, that we cannot conceive them without some reading and explaining of them; how can we finde out this deep riddle of God, if we plow not with his Heyser? How can we understand the mystery of his word, if we have not an Interpreter?

This must move us to diligence, and humble dependance on God, for the teaching of us; we must think upon them, commune of them, not in proud bashfulness conceal our ignorance one from the other: Above all, let us labour to see our selves fools, and dull of heart, that God may make us wise. Many are more prone to blame the Preacher, as confused, obscure, and I know not what, rather than themselves; like the woman which taken blinde in the night, did blame the curtains, as keeping the light from her, when the fault was in her blindness within, not the curtains without.

Thirdly, We see hence the love of God, to tell us a secret, yea, a hidden secret within his own will, in what can his love be more testified? *John 15. 15. I call you friends, for I have shewed you what I heard from my Father.* When God revealed the secret of *Nebuchadnezzar* to *Daniel*, and *Pharaoh* his secret to *Joseph*, was it not a mercy, for which they were thankful? See *Gen. 41.* and do not we account them to have found much favour? But this is above all, to make known his hidden wisdom, which sheweth us what things await us to everlasting life and death.

Observe thirdly, That the reason why God revealeth or speaketh the Gospel to any, is his meer gracious pleasure within himself; were there any dispositions fore-seen in men, then those should be called and taught, who were of best capacity and towardness, who were for civil carriage most unblameable; but not many wise, nor many of great wit, but babes and simple ones are called, yea, to Publicans and Harlots were made known these things, when Philosophers and pharisaical Civilians were excluded. To shew it in particular, as it is a grace of God to give his Laws and Ordinances, *Psalm 147. 10.* so it is his meer grace that they are bestowed on any, rather than others: This is shewed in giving them to *Israel*, who were worse than *Tyr* and *Sidon*,

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than Nineveh, than the Nations. *I do not find that to a Nation of a strange tongue, they would hear thus: Had these things been done in Tyre and Sidon, they would have repented: Nineveh repented at the preaching of Jonah: Loe, a greater than Jonah is here.* Yea, God is forced every where to upbraid them with stiff-neckedness, a neck of steel; with hard hearts, hearts like Adamant; with brazen fore-heads; yea, to call them a gain-saying and rebellious people. Even as his pleasure carrieth rain to one place, and not to another; so hee maketh his Ministers drop the word of wildome amongst some, and not amongst other some, Mat. 10. 6. *Go not to the way of the Samaritans.* So Act. 16. 7. *Go not whither thou intendest, but into Macedonia.* Now if mans outward teaching bee afforded out of mere grace, how much more Gods inward teaching, yea his opening the eye of our minds? In truth as no reason can be given why one mans eyes were opened one dead man raised, rather than all the rest; so no man can give a reason, why these who now see and believe, should be made to see rather than others.

Use. 1.

This serveth to confute those who think the word to bee given or detained, according to some thing in them to whom it is given, or from whom it is detained, in them or their progenitors: but wee have shewed sufficiently, that it is first sent amongst any freely, and if it bee with-held from any, it must be for their own defects, or some who have been before them, parents to them: not for their own defects; for many of the Heathen were not so hard hearted and impenitent as the Jew; and for their parents fault, it could not bee with-held, unless wee would make particular parents to stand for themselves and their children; whereas to bee a type of Christ, a publike person standing for him and his, doth agree to *Adam*, as a thing appropriated to him, Rom. 5. Yea, some think that the inward teaching, which doth so teach that it changeth the mind, that this teaching I say, is given to such whom God doth see as fit to work with it, and use to this purpose; as a Captain setteth a man on a horse whom hee doth see will manage him well: But this doth presuppose a con-natural correspondency in corrupt nature, to the super-natural grace of God, and a power in nature to use grace aright, which hath long since been condemned as a *Pelagian* error, from these grounds, that we cannot do any thing which profiteth to salvation, out of Christ, that we are not fit to think a good thought.

Use.

Secondly, Let us acknowledge Gods free grace, that we have these things opened and revealed to us, wee of mean parts for understanding, in comparison of other, wee who have been often more vile and viciously disposed than others: Let us acknowledge that hee hath opened these things, and hid them from other, even because it so pleased him. Finally, let us labour to walk worthy these ordinances, to be fruitful in them, lest he say to us as to *Caiaphas*, *Was he to thee thou wert lifted up heaven, but I will throw thee down to hell.*

VERS. 10.

Now followeth the tenth verse, which is somewhat difficult, and *ergo* wee must dwell a little on the explanation of it. First, wee will consider of the connexion it hath with the former, then of the meaning and parts of it, and so come to the instructions which it affordeth: For the dependance of it on that which goeth before, it may seem brought in either as an explication of those words in the verse before, *the mystery of his will*, or as an effect intended by something which is in the former verse reported. The first sense is to bee taken up after this sort, *God hath opened to us the mystery of his will, out of his gracious pleasure*, Where I mean nothing by the mystery of his will, but that hee meant in fulness of time to gather to a head in Christ, with those things already in heaven, all things in earth, even an universall Church, through the face of the earth: this cannot, as I think, bee an explication of those former words; For to say nothing that the Gloss is harder than

than the Text; words which are adjoynd by way of construction, are not commonly so farre removed from them they construe, as you may see in the 7. and 13. verses of this Chapter, and all abroad. Again, the Apostle by other equivalent terms in the 13. verse doth open what he meaneth by the mystery of Gods will, *viz.* no other thing then the word of Truth, and Gospel of salvation. Thirdly, that mystery made known, did work in them all wisdom and understanding, made them wise in good full measure to salvation, but the knowledge of this, that God would call and gather to his Christ, an Universal Church in earth, is such a point, in which men made wise to salvation, were long ignorant, as *Peter* himself. Now then if it be no explanation, then must it depend on the former, as an effect intended, and flowing from something before mentioned. Now the matters in the verse precedent are but two. First, the revealing of the Gospel to *Paul*, with some others. Secondly, the gracious good will which God did purpose within himself, concerning this benefit of opening his hidden saving wisdom to the Sons of men: Some joyn it with the former, God did open to us the Jews and Gentiles the Gospel, that thus hee might in that full time which hee had appointed, gather to all things now in heaven when hee wrote, all the things in earth also, even a Church universal: But neither would I subscribe to this exposition. For, first it taketh the persons to whom God is said to have opened the mystery, to bee both Jews and Gentiles, yea Gentiles principally; whereas *Paul* verse 11. setteth to appropriate this passage of his Epistle, from the 7. v. to the 13. v. unto the Jews onely. Secondly, this taketh that fulness of times, to note the fulness of that particular season, wherein God had purposed to publish his saving wisdom to the Gentiles; but the Text hath it not the fulness of any certain time, as in *Gal. 4.3.* but the fulness of times indefinitely and universally. Thirdly, the publishing of the Gospel to all Nations, did not gather those just spirits before in heaven, but here they are as properly said to bee gathered into Christ their head, as the things on earth; as when God is said to reconcile all things in the blood of Christ, as well the things in heaven, as the things in earth, reconciliation doth as properly agree to the heavenly things, as earthly, so here by proportion; for otherwise hee would have said, that hee might gather to all things which were now joyned to their head in heaven, all the things in earth also. Lastly, all in earth, through all times and places were not gathered by that first publishing the Gospel to Jew and Gentile, but all who then were ordained to life through the whole world: Now these are not all absolutely, but respectively in comparison of that few and small remnant which out of one Nation, God sometime gleaned.

It remaineth then that these words come in, as shewing the intended effect which God did aime at, in his gracious purpose of opening the hidden saving wisdom to the sons of men, *viz.* that thus hee might in the fulness of those seasons, which himself in wisdom fore-appointed, have gathered to a head in his Christ, all things; both those who now were, by having this revelation, gathered in heaven and all the things which are in earth, through all places and times, to the end of the world. This I take to bee their truest coherence, both because gathering to a head in Christ, is the effect to which God doth destinate this gracious purpose of opening the Gospel, and also for that this purpose of opening the Gospel, outwardly and inwardly, or at least inwardly, is extended to every one, through all ages of the World, who is to bee united as a member, to Christ the head: so that no more, nor fewer have been, are, or shall bee gathered, than those whom God did purpose to teach in every generation. Lastly, the words fit no sense but this, which to shew we must search a little the meaning of them.

First, Touching the time. Secondly, the thing to bee done in time. In the



time two things must be opened; First, what is meant by *Dispensation*; Secondly, by *Fulness of time*. *Dispensation*, is a word taken from Stewards, and such as have the keeping of things in common, and are to distribute them as they see fit, for singular persons and occasions: To dispense then, is to distribute that I have in common, as is fitting in wisdom, to persons and occasions in particular.

Now the dispensation of times, is put by a Metonymy of the adjunct, for fulness of times wisely dispersed.

The fulness of times indefinitely, universally, noting the consummation of all those seasons successively, which God hath appointed for the gathering of his children.

In the thing to be done, mark the action, that God might gather to a head in Christ; that is the force of the Word. Secondly, Mark the Object of this action, all things; that is all persons, who in Gods counsel belonged, as members making that body whereof Christ is head. Thirdly, Note the point as it were in which all are to be gathered into one, or united in Christ, in him: Having propounded the object, he doth explain them by a distribution taken from the place; all things which now are in heaven with Christ, gloriously conjoynd to him; and all who are in earth, that is, who are in all places, and all times, to be gathered to Christ in the earth. The sum of them is thus much,

God I told you did open to us the Gospel of salvation, which thing hee did according to that his gracious pleasure, whereby it pleased him to open it to all his chosen, which hee purposed freely within himself; then then by opening his will he might in the consummation of all these seasons, which his wisdom hath dispensed, that his might (I say) have gathered us it were to a head, all things in Christ; both those members who had in their times their mystery revealed to them, and are now gloriously united to him in the heavens: and all those who by means of this revelation, shall in all places, and through all times to the end of the world, be gathered up on earth, as it were to one head in him;

Thus wee have to my conceit the most probable connexion and meaning of these words: wee have seen the parts also into which they may be divided: Now it remaineth that wee come to the instructions. First, When he saith, that in the fulness of times in which God hath dispensed, God will do thus and thus, observe hence, That God hath set seasons wherein he will accomplish all his purposes. *1st*, Eccl. 3. He bringeth out every thing beautiful in the season of it. As hee bringeth things natural, the Spring, Summer, Autumn, Winter, every thing in seasons: so in all the works hee will do about his Children, whether it be the punishing of wickedness for their sake, the delivering his children from evils, the giving them benefits, he will bring them all forth in the fit appointed seasons: The *Coma*, when his iniquity is full and ripe, shall be visited; *1st*, when 430. years is expired shall be delivered, *Exod* 24. 41. When the 70. years are expired, *Deu* 9. Christ, in the fulness of time, shall be exhibited: It cannot be, but that God should both appoint times for every purpose, and execute in them the thing that hee hath purposed; To design times is his prerogative; as a Master of a family hath this power, to set all times which hee will have this or that business taken in hand, *1st*, 1. 7. Secondly, Such is his wisdom, that hee only knoweth how to appoint the fittest seasons for all his works: as the Husband-man, it is his wisdom or skill in husbandry, which maketh him know the fittest seasons for Earing, Sowing, Setting, Graffing, and such like businesses. Now looke as much fidelity doth binde him, if hee hath said he will do this or that at such a time, to make his word good, and do it accordingly: So Gods fidelity doth so binde him, that hee will not but most faithfully execute all that good hee hath purposed to us, in the seasons which with himself he hath dispensed thereunto,

The

The Uſe is, firſt to reprove our weakneſſe, who think God often to delay: No, God is not ſlack, as men count ſlackneſſe; hee doth but wait his fit opportunities, which his wiſdome hath preſtyed. If the husband-man do not reap at Mid-ſommer, hee is not ſaid to delay reaping, becauſe it is not time to reap then: So God, who doth never ſtay but till the fit time come, may not bee ſaid to delay: To our ſenſe it ſeemeth otherwiſe, but we muſt learn to judge righteous judgement. How long it is fit for mee to purge, and when I muſt have reſtoratives given me, this the Phyſician muſt preſcribe.

Vſe 1.

Secondly, Wee muſt learn to wait on God: It is not fit we ſhould teach him his time, make him be at our call, dance attendance at our wills: Superiours would take it in great ſniſſe, that their inferiours ſhould offer them this meaſure. Again, wee would not now in Winter have Mid-ſommer weather, for it would not bee kindly. Thus in the Winter ſeaſons of any trial, wee ſhould not with the ſunſhine of this or that bleſſing, beſeech our God doth ſee it may bee ſeaſonably beſtowed, remembering that the man who beleeveth, muſt not make any prepoſterous haſt.

Vſe 2

Obſerve Secondly, that he ſaith, the gracious purpoſe of opening the Goſpel is, that wee might bee gathered. Obſerve, *That God by opening (sa. xi) the Goſpel, doth bring us to his Chriſt*, chap. i. Hee giveth a Paſtor, and Teacher, who may outwardly reveal theſe things; that hee may gather his Saints, ſmiring them to their head, and one with another: So he gave the Prieſt, Levite, and Prophet to this end. *How often, ſaith Chriſt, would I have gathered thee, as a hen doth her chickens under her wing; and yet would not.* Look: as the news of a gracious Prince calleth together ſubjects who were ſled under tyranny hither and thither: So the opening to us of this our King and Saviour, who muſt ſave us from Sin; this doth make us flye home to him, as Pigeons uſe to their own lockers. For the better underſtanding of this point, Firſt, Wee muſt know that by nature wee are many ways diſperſed and ſevered; Secondly, the order in which we come to be gathered.

Doſt.

For the firſt, Wee are diſ-joynd from God our father; the prodigal is the type of us, who was now wandred from his Fathers houſe and would needs bee at his own hand: By nature all are without God. Secondly, wee are ſcattered from Chriſt like ſheep in the vallies of death, running after the Wolf, and leaving the Shepherde of our Soule. Thirdly, Wee are divided one from another; a man being by nature a wolf to a man, his feet being ſwift to ſhed blood; further then God reſtrained.

Now for the order in which we are gathered. Firſt, The opening of the goſpel doth gather us into one faith: Secondly, by faith as a ſpiritual ſinew or Nerve, it doth unite us with Chriſt, making us to become one perſon with him, as man and wife, in Law make one perſon. Thirdly, It doth thus unite us with God, as a woman marrying a man, natural Son, becommeth upon it daughter in Law to him, with whole Son ſhee is one by marriage: Yea, wee are ſo much nearer to God; by how much God and Chriſt are more neerly united, than any natural Son can be with his natural Parents, who cannot have the ſelf ſame ſingular being his father hath but one in kind like unto him, and derived from him. Fourthly, We by being gathered to Chriſt are gathered to the whole body of Chriſt, to all who muſt under him, by a kinde of pure ſubordination, as Angels are ſpiritual generation from him, as it is in all re- deemed by him, *the Angels becomming diſtinct ſpirits ſerve him*; and we muſt ſtrictly knit withal both in heaven and earth already in Chriſt; not onely that wee are under one head with them, but wee are quickned with one ſpirit, and contained together, as the members of a natural body are both contained and quickned by one ſoul. Nay, wee are gathered to all who in Gods predeſtination belong to Chriſt: As one born of this or that man, is not onely linked with thoſe brethren hee hath in preſent, but hath a reſpect of con- ſanguinity



fanguinity, so all that may be gotten of him, so it is with us; from what time Christ hath brought us, by a supernatural nativity, to be born of him, we have a respect of near conjunction to all, who are in time to be brought to faith by him. Who can unfold the society which the Gospel revealed causeth?

Use 1.

The Use is, first to move us, that we would consider of Gods gracious purpose, according to which he revealed the Doctrine of his Son to us. What do we it for, but to bring you to Christ? Even as a friend, which goeth between his lover and his love, so Christ sendeth us with that his minde, that we might win you to him. It were happinesse for a poor woman to be contracted to a man virtuous, wealthy, honourable; but what shall be thy happinesse, when thou shalt by an unfained faith, have got thy self contracted unto Christ? Refuse not wisdoms sending forth her maid; refuse not God, sending out his servants, and inviting you to come and partake in his Son Christ, and all his benefits, to forgiveness of sins, and salvation of your souls, lest you by despising his grace, most highly provoke his indignation.

Prov. 9.  
Mat. 22.

Use 2.

We see the vain slander of the world, who say, the Gospel marreth all fellowship: Indeed it doth break sometime good fellowship, falsely so called; but it breedeth and holdeth together all fellowship that is good indeed; It bringeth us to have fellowship with Christ the mediator, with God, with Angels, with spirits of just men departed, with the predestinate ones, whose names are written in Heaven, with all in earth, who are believing members in Christ: It breaketh company, by reason of mens corruption, which maketh them, they had rather live rivals of Satan, in their ignorance and lusts, and customs of ignorance, than suffer themselves, yielding obedience, to be gathered to Christ.

Diss. 3.

Observe thirdly from hence, that this pleasure of opening the Gospel, was procured for gathering all things to Christ their head. Observe, *Thou before ever have been, are, or shall be gathered to Christ, they are brought to this by opening the Gospel.* God did purpose his grace of opening the Gospel, not for our sake only, who are from Christ to the end of the world, to be brought to him, but for their sake who were then in Heaven when *Paul* did write these words in hand. There is but one eternal Gospel; never was there other name made known, in which men might be saved, than the name of Jesus Christ, yesterday, today, and for ever, the only way of salvation. *Abraham* saw the day of Christ, and rejoiced; yea, from *Adam* downward, it was by faith on that promised seed, that they were accepted. What is the whole redeemed Church? a number called forth by God out of the world, to partake in forgiveness of sin, and life eternal through Christ. When the whole Church is a multitude of such as are called, and Gods call is nothing but the inward, and outward, or at least the inward opening of the Gospel, to such whom he hath predestinated to himself: It cannot be, but that every one, who is in, or belongs to such Church, must have this wisdom of God opened in him.

Gal. 1.

Use 1.

It is to be feared, that many of those who are called, do many deluded things in this state, who are of such sort, that if they follow their conscience, and live obediently in any kind of order, it will save their souls. But he that followeth such a blind conscience, will shut out Gods grace. *See* that *blind* leadeth the blind, and will cast him into hell. If his conscience and he will both perish, if he learn not this way of faith and obedience to the Gospel of Christ.

Use 2.

Again, it must teach us to receive the wisdom of God, revealing his truth, for this is the great danger, which taketh all such good men, such persons as belong to the Kingdom of Heaven.

Diss. 4.

Observe, *when it is in wisdom, and gathered together,*

ther, as fellow-members each with other. We are fitly said to be gathered in Christ together, both because he hath abolished the enmity twixt God and us, and so removed that which did disperse us. He doth call us, and effectually draw us home in his time; even as Shepherds do their flocks, which are now scattered: *When I am lifted up, I will draw all; how often would I have gathered you?* 3 In him; as in the same point wee are all of us one: Even as all the families of the earth, in regard of *Adam* their first parent, the common root and stock of all man-kinde, they are all but one; Or as the Subjects of *England, Scotland, Ireland*, are in our King united, and all made one body politick; so it is with the members of Christ in Heaven and Earth; now being gathered under Christ their head, they must needs be gathered one to another, as fellow-members in one and the self-same body, *Rom. 12*. There being not only a bond from Christ to us, even the bond of his spirit, and from us to Christ, even our faith, but a bond of love, the bond of perfection, which doth hold us one with another.

Let us then to preserve our union, walk with Christ, and keep by him. Even as it is in drawing a circle with compasse and lines, from the circumference to the Center, so it is with us; the more they come near the Center, the more they unite, till they come to the same point; the further they go from the Center, in which they are united, the more they run our one from the other: so when we keep to Christ, the nearer we come to him, the more we unite; but when we run forth into our own lusts, and private faction, then we are one dis-joynd from the other.

Again, we must, seeing in Christ our head we are joynd, as members of one and the same body; therefore we must be so affected each to other, as we see members are: They envy not one another, the Foot envieth not the Eye, they communicate each with other; the mouth taketh meat, the stomach digelleth; the Liver maketh blood, the eye seeth, the hand handleth, all for the good of the whole, they will not revenge themselves. If going hastily, one foot strike the other leg or foot, it will not strike again; they so bear the burthen one of another, that their affection each to other is not diminished; as if the head ake, the body will not carry it, and knock it here or there, but beareth the infirmity, doing it the ease it may; yea, being well affected to it, no lesse than before; Now that God, who is love it self, teacheth us these things.

From this that he saith, *All things which are in Heaven, or in Earth*. Observe, *That there is no place in which are any Members belonging to Christ, but either in Heaven, or in Earth.* Thus *Col. 3*. The Apostle did not know any belonging to reconciliation, wrought by the blood of Christ, but they were either in Heaven or Earth: The Scripture doth not know but two kinds of men; some believing, passed from death to life, some unbelieving, over whom wrath abideth; though some have greater faith and sanctification, it increaseth not, degree changeth not the kind; a childe is a man, no less than a man for the kind of him. It acknowledgeth not but two states; some as Pilgrims here, Wretches, Soldiers, Runners of the race; some as at home, having received the Crown, the Garland of victory. So it acknowledgeth but two Times, the one in this life of labour, which endeth in death, *2 Cor. 5*, the other of rest, after this life ended; *Blessed are they that do in the Lord, they rest from their labour*. In like manner two Places, belonging to all faithful Soldiers; the one is earth, in which they are for time of their war here. The other is Heaven, where they rest, receiving the Crown, which belongeth to them. Even as those material stones were either hewing and pollishing in the mountain, or transported and laid in the Temple; so it is with us; either we are quarling and hewing here, or else we are by glorious conjunction laid on Christ the corner Stone in the Heavens. But some who will grant, that when

V. 1.

V. 2.

Doct. 5.



when Paul did write these words, which was many years after Christs ascension, that then all were in Heaven; but they will not yield that souls were there from the beginning, but only since Christ his entering thither. For answer, I say, that the contrary doth seem clear to mee; for they were taken to glory, and saved as we, now such as are taken to glory, are taken to Heaven, for the Scripture knoweth no place, in which God doth ordinarily display his glory, but in Heaven. Again, they were received into everlasting tabernacles, *Luk. 16.* Now if the godly at the instant departed, were bestowed in any place but Heaven, they then did go to mansions, which they were to leave within a year or two, even then when Christ was to ascend, they whose Pilgrimage and sojourning ceased with this life, they could not but be in their Country at home, after this life. Heaven is the Country of Saints: *Our Father which art in Heaven: Ubi Patres, ibi Patria.* Those who walked as strangers here on Earth, because they looked for a Heavenly *Jerusalem*, a City, whose maker was God, they leaving this earth, were translated thither, neither was there any thing to hinder it: Not their sins; for they which could not hinder them from sanctification, fitting them for Heaven, could not hinder them from Heaven: Not want of faith, who now hath that faith which *Abraham*, and many of them had: No want of efficacie in Christ, *but was yesterday, today, and for ever:* his death was effectual to cause them to finde pardon of sin, and the spirit of sanctification: Not any priviledge of Christ, for not simply to ascend into Heaven in soul, was Christs prerogative, but to ascend soul and body, as heir of all things, and the author of salvation to all that obey him. Finally, the translating of *Enoch*, *Moses*, and *Elias*, seem to figure out no other thing, wherefore though *David* be said not to have ascended into Heaven, *Act. 2.* it is spoken in respect only that hee was not raised in body, and gone into Heaven body and soul; as the heir of all things, and person who was to sit at Gods right hand: and though *Heb. 9.* the way into Heaven be said not to have been opened, and then to be new; the meaning is not, that none went this way, but only to shew that the way was not really closed by the same high-Priest after the order of *Melchisedech*, as the repealing of Sacraments did shew that yet remission of sins was not obtained, that is really received of our luxury; upon performance of that satisfaction undertaken, not that believers found not pardon of their sins, under the former Testament. Again, it is one thing for a way not to have been traced at all, another not to have been fully manifested; the latter was not under the old Testament. To conclude, though it be said, they received not the promises, say, in their real exhibition, and that they were not perfected without us, the meaning of which is not, that they were not taken to Heaven, no more than to say that they had not forgiveness, or the same spirit we have, but to teach that they had not before Christ that perfect state in Heaven, which now we and they are presently possessed of. For they did expect in Heaven their Redeemer, on whom they had believed for forgiveness of sin and life: Even as we now expect the resurrection of the body, the second appearance of Christ to judgement; in regard of which things they are not perfected. Now some followed a want of much light and joy, which on the sight of Christ, God shew, among the Heavens, did abound unto them: as we in Heaven now have not the fulfille of joy which then we shall have, when we see the accomlishment of the things we expect. While the Fathers do set out this impediment to their estate, the Papists have fancied their Limbo, which never entered into their hearts.

The life of this Doctrine is, first to confute such Academicall doubting spirits, who will not say where they were, I mean the souls of the Fathers before Christs ascension: Certainly unless we will be as foolish in multiplying Heavens, as the Papists are in his Hell, we must grant them received into one only

only receptacle of blessed perfected spirits.

Again, it sheweth the vanity of the Popish Limbus and Purgatory; they are well seen in Hell, who can tell you all the stories and chambers of it so exactly; the truth is, they are *Miserables* in this point, who did hold that the Fathers had refreshing and ease from pain, but not salvation; and the reward of them was not in Heaven.

Secondly, wee see to our comfort, whether we shall be taken when this life is ended; this Tabernacle dissolved, we shall have another, not made with hands, in the Heavens. *Ask, saith God to Christ, I will give thee the Nations for thine inheritance.* What did Christ ask? *John 17. Father, where I am, there let these be, that they may see the glory thou hast given me.* The Thief went from the Crosse to Heaven, to Christs Kingdom, which was a short one, if it were in Limbus, which was to be broken up within a few houres space. This should make us desire to be dissolved; seeing we shall presently be with Christ in Heaven. Should we have waited for admittance into Heaven, as long as for the resurrection of our bodies, there were not that comfort; but to fly forthwith to those blessed mansions: how willing should it make us to depart? Who is it doth not willingly bid farewell to his smockie Inne, when he knoweth that he shall come to his own house, every way contentful?

Use 2.

Thirdly, seeing Heaven must finde us when we leave this earth, let us send our treasure before us. This earth is but Gods Nursery, in which God doth set his tender plants, not that they should grow here still, but that hee may transplant them in his time, and set them in heavenly Paradise, where they shall abide for ever. Why then seeing our eternal mansion is there, what should we treasure here below? Men care not for furnishing things they must leave quickly, they send all before to the places wherein they mean for their times to make abode.

Use 3.

*In whom also we have been chosen to, or obtained an inheritance.* Now hee cometh to the third blessing, even our glorification. Having laid down our Justification, *verse 7.* and our vocation, *verse 8, 9, 10.* hee doth set down this third before mentioned, in this 11. and 12. verses. We are to marke, 1. The benefit. 2. The foundation of it. 3. The end. The benefit hath reference to the seventh verse, *In whom we have redemption*, in whom also we have obtained an inheritance; The old books read it, *we are chosen*, the latter, *we have obtained an inheritance*: The word signifieth, wee have been chosen, as it were by lots, to an inheritance. The ground sheweth us, first our predestination; Secondly, The author of it, by him who is described from the effect, in which wee are to marke, 1. The Action, who doth work effectually. 2. The Object, all things. 3. The Manner, according to the counsel of his will: the end of this and all the other benefits following. The words being easie, we will come to the instructions.

VERS. II.

First, we see, *That being in Christ, we finde not only righteousness in him, but life everlasting*; God doth not set us free from sin in Christ, that by our selves we might, by works meritorious, work our salvation; but even as sin causeth death, so his grace through Christ reigneth to life eternal. Now the order in which we receive this inheritance, you may see, *1st. 18. 19. Rom. 8.* God enlightens their eyes, brings them to know and beleve on Christ, that so they may receive in him, first, remission of sins; Secondly, Inheritance with the Saints those whom he hath called, he hath justified; so those whom he hath justified, he hath glorified. Sin is a wall of partition, which must be beaten down, before the light of grace and glory can shine unto us! Now sin being removed from us, who are with the natural Son, what should hinder but that wee should be heirs, even joyne-heirs with him? Being one with him, wee are the seed to whom was promised under *Canaan* the inheritance of the world to come.

DoB. 1.



come. The better to understand this matter of our inheritance, you must know what it is in general. 1 In what order wee come to receive it. That is an inheritance which I hold as the Son, or Ally, or as out of favour I am written the heir of this or that man; so whatever wee obtain by our principal birth from Christ, that is our inheritance. That which wee obtain is twofold: First, In this life wee receive the first fruits, the earnest of the Spirit, and all our blessings are given to us as part of a child's part. Wards, while they are in their minority, have some allowance from their inheritance; and Parents will prove their children with some lesser stocks, to see how they will husband them, before they give them the full estate they mean to leave them; so our God. Secondly, wee receive the fulness in the life to come, which standeth partly in prerogatives. Secondly, in the glory that shall bee put upon our persons. Thirdly, in the things which shall bee given us to possess. Some inheritances have prerogatives annexed, as to be Lord high Steward, Lord high Chamberlain: so our inheritance hath this royalty annexed; wee shall bee Kings and Priests to God. wee shall bee Judges of the world, and Angels with Christ, standing by Christ, as Benchers and Assistants in place of judgement. Our glory respecteth soul or body; the soul shall bee filled with the light of knowledge, even as the air upon the coming of the Sun to it, is rather light to appearance, then enlightened. 2 Our love shall as a flame rise up to God. When the water which runneth in any channels is brought into one, it maketh a little Sea: when all our self-love, love of wife, children, earthly things, yea, of sinful lusts, is turned all into the love of God, then doublets great and glorious shall bee our love. 3 Our joy breaketh forth in praise, who is able to utter, when here it is unspeakable sometime and glorious? The glory of the body shall bee such, that it shall shine as the Sun in the firmament, both from the glory about it, and the glorious spirit within it, as a Lantern shineth from the candle within it: for the things wee shall possess, they are in a word all things, the world to come the new heavens, and the new earth; and the creature being a little thing, we shall possess God himself, in Christ, as our husband and all-sufficient portion.

For the Use: first wee see, that heaven cometh to us freely, did wee deserve it, and in effect, pay for it, it were purchase, not inheritance; but it is not laid simply an inheritance, but such an one as is assigned us by lot; for this word seemeth to respect that division of *Canaan* to the twelve tribes, whose several seats were by lot designed: Now if our inheritance cometh by lot, then it is not our own industry, but the Divine disposition, which worketh all in all in it.

This should cause us to rejoyce: O if men have small things befall them in earth, their hearts are soon raised to rejoyce in them; yea, in the vain pleasures of this life, how are the hearts of men filled with gladness, who yet hang down the head all *amert*, while these things are piped? Ah alas! there are too many who take their pottage, like *Esau*, better than their birth-right. O let us bee ashamed, that in these outward toys, which are but like the shaking of a child's rattle, that in these our hearts should bee tickled, and with the matter of their free-hold in heaven, should not bee moved. This should make us rejoyce when wee are made heavy with divers temptations, 1 *Pa. 1.* so they did in those Apostolique times, but the hidden light of this star is not so discerned by us who live in this day of outward prosperity.

This should stir us up to affect these things, and bee desirous of them, the creature groaneth in kinde, waiting when this our inheritance shall be given us. What dead births are wee who lye in the womb of the Church militant, never offering to break forth into the heavenly liberty: Children are so affected to their earthly inheritances, that they sometime practise against their own parents, affecting over-timely possession. Great purchases, if they make

make a purchase in the remotest parts, are not well till they have seen it; so should wee bee affected toward our inheritance: Why hath God given us the first fruits? even as the Spies did bring to the Israelites some of the fruits of Canaan to make them long after it, and desire to bee possessed of so good a land: so doth the Lord give us, to the like end, the first fruits of the spirit, to make us desire and long after the fulness thereof.

Finally, See the fear wee are to walk with upon this consideration, *Heb. 12*. The greater thing wee expect from any, the more must bee our observancy toward them, and endeavour in all things to please them.

Now followeth the ground of all these benefits in time, *Having been predestinate*: Which is described from the purpose going before, *having been predestinate according to his purpose*, which purpose is argued from the Author of it, who is not named, but described: In the description three things are to bee noted; First, his action or working; who worketh: Secondly, the object; all things: Thirdly, the manner; after the counsel of his will.

To speak a word of *Predestination* according to purpose, which is here made the ground of all the former, and so to come to this description, in which wee must dwell with more diligent consideration for the unfolding of it.

For *Predestination* see above. But it may bee asked what is this purpose, according to which wee are said here to bee predestinate. We read of some purposed and ordained to the obtaining of life, *1st. 13. 1. 1 Thes. 5*. Now Gods purpose and ordinance touching the end, doth seem to follow upon Gods election: for when wee have a will to do any thing, there followeth upon this, in the minde, a settled purpose to effect it; so when God hath loved some to life, there commeth to bee as it were in God a settled purpose of bringing some to life, which once settled, all things come to bee predestinated for performance of it, and *Rom. 9*. this may bee grounded, when hee saith, that the purpose of God, which is according to election might bee sure: wherefore I decti fore-knowledge by which God now about to choose, knoweth whom hee will choose; election by which hee setteth his love to life on some before other; purpose settled of bringing some to life before other; these belong all to the same benefit, *viz.* Election: Fore-knowledge as that which goeth before; for God doth not blindly choose hee knoweth not whom: purpose following it, as a shadow doth the body, and therefore where the one is named, the other by discourse are to bee understood: Hee hath purposed us to attain life through Christ, hee hath chosen us to attain life, as *Rom. 8*. *Those whom hee did fore-know himself to choose and purpose unto life, these hee predestinated*: And thus you see why it is said predestinate, according to purpose. But note here by what method the Apostle doth gather themselves to have been predestinated, even *a posteriori*, from this that they were now called, justified, that they had received an inheritance by faith, he gathereth that they had been predestinate. Observe then,

What is the way to finde our selves to have been predestinate before all worlds. *Doct.* *events finde that wee are called, justified, sanctified*: Wee must go up by these staires, or wee cannot come to the height of Gods Counsell. Look as by the counterpane of a Lease or will, wee know what is in the Original Will, which it may bee is kept a hundred miles from us: so by these things written in our hearts, in Gods time, wee may know and read what things it pleased him from everlasting to purpose towards us: But in this point wee have before been large.

To come to the description of the Author of this purpose according to which wee were predestinate: the parts to bee marked in it have been mentioned; Let us first then consider of the meaning of the words. Secondly, of the scope, for which they are brought in. Thirdly, of the doctrines to bee marked in them.



First, this word [*worketh*] doth signify such a working; which hath efficacy to the bringing forth the being of that which it worketh.

*All things.* Noteth out whatsoever things are, whether good or evil.

*Counsel.* Noteth sometime the faculty of wisdom, which giveth advice touching things to be done, and means of doing them: And thus, according as the nature of the thing hath it self to him who giveth advice, is something present and ready, sometime needing deliberation; but deliberation so far as it is grounded in imperfection of knowledge, and argueth doubtfulness, cannot be ascribed, but only so farre as it signifieth the maturity and ripeness of counsell. Secondly, Counsel signifieth not the faculty, but the effect, wise advice given in any case from that faculty of wisdom which giveth counsel. Thus wee understand when wee say; What counsel did such a one give you? Now thus it is here taken for that wise order of things, and means, which Gods wisdom suggested. Lastly, it is to be considered why it is called Counsel of his Will. First, because it is propounded to his will; Secondly, it is accepted of by his will: The meaning is, wee obtain all these blessings before named, having been predestinated according to that gracious purpose of God towards us, whose working bringeth about all things, according to that wise order which his counsel did propound, and his will for the liberty of it did freely accept.

Now the scope of this description tendeth hither, to prove that wee attain the benefits before named, having been predestinated by Gods counsel (for predestination is an act of Gods counsell, as I have said before) thereunto; hee proveth this particular, by this general: Hee who worketh all things after the Counsel of his wil, hee doth work these benefits in us, his counsell having predestinated us to them; But God worketh all things, &c. These are frivolous exceptions, that God speaketh onely of the things before, which hee doth out of his gracious pleasure: for this were an impertinent superfluity to say that God had wrought to us these benefits, when his counsell had predestinated us, who doth work these benefits according to his counsell; Hee hath wrought them in us according to his counsell; who doth work them according to his counsell.

Secondly, Whatsoever things are according to Gods counsell, those he is said to work; for these last words may as well determine the subject, as shew the manner of his working.

Thirdly, what reason is it to say, he worketh these things after counsell; as if all the works of God were not alike after counsell.

Lastly, To say hee speaketh of things hee doth out of gracious pleasure, is in their sense, who except, frivolous: for hee saith not, the counsell of his *will*, but of his *pleasure*. Beside that, the Scripture doth attribute these things, which as judgements God doth execute in reprobates, to Gods *will*, meer free pleasure, *Mat. 13. 35.* and *13. 38.* *Thou hast hidden these things from the wise, even so, because it pleaseth thee.* Now to come to the doctrine

Doct. 1.

Full wee see, that every thing which cometh about us, is Gods effectual working: Of him, by him, and for him, are all things, *Rom. 11. ult.* *1 Cor. 8. 6.* Things are of two sorts, good, or evil; good things are natural, or supernatural, such as are wrought in Christ: Now all these the Lords efficacy is in making them, yea of nothing: Though man must have some matter to work on, God can give being, and call the things that are not, making them stand out as if they were. Secondly, His work is in sustaining them; Hee doth not leave these things as a Carpenter his building, or Ship-wright his Ship; but still is with them sustaining them in the being, received from him. That which hath not heat of it self, but is made hot, (as water) with fire, it dependeth on fire to be kept in heat, and no longer than fire is under it, it will not keep hot: So these things, not having being of themselves, depend on him for their continuall

riual sustentation, who did first give them their being. Thirdly, Gods action is in them, governing them to that end for which he did make them. Things depending on another, are governed by that on which they depend. Beside, our servants depend on us, to be governed by us; what are all the creatures, but so many things ministering to him, who is the Lord of Hosts? Not to speak that the same wisdom, which teacheth us to get any thing, for this or that purpose, doth teach us likewise when now we have it, to govern and apply it to that purpose. So Gods wisdom, which made all things to an end, must needs govern and use them to that end. There is no question in these things. For that any thing should beget a thing like in kinde to it self, it is not strange; and that any work-man should work any thing like himself is no wonder. The difficult is in evil things; Evil is either of punishment or sin. Now God is by himself, an author of the best. See *Amos 3. 6. Is there evil in the City, which I work not? Out of the mouth of the Lord, cometh evil and good; Lev. 3. 38.* For, punishment though it be evil to himse, who suffereth under it, yet it is good in it self, when now it is deserved; as to execute a man is evil to him who suffereth, good in the Judge, who cutteth off a hurtful member for the good of the publick. Evil of sin, is either of the first kind or the first ensuing. Now, these, to speak in general, neither of them are without Gods effectual permission: They who so are in Gods power, that they cannot sin without his sufferance, his permission is effectual, to the being of sin from them, that is necessary to this, that they should actually commit, when they are inclined to commit. Now thus it is with God, for he doth effectually work some things by himself without others, as the creation of all these things; some things in and with others, working as instruments, under him, and with him; thus he worketh all the works of grace, some things by permitting others, and that when he could hinder them, thus his efficacie reacheth to the being of sin, and this is most just in God; for though evil is not good, yet it is good that there should be evil: God who bringeth light out of darkness, being able to do good of evil; and it is just in him to permit, where he is not bound to hinder.

Seeing then Gods effectual work is in every thing, let us labour to behold his work, and to praise him in it. It is the work-mans glory to have his Art discerned. Look on the foulest thing that ever was committed, look at Gods work in it, it is most holy, as that killing the Lord of life, *Ab. 4. 21.* That look as it is in those double two faced pictures, look at them on one side, you see monsters, on the other beautiful persons; So it is in these wicked works, the same that man worketh sinfully, God worketh most holily.

This is our comfort, that nothing can bee, in which our heavenly Fathers hand worketh not. Earthly Parents, though provident, may have their children meet with many casualties, which they do not intend before, but help, when now they see them brought about; but nothing can be in which our Fathers hand must not have a chief stroke before it can come to passe. This must quiet us, even for times to come, our security being in it; yea, for whatsoever is befallen us, we must sustain our selves, even from hence, the effectual working of our God is in it; we must hence, I say, sustain our selves from being swallowed up of grief; we must not prevent hereby due grieving, and humbling our selves under the hand of God. Hold this for ever, that nothing can fall out to us, in which is not the effectual working of our heavenly Father. We cannot solidly fear God, if evil may befall us, with which he is not willing, in which he hath no hand. We cannot have that patience in our evils, nor that comfortable security for times to come. Neither let any excuse his wickednesse hence, for Gods work doth leave a man liberty to be a cause, by counsel, of this or that he doth; so that thou dost go against Gods will advisedly, when he worketh his will in thee; and if a man do execute one

Use 1.

They work  
idem, but not  
ad idem.

Use 2.



maliciously, his member is not caused, because the Judge by him doth take away the life of the same man most justly.

DoB. 2.

Secondly observe, That what God wills, he does, as he wills, he does, and causes; though his will be most just, yet we are all not conscious of it, as moving directly from it self, without any thing to direct. *Prov. 16. 1. As his will is, so is his understanding.* Job 12. 13. and *2. Cor. 1. 10.* *My counsel*, faith the Lord, *shall stand.* Even as the foot of the body hath an eye to direct the moving of it; and as the reasonable will of man hath a light of wisdom to go before it, so would God have us conceive in himself, that the light of advised wisdom is with him in whatsoever he wills or works. This is to be marked, first, that we may see how all things befalling us are good; for the Lord bringing them about according to his counsel, they seem good to his wisdom. Now wisdom judgeth nothing good, but as it is fit to some good end, now that which is fit for some good end, that cannot but be good.

V. 1.

Wherefore let us correct our thoughts: In many things we suffer, we think other courses would do better. What is this, but to say, this befalling us not with so good advice? What but to teach God wisdom, that judgeth the highest things. Let us deny our own wisdom, and give glory to God, acknowledging that there is wiser counsel in every thing we suffer, than we can attain.

2. v. 2.

This may rebuke, rash, indeliberate, and self-willed persons. Some if a thing come into the head, run down forthwith to it, as busily as if they would go into a walk at once. Some again, are so self-conceited, that their will must stand, as if it were a law. O it is a sign of small wisdom to be so strong-willed. *Prov. 12. 14.* *He that knoweth counsel is wise.* It is good to look before we leap, and to remember that two eyes see more than one; *Salomon*, the wisest of pollicie wisdom, hath his sage Counsellors, whose advice while *Rehoboam* followed not, he did lose the parts of his Kingdom. It is in our little personal Common-wealths, as in these wide ones, *where counsel shall all prosper.* *Prov. 12. 14.*

DoB. 3.

*Counsel of his will.* That is which his will propounded to him, did freely accept. Observe hence, That what God wills, he does, as he wills, he does, and causes; for *Psalm 115.* *Our God is in Heaven, and doeth whatsoever he wills.* *Job 42. 10.* We see in beasts, that they have an appetite to that they move after, in men that which they will, that they put out their power to effect: so it is in God, if he will any thing, he doth it effectually. That is a frivolous distinction of an effectual, and an ineffectual will in God, which standeth neither with truth of Scripture, as in this place; nor with the blessedness of God, nor with the nature of things: all that shewed him which his will accepted, he doth effectually work it. Against blessedness of God; for might God will a thing, and not have it, he were not fully blessed, when to have every good will, is more blessed than to want it. Against nature of things, for every thing which will and ability worketh; if God Almighty have will to any thing, the thing must needs follow. Where there is full power to work any thing, applied to the working it, the thing wrought must needs follow.

Here some distinguish and say, that in things which God will do, his power doth work them effectually, but the things which God would have on condition from us, these his power doth not work: An old Pelagian conceit. Would not God have us walk in his commandments, and hath he not said, that he will put his spirit in us, and make us walk in them? See *Augustine* learned that God did promise to work mightily these things he required from us, hath power to work the condition in us, will not want it: Not to say that this conditional is absurdly imagined in God, he must will the having a thing on

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condition which he will not work, and then it is impossible, unless the creature can do something good, which he will not do in him; or on condition which he will work, and then he worketh all he willeth; or on such a condition which he for the creature cannot perform, nor himself will nor make him perform; and this were idle and frivolous.

The life is, full for our comfort: While we know that all that good which God hath willed to us, he will work it for us; faith, repentance, perseverance in his fear, sanctification and salvation. His will is, we should be raised up at the last day, all these he will effectually work for us. Did our good depend upon our own wills, as things exempted from subjection to his power, all our comfort were at an end: If the preserving grace from evil, and bestowing on mee good, depend not entirely for principal efficacy on God, farewell all religion.

Use 1.

We see them confused that make Gods will tend mans, and work accordingly, as that inclineth; which is to set the Cart before the Horse, to make the supreme governelle come after the hand-maid. We cannot go to the next Town, but we must say, if God will, faith James, God can have nothing with man, no faith, no conversion, but if man will, and that not as coming to him in obedience, but as able to cross him, and resist his pleasure.

Use 2.

Hee doth still work after the counsel of his will, seeing it pleased him to yeeld so to the liberty of his creature.

Objections

Where learn they that God hath suspended his omnipotency, and put the staffe out of his hand? The Scripture telleth us, that God hath the hearts of Kings, to carry them as he will, that the power that raised Christ, worketh faith in us.

Resp.

Secondly, Hay, that did God look to the will of another, as the rule of that he will work, he could not be said to work after the counsel of his will, though he might be said to work willingly: as it is with servants and subjects, who look to the wills of others for their direction, of others to whom they are in power inferior.

Lastly, let us, seeing all things are according to his will, yeeld him obedience in all things: It is fit children or servants should be subject to the will of Parents and Masters; how much more for us to subject our selves to his will, which is ever guided with unsearchable wisdom.

Use 3.

Having thus admonished what I deem fit to be spoken more generally, as fitting to popular instructions before I pass this place, I think it good to deliver my judgement touching that question.

Quest. Whether Adams voluntary fall was preordained, and in some sort willed by God, yea, or no? Or whether God did only fore-see it, and decree to suffer it, not willing, or intending that it should fall out, though he saw how he could work good out of it.

I will first set down the Arguments on both sides. Secondly, lay down conclusions opening the truth. Thirdly, answer the Arguments propounded to the contrary. Those who defend the latter, reason thus.

1. That which maketh God cruel, and more cruel than Tygers themselves, and unjust, is not to be granted: But to make him will the undeserved fall, and ruine of his creature is such make him so.

2. That which maketh God will an occasion of showing his own wrath, is justly ascribed to God, as wise man will make work for himself to be angry at.

3. That which is good with the end of Gods creation for man, that is not to be ascribed to God, but to will the fall of his creature, fighteth with his end and his propounded, namely, that by serving him, they might live happy everlastingly.

4. That which standeth in with Gods truth in his word, is not to be granted. But that to say he did will and determine the fall, standeth in with his truth. His word saith, I would have thee come to life, and persevere in obeying mee

thine



this sort, I will not have thee come to life, nor continue in obeying; Ergo, I will let God to have deceived man.

5. That which maketh God will the taking away of some will, by which Adam should have been enabled to have obeyed, or to have drawn some Grace, and so forsake him, before he had sinned, that is not to be granted. But he maketh God will and decrees that his creature shall fall; hath infused the substantiation of some Grace and sufficient ability to keep the Law, and that while Adam yet had not offended: Ergo, it is not to be granted.

6. That which he willeth, that he worketh, and is author of: But the fall you say he willeth: Ergo.

7. He who gave strength enough to have resisted, did forbid it in pain of death: he is not willing that he should have: But God did so: no sin.

8. That which maketh God will that which hath disagreement with his nature, is not to be yielded: But he will sin, is to will a deprivation of his image, disagreeing with his nature: Ergo.

9. That which taketh away man's liberty in sinning, maketh his sin no sin, and it is not to be granted, Gods ordaining that man should fall doth so: Ergo.

10. He who punisheth sin, is not the author of sin: God doth punish it: Ergo.

11. He who doth give his sin, alloweth death, for the abolishing of sin, he doth not will that it should be: But God doth so: Ergo.

12. If God willed the being of sin to some ends, then he hath need of sin: But he hath not need of sin.

13. That which maketh God will the being of sin, that he may show mercy in Christ, and show mercy in Christ for the taking away of sin, that maketh God run a round circle. But this doth so.

14. He who cannot resist to sin, cannot will sin: God cannot: Ergo.

Now to prove that God did will that through his permission sin should enter, or that he did will sin so far forth, as that it should be, or the being of sin, (for these are one) the Arguments following are used.

1. He who doth make his creature such who may fall, and setteth him in such circumstances, in which he doth see he will fall, and he permitte him to himself, he doth will and ordain that his creature, through his mutability and freedom, shall fall: But God maketh him such who may fall, and setteth him in such circumstances, in which he doth fore-see he will fall, and then leaveth him to fall: Ergo.

If any except God doth make him such as may fall, and set him in circumstances, in which he will fall, not that he intendeth his fall, but for his trial; I would ask why God knowing such circumstances, in which his creature might possibly have fallen, not actually falling, and so have proved him without falling, why he did chuse to set him in such, in which he did fore-see that he would fall certainly?

2. That about which an act of Gods will is occupied, that thing is willed: Gods permission is an act of his will, and is occupied about so, the entering or being of it: Ergo, this is willed.

The first part is plain; as love, hatred, fear, cannot be about any thing, but the thing must be loved, feared, hated; so here, neither doth man permit any thing, having power to withstand it, but he is willing with it. Now permission is so an object of will, that it is likewise an act of will, conversant about that which it permitte.

3. He who prohibiting any thing, willeth it, or willeth it shall not be, hee permitting any thing willeth it shall be. But God doth ever will that which hee biddeth.

4. That which God so permitte that hee hath his end in permitting it, that hee willeth, for what ever hath end, that so far forth is good: whatever in any degree is good, that so far forth is a fit object of the divine will: But God permitting

mitting for both his end, why he will permit it, as all grant.

5. He who wills the antecedent, on which no other thing doth infallibly ensue, he doth will that which followeth also: As God cannot will the being of the Sun; but he must will the illumination following it.

But God wills to permit, on which infallibly followeth the sin permitted; otherwise God might permit, and the thing permitted not happen, which is absurd to think; for then hee might deliver a person up to sin, and hee not fall into the sin into which hee is delivered. For though the action of free-will come between Gods permission, delivering up, and the sin to which wee are delivered and permitted, yet God doth never permit, but that the creature will fall most infallibly to that which is permitted.

6. Hee who cannot but either will that it should be, or will that it should not be, hee hath willed that it should be, but God must either will it, or will it; Ergo. Hee whose omnipotency is in the being of all things: he must will the being of all things: Gods omnipotency is in the being of every thing: for look as if his knowledge be not in every thing, he were not omniscient; Or look as if his presence were not in every thing, he were not omnipresent; so if his power be not in every thing, he is not omnipotent.

7. No defect of an inferior instrument, can trouble the work of an all-knowing and almighty Artificer. For the instrument cannot do any thing, nor yet fall in any thing, without his sufferance and knowledge: But a defect in an instrument, not intended and chosen by the Artificer, doth disturb his work; Therefore Adams defection from Gods order, was not without the will and intention of God.

8. That which maketh Gods providence more imperfect toward man, is next to be granted: But to say, God letteth man fall into sin without his will ordaining it before, doth so: For God doth not only fore-know the evils, which befall the basest creatures, but he doth ordain the falling of them forth.

9. What ever Gods Providence worketh in his will, is to have that be so which his providence worketh by: for providence is joined with will, and of things willed: But Gods providence doth for the creature such circumstances in which it will sin; doth keep back all effectual hindrances which might hinder the creature from sinning, doth intend the use of sin fallen on, ergo, Gods will was that his creature should sin.

10. That which taketh away the true ground of fearing God, solid trusting in him, patience in evil, is not to be admitted; but the opinion that saith, that evil may befall us, which God neither wills, nor intends, maketh us never so much rather soundly fear, nor stay on God; for how can we fully fear, and rest in him, in whose hand it is not intirely to keep us from all evil, or to bring about all that will which may overtake us? Now to say that man had power to fall into sin without Gods will or intention, doth affirm both these, viz. that it is out of Gods hand to preserve us: For though hee will, and intend our preservation, yet wee may fall into evil. And that evil may befall us, which God doth not will, nor effectually bring about, I need not shew what a ground of patience is taken away, when wee cannot think that God had any will or intention in that which is befalling us.

11. Hee who may holily will and ordain to good ends and uses after-sin, he may ordain the first also, and will it as a mean which hee can use to his glory: this is thus shewed: After-sin as sin, hath no less disproportion with Gods nature, nor can hee be more approved by him, than the first. It must then only be requisite for which God may will an after-sin; rather than the first; but if requisite make sin a fit object of his will, the first putteth on as good requisite as any other: For it was fit the first sin should be to teach the liberty, and withall, to give way of the creature, that hee might take occasion of unfolding his mercy and justice; that his admirable wisdom, goodness, and power might be manifested; while hee did bring good out of such evil. The assumption: that God must holily will, and ordain such after-sin; As for example; the most crucifying of Christ, Act.



4. 28. All. 2. 23. None are blinde like such as will not see: For to say that God would not that his Son should be killed by the Jews procurement, and the hands of sinners, but only that God would have him delivered into their hands, is suffer what God would have him to endure, is but an escape of a turn-sick brain, blinded with wilfulness; for what is it but to say, God would not that his son should be killed by them, but given into their hands that he should be killed by them, for it was death, even the death of his cross; yea, and that under the hands of sinners, that God did lay upon him to suffer: Neither, doth it help, to say, they were now rebellious sinners, for if sin in one, now a wilful sinner, doth by respects it hath and uses, become a fit object for Gods will to will and ordain, then the sin of a creature defensible may be ordained also.

12. That in which is Gods counsel, in that is his will and work. But Gods counsel reacheth to the bring of sin, otherwise sin should fall out, God unadvised. The proposition is in the Text: His counsel is accepted by his will, and he doth work effectually after some manner; that which his will alloweth, and counsel adviseth.

13. That which is a truth, must needs have some former truth, & cause why it is true, and so there is no stay till we come to the first truth, cause of all truth: But that sin is a truth, ergo.

14. If there were but one fountain of water, there could not bee any water which were not thence derived: So where there is but one fountain of being, what ever is found to be, must needs thence take the Original, so far forth as it is existent.

Having heard what chiefly is brought in one judgement and other we will lay down these conclusions for way of answer to those Arguments which were first laid down; opposing the truth in this question, as I take it.

#### Conclusion.

God cannot possibly sin: He may work beside his rule who may sin, Gods rule is his most just and wise will, which he cannot but work after, no more than he can deny his own nature, Ergo he cannot sin.

1. God cannot bee author of sin, in and with his creature, as he is of every good word and work; for that which the creature doth, God being the author and principal worker of it, God must inform the manner of it by his commandment, and work it in him by his spirit: But it is impossible for the creature to sin in working after that which he is commanded him of God, ergo.

2. God cannot so far will sin, as to approve it for good in it self; it hath no proportion to his nature, such as hee cannot bee author of in the creature, nor yet the creature work while it keepeth communion with him, Wherefore God cannot allow it as good in it self, though hee hath liberty whether hee will punish it thus or thus, according as hee doth with freedome toward such things which he cannot but approve as good, such obedience to his law had his creature obeyed.

3. Though God cannot will it as good in it self, nor approve it as good, yet he may will it so far forth that it shall be, as being able to work good out of it; God might have willed that none of these things should have been, which had agreemēt with his nature, and by proportion may will that such things shall bee, which disagree in some sort from his nature: For though these things are not good, the being of them is good to him who can use it to his glory. Gods efficacy, Ergo reacheth not to the essence, but to the being and beginning of sin: For though the will of man doth make sin exist immediately, yet the will of man could not do it, did not the will of God give way by his permission. I see Thieves coming to rob, and ready to enter at such a door, I have power to shoot the bolt and lock it, so that they could not enter; notwithstanding having company about mee to take them at pleasure, I leave all, that they may freely enter and take some booty, that so I may come on them, apprehend them, and bring them to their deserved end,

end; in such an example, though the unjust will of these men did immediately make this robbery exist, yet I do make it exist more principally than they, in as much as they could not have done it, had not I given way to them; yet howbeit I am a cause why this robbery is committed in this place, and at this time, in which I could have withstood, yet am I no cause to them of committing it.

5 Sin, though it hath an outward disagreement, such as may be in a creature from the Creator; yet it hath no inward positive repugnancy or contrariety to Gods nature, such as is twixt fire and water: Even as the good created, though it hath an outward agreement with, and resemblance to the Creator, yet it hath no inward agreement, such as is twixt nourishment, and a thing nourished, for then should the Divine nature inwardly in it self bee better for the one, and worse for the being of the other, and so should necessarily will the one, and kill the other. Again Sin, though as Sin, it hath an outward disagreement, and be evil in the nature of it, yet is it not absolutely evil to God as it is Sin, but to the instrument sinning, in as much as God can make Sin as it is Sin, serve to divers good uses: No wonder then wicked men can use Gods best things to evil.

6 Sin, as Sin God can turn to an occasion of his glory: for not permission, but the thing permitted, is it which God doth take occasion by, to give the promise of the Mediatour: Hee can use Sin as Sin, for a punishment, *Lev. 1. 14.* Because they did provoke him by Idolatry, he did punish them with giving them up to buggery: These latter sins were not punishments, in regard they deserved further punishment and condemnation than the former, yea, a further desertion of God; but in regard of committing these acts themselves: Had God by conversion prevented further desertion and condemnation in one of these idolaters, now come to masculine filthiness, his idolatry even in this act once exercised, should have been punished. The sinful respect in this fact is more penal than desertion or punishment following after. God may use Sin as Sin for exercising his children: The cup of suffering God reacheth us, is to bee sinfully and injuriously handled; God would have Christ not onely dye, but suffer being innocent, an unjust condemnation; yea, the sinful manner of afflicting is heavier to Gods children, than the affliction it self. Beside that, in many of their exercises, it is not the act which doth or should afflict them, but the Sin of the act; not speech from *Shimei*, but Sinful reviling speech was *David*s exercise: Wherefore being not absolutely evil, but good to God in regard of the use of it, hee may ordain and will it as good, or rather the good use of it.

7 Though Gods will and work may bee in Sin, yet it is not alike in the Sin which his creature in innocency may fall into; as it is in regard of that Sin which he may fall into when now he is for state Sinful.

8 God may furnish forth his creature, so that hee may *per se*, and yet may *per accidens*, make defection, and hee may will that his creature shall Sinne, being suffered to it self, by accident of it own liberty and verbi-  
 lity.

9 Or having made his creature, so that when he may obey, he will in such and such circumstances, take occasion and willingly and wittingly Sin; God may decree to set him in such conditions in which hee will Sin, and leave him without putting any impediment, which in effect is to will that Sin shall be by his permission.

10 God may do that which may directly bring a Sinner to commit Sin, as he may smite him with blindness in understanding: for as death bodily is good in the nature of sinful things, though not good to a living person, so is this blindness, pronity to Sin, hardness of heart, good in themselves, though not good to man, who should bee conformable to the Law, and free from  
 P them;



them; good as inflicted, not as contracted and received. Secondly, God may suspend all actions which in any degree tend to hinder. Thirdly, God may provoke by occasions of sinning not only for things, which he may take occasion to pervert. The reason of all is, it were just with God to consume spiritual death upon his creature now sinful, and *Ergo*, much more lawful to execute such a decree as inferiour.

These Conclusions premised, the Arguments used for defence of the negative part, may be more easily answered, than many of those for the affirmative.

*Argument 1.*  
To the first, It is denied that it is either cruelty or injustice in God to ordain that the creature shall fall through its own wilful defection, and so glorify his justice in deserved punishment: to constrain the creature and make it sin unwillingly, and yet to determine to punish it were to punish it without cause, as delighted with cruelty. Secondly, I answer, as much may be objected against their permission: That which is cruelty and injustice, not befalling savage men, that is far from God; but so for his child, never having offended him, in such a taking, in which he doth see hee will certainly make away himself, and not to hinder him which hee might every way as well do it, and that with speaking a word, is cruelty and injustice far from savage men. Now all these different Divines confess of God. First, that hee did let him, being every way yet innocent, in such circumstances, Secondly, that hee could have hindered him by suggesting some thought effectual to that end. Thirdly, that if God had thus hindered him, man's will should have been no lesse free, and Gods primary purpose should have been more promoted. Fourthly, that God determined, notwithstanding all this he would permit him to fall: Revenging justice cannot be glorious but in just punishment; just punishment cannot be, where there is no just merit on the creatures parts; just merit there can be none, if the creature do not willingly and wilfully sin against God from the voluntary consent of it: *Ergo*, as God will have the end so he cannot will the creature shall sin, otherwise than from the wilful defection of it.

*Argument 2.*  
To the second I answer, denying the proposition: God may will an occasion of manifesting his just wrath, or else hee cannot will the demonstration of his own perfections: but to say God cannot effect the shew of his or that perfection in himself, is over-harsh and unbecoming the power and wisdom of the Almighty: Hee who hath the creature in his power, doe he cannot make defection further than hee wills, hee needs will the being of that which his justice shall punish before it can come to be: yea, it is so with men, that sometime they do draw this or that fact from another, with which they are justly angry so far as to punish it in the offenders. Thus a master detesteth the unfaithfulness of a servant: Of which some what more in the last argument. This may be observed: That which maketh God unable of himself to shew his perfections, is not true: but that which saith hee cannot ordain, or will the being of Sin, maketh him unable of himself to shew his revenging justice; *Ergo*, it is absurd.

The second part of that third Argument is defective in a true thing to make man-like in some part capable of life; another thing to will and intend that all should attain life: This latter was never in God; but God said, *do this and thou shalt live*.

This doth shew what God would have the creature will as it is will not what was his decree will within himself: do it shew what way the creature might attain life, both for himself and his seed: But it doth not shew that God had this will within himself, which creature should with effect perform this,

Obj. 11.

for

for then he would have wrought it in his creature, even as the threatening doth not shew, that it was Gods final pleasure within himself that wee should all lye in death, if that wee sinned.

*Argument 4.*

The second part is again denied: To give a commandment to my creature, to do this or that, which I am minded within my self hee shall not do, is no untruth, when it is not for to deceive, but for tryal, or otherwise: As in *Abraham*, *Offer thy son Isaac*, yet Gods will was not to have him offered: the command, *Ergo*, doth not lay down what was Gods will within himself; for these were contradictory in the divine will, if hee should be said to will in himself at the same time, and not to will within himself the offering of *Isaac*: Thus here it is no untruth for God to signifie this as his will to *Adam*, that he should do, unto life that in charge, when it was not his will to have him with effect perform it; and look as God in his threatening did signifie as his final will, that which was not his final pleasure touching man-kinde, without any untruth; so here.

*Argument 5.*

The second part is denied, wee do not affirm the subtraction of any grace he had, neither doth this follow on decreeing his fall, but only the not superadding of that grace whereby he would infallibly not have fallen. Gods decreeing that he should sin out of his own voluntary, doth not diminish any power he had, whereby he might have stood if he would, but doth only hold back that grace which would have made him with effect to will that thing which he was otherwise able: the not putting to grace no way due, which should make him infallibly stand, is one thing, the subtracting of grace inabling him to stand if he would, is another.

*Argument 6.*

That which hee willeth, that hee is author of, and worketh. Wee distinguish, that which hee willeth so as to command it, that hee is the author of to his creature, and that hee worketh in him: But to will the being of sin, is to will that his creature shall of his own accord without his warrant do this or that.

*Argument 7.*

Hee who gave strength enough to avoid sin, and forbade it on pain of death, would not have sin. *Ans.* It followeth not, but thus only, that he would not have his creature sin, so as the blame of it should redound on him: Had hee willed that hee should not have sinned, hee would have given that grace with which hee saw hee would not have fallen.

*Argument 8.*

That is not to bee yeilded which maketh God will a thing disagreeing with his nature, as allowing it for good, not that which maketh him will it so far only that it should exist, and have being, for it is good that the evil should bee which God disalloweth: or thus, that which hath naturally & intrinsically a positive contrariety with Gods nature, that he cannot will, such a thing sin is not; for such contrariety cannot stand with the impossibility of the divine nature.

*Argument 9.*

Gods decree taketh not away mans liberty; God doth not by any outward force determine the will, but as being more intimate to it than it is unto it self. If man can determine his will, and no way diminish his power to the contrary; how much more shall God bee able? Not to say, that though man for exercise bee determined to one, yet while hee doth this out of free judgement, counting it such as hee may do, or not do, hee cannot but work most freely.

*Argument 10.*

Hee that is author of sin, doth not punish it, so far forth, or in that respect,



in which he worketh it. Again, God is not said Author, but of such things which he doth not morally by command, and physically by inward operation work in us: They should say, hee that punisheth sin, willeth not that sin should bee, which is false.

*Argument 11.* Hee who giveth his son to abolish sin, hee doth not allow sin as good; this followeth, or hee would not that it should still dwell in those for whom his Son effectually suffereth: But it will not follow, that who so giveth his son to abolish it, never willed the existing or being of it; these may be subordinated one to the other.

*Ans.*

*Argument 12.* That which God willeth for ends, that he hath need of. God is al-sufficient, not needing any thing out of himself, nevertheless upon supposition that God freely will have some ends, those things are in some kind necessary, which his will guided with wisdom chaseth, and his counsel adviseth as behoofe full to such purpose; thus the being of sin may be said needful, so far as it signifieth a matter advised by counsel, and chosen by Gods free pleasure, as fitting to such ends which he propounded: the denial of the wise man is repulsive to this, that sinners think there is such need of their sin, as may excuse them in sinning; as Peter saith, God was not slack, as men count slackness, so hee saith, God needeth not sinners, as sinful men think him to need them.

*Argument 13.* It is a circle which Saint Paul is not ashamed of, God shut up all under sin, that hee might shew mercy on all: wee see every day hee woundeth; that hee may heal again; hee bringeth to the grave, that hee may raise up.

*Argument 14.* To that in James, it is true, first, that God doth not tempt any man, so as man can excuse himself; Secondly, hee tempteth not the creature to that which is sin unto him, or secretly aiming at the seduction of the creature; for this darkness of sin goeth into light, this evil is good, so far as it is an object, about which his will may be occupied; Nevertheless God may lead the creature into temptation, suffering the Devil to tempt, and God may preferre such objects to his creature, on which hee doth see that he will sin, and intend that hee shall sin accordingly, as hee doth see him inclined: This is not to be an author of sinning to his creature, but to detect unto good purpose, the defectibility which hee doth see to bee in his creature. It is then denyed, that hee who ordaineth that his creature shall fall, or willeth it, becommeth a tempter of his creature to fall, or sin against him. As God willed that sin should be, so hee willed that it should be by the will of man freely obeying the seducing suggestion of the Devil, and perverting by accident such things as should have contained him in due obedience.

Thus have I endeavored to resolve this Gordian knot, which hath exercised the wits of the learned Divines these ever years. In a point of so great difficulty, I presumed not presumptuously to define, but submit all that I have conceived for the opening of it, to the judgement of the Church of God.

VERS. 13.

Now followeth the end why we are said to have obtained an inheritance in Christ: In which we are to consider, First, of the persons. Secondly, the end itself. The persons are described from the effect, *that hope*; which is amplified from the circumstance of time, and the object about which it was occupied, *When hoped in Christ first of all*, that is, then when as yet the Gentiles were not called to believe and hope on him, which here is mentioned to their honour: The end is, *that wee might bee to the praise of his glory*, that is, to the setting forth both by words and works of his glorious mercy; so glory is taken, *Rom. 9.* as is above noted more at large.

Observe

Observe then, that this is set down in commendation of the Jew, that they first hoped on Christ; whence wee learn; *That to bee brought to faith before others, is a prerogative which persons so called have above others*: The Jews had a promise, that Christ should bee given them, and seek them first. It is *Heaven* in whom I will bee glorious through thee; accordingly Christ did walk with them, as the minister of them, who were circumcised, and did charge his Disciples to keep them within the same bounds, *to seek the lost sheep of Israel*. Accordingly, a Church was gathered amongst them, though for their number they were but few in Christs time, in comparison of the multitude which would not receive him, yet the Kingdome did suffer violence, the poor did receive the Gospel: yea, after his Ascension, the Church in *Jerusalem* did grow numbersome before the Gospel was carried to the Gentiles: Now this is here set down as an honourable circumstance, that they did beleeve, when yet, the Gentiles were strangers from the Covenant. When Subjects have made a revolt from their lawful Prince, those who shall first return and receive again their lawful King, it is unto their commendation. Thus a *Sam. 19. 15.* It was *Jacob* his praise to be first in fetching home *David* their King: so for us who have made defection from God and Christ, it is our glory to be with the first in receiving him our true *David* and King: Again, the first born hath a priviledge, and so here it was a priviledge of the Jew, that hee was the first begotten to the faith.

Let us then acknowledge with honour, this circumstance in others: Have they been long in the faith before us, wee must honour this antiquity: The young rise up before the ancient in nature, so should it bee with us who are babes, when wee meet with them, who are old men in Christ: See *Rom. 16. 6.* *Paul* mentioning *Andronicus* and *Junia*, doth not omit this circumstance of honour, that they were before him in Christ; and so hee doth refuse it the honour of another, that hee was the first fruits of *Achaia*, *1 Cor. 16.*

This must move those who are before others, to walk worthy this dignity, by adorning this their age in Christ, with graces correspondent, viz. experience, wisdom, weanednesse, all kinde of mortification: Should one of fifty have no more wisdom nor stayednesse, than another at fifteen year old, it were able to make their age despised: Let us look to this, many that were first, prove last, even as it is with these Jews, then before all, now behinde all.

Observe secondly, *what is the end of all our benefits wee obtain in Christ, or by this, that wee may see our his glorious grace and mercy towards us*: for this is not brought in as the end of Gods predestination, but of our obtaining an inheritance in Christ: Our faith, our redemption, our glorification, all is to the glory of Christ: Even as it is the glory of Kings to have their subjects yeeld them homage, and swear them allegiance: so this obedience of faith, is a spiritual homage which the subjects of Christs Kingdome do yeeld unto him. Our redemption, whether wee look at the thing it self wrought, or the intention of him working it, is to the praise of his glory. If Princes out of their clemency send and ransom some subjects, the very deed is much to their glory: so it is in this redemption of Christ. Now the end why wee are bought with a price, both soul and body, is, that in both wee might glorifie him: the inheritance given us, is to the praise of his glory, yea, all the glory that shall be put upon us in Heaven, shall bee his glory. Look as the inheritances, dignity, riches, glorious pompe of subjects, is to the praise of the glorious bounty and power of those Kings to whom they live subject. So here, see a *Thes. 2.* The end why wee receive this inheritance of light, is, *That wee might see forth his virtues, who hath called us into admirable light, and that is might so shine forth before others, that they might glorifie God and Christ.*

Let



2/1.

Let us then endeavour our selves to set forth the praise of him who doth give us all those spiritual benefits, in which we partake: Let our words, let our works, let our whole man be at his command, serviceable to him. The Church in the *Canticles*, shee doth so praise the beauty of her Spouse, that she awaketh others: Wee should so from our hearts set out the praise of our Christ, that others might by our means bee brought to inquire after him, and aske, *Who is thy beloved?* Those who finde bounteous Lords on earth, how will they tell of their affability, liberality, of every circumstance, wherein they do them any grace and favour? How will they protest themselves devoted to their service, drinking healths upon their knees to them? how impatient of any thing which doth so much as in shew tend to their disparagement? What a shame is it that wee should walk, neither feeling our hearts affected, nor yet opening our mouths to praise him, who hath redeemed us and brought us to the hope of an immortal, incorruptible inheritance?

VERS. 13.

Having in the end of the sixth verse shewed, that all of us come to receive in Christ the grace shewed in time, as well as that which was given us before all worlds; hee doth prove it. First, from benefits given to the Jewes, unto this thirteenth verse; Secondly, from benefits bestowed on the Gentiles. Now this matter is first handled simply, to the end of this first Chapter; Secondly, is set down comparatively, illustrated from their former estate in misery. Now in setting down the benefit, wee must first marke the benefit it self, which they are said to have received; Secondly, the effect which this mercy shewed them, had in *Zan*, whom it moved to pray for them. In the benefit, these particulars are observable. 1 In whom they received it, *in Christ*. 2 Who receive it, *even yee*; for this circumstance (*ye*) is set out as it were in text letters; (*Ye*) *who were before without God in the World who walked in the vanity of your mindes*. 3 The order in which this benefit did befall them, which is to bee gathered from the precedency of two other. 1 Of Hearing. 2 Of Believing. The Hearing is amplified from the Object, which is popounded more indefinitely, the word of truth; expounded more distinctly, the Gospel of salvation. The second thing going before it, is faith; in *whom also having believed*. 4 The last thing is, their benefit, which was their *sealing*, in which we consider, 1 Their sealing. 2 The seal and sealer, *viz. the spirit*; set down more generally from his holiness, inherent to his person; from this eternal circumstance, that hee was the spirit fore-promised. In the fourteenth verse hee is described more particularly, from that respect in which hee is to the Saints, *viz. as earnest*, &c.

The summe. As wee in Christ have been thus blessed, so in him, even yee Gentiles, sinners; when yee had heard the word of truth, the Gospel of your salvation, in him I say, even yee, when yee had not heard only, but also believed, were sealed with the holy Spirit, which had been before promised unto life eternal. To omit the first circumstance, which hath met us before, and the second also, which doth give occasion to consider what impure persons the Lord doth chuse to sanctifie; wee will come to the third and fourth points propounded; first handling the general circumstances of them; secondly, touching those things which may by the way be pointed at in them.

Dott. 1.

*Then when you had heard, were sealed with the spirit*]. Observe, *How God, by hearing his word, hath bring us to bee partakers in his spirit*; Hearing is made every where the beginning of our coming to God, *Hee that heareth and learneth from the father*, John 6. *If ye have heard and learned Christ, as the truth is in Christ*, Eph. 4. 21. *The word hath been fruitful in you, from what time you heard*, 2 Cor. 1. This was the sense by which first death entered; Eve hearing the Serpent, was seduced; and this is the sense by which wee are restored. Look as the ground cannot bee quickned with fruits, till it receive

receive seed, and the dews from heaven: no more can our soil bee quickened with the spirit, and founts of the spirit, till by hearing it hath taken in this seed immortal, drunk in this heavenly shower of Gods word. Now it is not every hearing which is accompanied with the spirit, but hearing with the heart, so as the heart is affected to do that it heareth. There is a hearing with the ear bodily; thus many may hear, who do not understand, and *Ergo*, hear, and do not hear. If our-landish men were here, such as did only know their own forraign language, wee might talk loud enough in English, not fearing their hearing of us. There is a hearing joyned with understanding, when yet the heart is not affected to do after it, and this hearing is no hearing also: If one hear us asking him to do this or that, if hee have no mind to perform it, wee say hee cannot hear on that side: It must *Ergo* bee such hearing as *Lidia* heard with, whose heart God opened to attend to *Pauls* preaching.

The Use of this is, to let us see, that where there is much hearing, yet the word is not there heard as it should be: Who cometh to have his heart burn within him? to bee filled with the spirit by hearing, by being taught, being admonished: It is pitiful: wee may observe some like *Judas*, who was, when now hee had heard Christ, and taken the sop, hee was filled, but with Satan: they are viler after hearing than before: and the most like children when Schooling time is ended. Nay it is to bee feared, that some with hearing are grown past hearing: as those who dwell near the continual roaring of mighty waters, they waxe deaf, through continual hearing such vehement noise, so that they cannot hear any thing at all: so many, the sound of Gods word hath so long beaten their ears, that they cannot discern any thing in it, what ever is spoken.

Secondly, this must teach us to attend on hearing: Wouldst thou keep the spirit from being quenched? despise not prophecy, hearing the Scripture opened to thy use. Even as the Conduir-pipes carry the water hither and thither, so doth the word convey the graces of the spirit into our hearts. It is a spoil to be d, when men can bee without hearing; not feeling need of it, as sometimes they have done.

Secondly Observe, *What word heard bringeth us the quickning spirit, the word of the Gospel.* A mans drooping heart, upon the coming of some good news to him, it feelth as it were new spirits return to it: so our dead hearts, when God hath made this glad tydings of salvation, and pardon of Sin bee brought them, there doth return to them a quickning spirit of grace, and joy unspeakable and glorious. *Received you the spirit by hearing the Law, or by the doctrine of faith preached?* Gal. 3. 2. And for this cause the ministry of the Gospel is called the ministry of the spirit, not of the Letter, because this Doctrine doth onely bring us to receive the quickning spirit, which doth work in us a life eternal. The Law may bring us to feel our selves dead, *Rom. 7.* but it cannot quicken any: Though when the Gospel hath now quickned us, it may instruct us, reform us, yet delight us in the inner man; *Rom. 7.* many things may help us, when now wee live, which could not bee means of restoring us from death to life. But, it may bee objected, the gospel is said a favour of death, as well as the Law is said a killing letter. I answer, The gospel is said so not that directly the nature of it is to kill, but by accident of mens corruption, who resist and will not obey it, it turneth to their further condemnation: As the Kings pardon cannot kill any by it self, yet despised by a malefactor, it may double his guilt, and bring him to more halty and fearful execution: So the gracious pardon of God, offered in the gospel, killeth not any by it self, saith many who receive it; yet despised, it may by occasion work heaven, death and destruction. But the Law doth of it own nature hold a man down in

V/c. 1.

2/c. 2.

Doct. 3.

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of sin, under death and condemnation, and cannot of it self bring any to life, who now hath offended; *The words I speak to you (saith Christ) they are spirit, they are life*; Even as the body of the Sun diffuseth as an instrument, the beams of this material light; so it is the gospel, that instrument of God, by which he sendeth out the light of his gracious spirit into our hearts.

Use 1.

The Use of it is, to stir us up earnestly to desire this sincere milk of the Gospel: Even as there goeth our natural spirits with the milk the babe draweth from the Mother; so the Lord doth accompany this word of his, which the Church ministrereth as milk, with that supernatural spirit, which giveth quickness to life everlasting: Even as wee do renew our feedings, to repair the decay of natural spirits in us: so must we never be weary of renewing and encreasing that supernatural life and spirit which wee have received from Christ. If thou hast the spirit, bear that thou mayest keep it; if thou wouldst have it, and wantest it, attend on hearing, remembering how the Eunuch received the spirit, *Act. 8.* and how while *Cornelius* and his friends heard *Peter* opening the good word of salvation, the holy Ghost did fall on them, to the wonder of the believing Jews, who accompanied *Peter*.

Doct.

And here, before wee passe to the general Doctrin, note from this, that the Gospel is called the word of truth: *That all Gods promises made in Christ, are true and faithful; They are Yea, and Amen, 2 Cor. 1. They are true, and worthy all entertainment, 1 Tim. 2. 13.* The whole word is true: For like as the witness is, like is the testimony or deposition which cometh from him: Now God is faithful, and cannot lye; but this is attributed to the Doctrin of the Gospel, as agreeing to it, with a certain excellency before other parcels of the word: For the Gospel is sometime called by general names, as a Doctrin of godlinesse, a Law, a Testimony, Sometime it is described by the author, the Gospel of God; sometime from the object, the Gospel of Christ, of the Kingdome; sometime from the property, as an eternal Gospel, a good word, a true word, as here; sometime from effects, as in the next words, a Gospel of salvation. Now it is testified to bee a word of truth, after an eminent manner, for three causes. First, it is occupied about Christ, who is the truth and substance of all the shadows legal, which now are vanished. Secondly, the truth of this word is further confirmed to us than the truth of any other, by word, by oath, by the testimony of the great Apostle Christ Jesus, by a Jury of solemn witnesses, chosen for this purpose, by a multitude of miracles. Thirdly, This property is the rather annexed to this Doctrin of the Gospel, that thus our unbelief might be holpen; for our minde is corrupted with error, prone to any unbelief, but hard to believe these points so high above the natural reach and apprehension of it. Now as a Physician doth say of his Medicine, that it is excellenc, not that it needeth commendations, but that hee may induce his Patient the better to take it. So God and his Embassadors do testify of these things, that they are true, that wee might thus bee brought to yeeld them belief.

To believe that  
any sin are  
now pardoned  
me, and that  
I am freed  
is not the first  
act of faith,  
but followeth  
them, when  
now a man  
doth see him-  
self so be pur-  
ged in Christ.

But it may be objected, that word which biddeth many reprobates believe the forgiveness of their sins, and life everlasting, that is not a word of truth, but the Gospel doth so. The reason of the former proposition is, because that which biddeth mee believe a lye, cannot be true; but to bid a reprobate believe his sins are forgiven is to bid him believe a lye. The summe put together cometh to this, That word which biddeth a man perswade himself of that which is untrue, that is a lying word. First I say, this may bee denied, unless I bid him perswade himself so, with a minde of deceiving him. *Abraham* by Gods command was bound to perswade himself that *Isaac* was to dye under his own hand, yet was not that a lying word; by which God spake to him, because the intent of it was but to prove him: Some say he was bound to think so, unless God should countermand and reverse his former command. *Asa.*

Abraham

Abraham did absolutely beleeve it; and *Ergo*, did not comfort himself, by thinking God might call back his former precept, but by considering that God could raise him from the dead. Much more may God bid the reprobate beleeve this or that, while hee doth it but to evince their contumacy, and doth see well how far they are from beleeving any such matter.

Secondly, I answer, that the second part of the first reason is not true; God doth bid them beleeve on Christ to forgiveness of sin, he doth bid any reprobate directly beleeve that his sin is forgiven.

O! Then let us take heed that wee do not give God the lye in all these things which hee promiseth to us: Every man will blesse himself from this iniquity, from charging God with false-hood in word, yet no man is afraid to do that with his deed, which hee trembleth to pronounce with his lips: as wee may deny God, not by word only, but by work; so wee may make him a lyer, not only by charging falsehood on him by word of mouth, but by our deed, going away, and not heeding all the grace hee offereth us in Christ. *Hee that beleeveth not, maketh God a lyer, 1 John 5. 10.* Should one promise mee an hundred pound, doing this or that, though I should not tell him hee did but gull mee with words, yet should I go my way, never heeding what had been promised; never endeavouring performance of the condition on which I might claim the benefit offered, by doing this, I should shew plainly that I did not take for truth that I heard spoken; so it is between God promising to us on beleeving and repenting, and our turning our backs on him without endeavouring after these things.

This must strengthen our Faith toward the promises of God: O they are purer than silver seven times fined. Should an honest man in telling us any thing, when hee came to this or that which hee saw us not easy to beleeve, should he interfert but this protestation, that what hee would tell us, he knew it most true, wee would the easilier receive it, and give credit to it, how much more when God doth condescend so far to our infirmity, as not only to tell us these things, but to testifie to us, that they are truth it self?

Secondly, it might bee noted here, that the Gospel is such a Doctrine, as worketh salvation; Gods power to salvation; it may well bee called a good spell, or word; for it bringeth us the tidings of all our good. First, it bringeth immortality and life to light. Secondly, it offereth us the grace of forgiveness, and life everlasting. Thirdly, it is Gods instrument, whereby hee worketh faith, receiving these things. Fourthly, it is the word of Grace which must build us up, and bring us to that blessed inheritance, *Act. 10. 32.* But I hasten to the things remaining in this verse.

The third general Doctrine is, *That it is not enough to hear, but wee must beleeve, before wee can bee partaker of the good Spirit of Christ, Gal. 3. 14.* By faith wee receive the spirit of promise: The Gentiles having heard and beleeved, God did give them his Spirit, *Act. 15. 7, 8.* *Hee that beleeveth, rivers of water shall flow from him,* which is spoken of that spirit which they receive, who beleeve on Christ, *John 7. 28.* This fore-promised spirit, is first in the fullness of it received by Christ our head, *Act. 2. 33.* and from Christ it cometh to us; for *from his fulnesse we receive grace for grace.* Now look as a member cannot receive those spirits from the head which cause sense and motion in the body, but they must be united with the head: so it is here, wee cannot have this spirit from Christ our head, but wee must by this sinew or nerve of faith bee united to him.

But how can wee receive the Spirit by faith, when wee cannot beleeve before wee have the spirit? Some think that wee have first actual grace, that is, that the Spirit as an aide without us, doth make us actually beleeve, that so the Spirit afterward by habit of faith and all other sanctifying graces, may come to dwell in us. Now they would answer, that though wee cannot be-

Use 1.

Use 2.

Dott. 3.



leave without the outward side of the spirit, yet wee might beleeve without the spirit, by say, supernatural habit dwelling in us; but this is the error of the school: for we are said to have a spirit of faith before we can bring forth the act of faith, *1 Cor. 12. 9. having the self-same spirit of faith, we speak.* Again, no extern help can make us bring forth good fruit, till it make us first good trees; and a blinde man may be lifted up to see, without a faculty of seeing; as well as an unbelieving man lifted up to an act of faith, without a faculty, a supernatural habit of believing. We *ergo*, are said beleeving to receive the spirit, because then wee receive it more fully and manifestly, dwelling in us to our sanctification and assurance, touching our redemption.

Use 1.

Wherefore let us labour by faith to bee one with Christ; let us eat, as it were, and drink him, by beleeve on him, then shall wee feel the quickning spirit coming out of him; yea let us strive for a further measure of faith; for the wider the mouth or neck of a vessel is, the more it receiveth, the faster it filleth; so here, the more our faith dilateth it self, the more abundantly doth this spirit flow into us from Christ.

Use 2.

We see the idle faith which many rest on, for it bringeth them not to be partakers of a holy spirit; nay their faith is accompanied with a spirit of sensuality, fleshly prophaneity, filthiness, covetousness, even such a spirit as is fit to come from a groundless and fruitless presumption.

Thus having considered the benefit in general, wee will sit it more particularly; for he doth not barely say, in whom when ye also had beleeved, ye received the spirit, but *ye were sealed with the holy spirit fore-promised.* Two things are to be marked, 1. The sealing which doth figuratively signifye a singular confirmation given to faithful ones touching their redemption. The seal, the holy spirit, that is, both the person of the spirit dwelling in us, and the graces of the spirit inhering in us, which is here said *a spirit of promise*, because God had fore-promised to put his spirit into our hearts; that his word and spirit should never leave the faithful seed; that hee would pour out the spirit on all flesh; which solemn promises make me think that this phrase is in this sense rather to be understood, as *Gal. 3. 14.* we are said by faith to receive the promise of the spirit, that is the spirit of promise, or that had been promised, as here it is uttered.

Dott.

First Observe, that the faithful are as it were by seal confirmed, touching their salvation and full redemption, for this is to be supplied from the 4. chap. 30 verses, *who confirmeth us, who hath anointed us, yea, who hath sealed us, 1 Cor. 12.* As God did seal his Christ, as the person in whom hee would be glorious by working our Redemption; so hee doth seal us who are beleevers, for persons who shall have Redemption by him. Even as persons contracting do mutually seal and deliver each of them their deeds in several: so between God and the Believer; the believer doth by faith set to his seal, as it were, that God is true in that which hee promiseth, *John 3. 33.* and God hee doth seal unto the believer, that hee shall be infallibly brought to the salvation hee hath believed; for to seal up believers to redemption, or to seal redemption to believers, are here equivalent. Look what a seal set on anything doth it agreeth well to believers: For first a seal maketh sometimes things sealed secret; Thus the graces of the spirit make beleevers unknown to the world, who have not received the same spirit with them, yea, such as none can ordinarily know their happiness besides themselves: *My love is like a furnace sealed, for this cause the world knoweth you not, because it knoweth not the father,* 1 *John 3. 1.* Secondly, a seal doth distinguish; thus the beleevers are a peculiar to God, are set apart; as the first fruits of the creature, are taken out of the World. Thirdly, A seal doth make things authenticall: Thus measures, cloaths, deeds, any thing by the seal coming, is confirmed, and warranted in the kinde of it: Thus beleevers they have that given them which doth fully assure their salvation, always

alwayes, yea, which doth not onely make it sure in it self, but sometime put it out of all doubt with them, that they can say, they know whom they have beleevd, and that hee is able to keep their salvation, they have trusted him with to that day. Look as Kings when they take any to great offices, or to have and hold lands, manner of inheritance here or there, they give their seal, that they may the more secure it unto them; so doth God to us, when now hee taketh us beleeving to that heavenly inheritance. But it may bee objected by many beleeving hearts, wee finde no assurance, but much doubting ever and anon, though wee hope we have and do truly beleve.

It is one thing to have this or that surely by deed and seal confirmed; another to know that wee have a thing so sealed: As men in earthly things may have sure evidence for this or that, and yet not alwayes know the certainty of their hold, and so doubt causlessly, thus it is in belevers, they have their redemption ever surely sealed, but not knowing the certainty hereof in themselves; they are yet while subject to doubtings.

The use is, that seeing God hath thus sealed to us our salvation, we should *Eys.* labour to bee fully perswaded touching this his grace toward us. Though true belevers are not alwayes sure of their salvation in their sense and judgement, yet they should ever strive to this; For as men would be trusted confidently, in that they promise and seal; so God much more would have us to be secure, touching that which he hath promised, written, sworn outwardly and inwardly sealed.

Let us all strive to get ourselves sealed to redemption, seeing God doth seal those whom hee will deliver in that great day, if wee bee not in this number, wee shall not escape damnation. Even as in the ninth of *Ezechiel*, and *Revelat. 7.* those were kept from the judgement spiritual in the one place, corporal in another, whom God had sealed and marked thereto, so it is here, *see.*

The last point followeth, viz. *That the holy spirit, and the graces of the spirit, are the seal assuring our redemption, the seal sealing us to redemption.* For assurance of outward things wee have ouely the seal sealed on wax, or otherwise, wee need not the signer sealing; but wee are confirmed touching salvation, both by the spirit of God, who is as it were the seal sealing, and by the graces of the spirit, which is as it were the seal sealed, and printed upon us, yea, these two, both of them are together as a seal, while it standeth upon the matter which it now sealeth. Look as the Kings of *England* grave on their broad seal their own Image, and so print as it were their own picture in this or that which they seal: So our God by his holy spirit, essentially like himself, he doth print upon our souls, his own image, upon us I say, whom he sealeth to redemption.

Now, that both Gods spirit, and this image of God in us, do as it were seal us up to salvation, is plain. For first of the person of the spirit, it is spoken, *Rom. 8.* that it beareth witness to our spirits, that we are Gods children, and heirs with Christ. The spirit of God doth by his own testimony in special manner confirm us, and assure us this way. Now for the other, *We know by this,* saith Saint *John*, *That we are translated from death to life, because we love the brethren.* Now seeing it is the holy spirit dwelling in us, and Gods holy image in our souls, which seal up our salvation: How should wee labour for the spirit and for holiness, without which none shall ever see God; had we great matters to bee conveyed to us, though all were concluded, and the instruments ready drawn, yet wee could not rest till wee had got all sure sealed; so it is with us, wee should not rest but seek this holy spirit, that wee might see our heavenly inheritance safe and sure, even sealed within us.

Secondly, We see by this, that the seal is Gods holy spirit, that God doth not intend by sealing, to make our salvation certain in it self, but to us also. For hee who sealeth us with such a seal which wee may know, hee would have



us assured in our selves, touching that to which wee are sealed: But the spirit may bee known of us; for that which is a sign manifesting other things to us, must needs itself bee manifest. Now Saint John saith, *By this we know God dwelleth in us, and wee in him; because hee hath given us of his spirit*: Unreasonable Sheep cannot know the marks wherewith they are marked; but reasonable Sheep may know the seal wherewith they are sealed.

Thirdly, we may gather how fearful the state of such is, who will scoffe at the spirit, at Purity, Holiness. Surely as God hath his seal, so the Devil hath his: when hee filleth men with darkness in midst of teaching, hardens their heart till they know not how to bee ashamed and penitent, filleth them with hatred and scorn of such as are more conscionable than themselves, it is a presumption, God hath given them up to the power of Satan, that he might seal them to eternal damnation.

*Who is the earnest of our inheritance, until that redemption, purchased to the praise of his glory.* He commeth to describe the Spirit more particularly from that which hee is unto us. First, for the words: It is to bee marked that

hee speaketh not of the spirit as a thing in the Neuter gender, but useth the article Masculine, to point out the person of the spirit; and our English relative (*who*) doth more distinctly answer to the Greek, than (*which*). This word (*earnest*) is in the Original tongues more large than our English, and may signifie pledges, pawns, hostages, as well as earnest, which is in contract of buying and selling onely exercised, and is a giving some small part of a sum, to assure that the whole shall bee rendred accordingly in due season. *Inheritance* is put for that consummate inheritance of glory, kept for us in heaven, 1 Pet. 1.

*Until the redemption,* Not for the redemption; it is the same proposition which wee read chap. 4. 30. The redemption is here to bee understood, not of that which we are said to have vers. 7. but of the redemption of the body, or of the full liberty of the sonnes of God, which is kept till that great day.

The sum is: Ye are sealed with the spirit who is in you with his gifts, and is unto you as an earnest in hand, assuring you that you shall have that perfect inheritance bestowed on you, yea, it dwelleth with you, as an earnest confirming you in this behalf, till that redemption of glory befall you; which is purchased to the praise of Gods glorious mercy.

The parts are two: First, that the spirit is said to bee an earnest of our inheritance. Secondly, the durance of time, in those words, *to, or until the redemption*, which is described from the property adjoyned, a redemption purchased; secondly from the end, *to the praise of his glory*.

First, then that hee changeth the gender, and speaketh of the Spirit, as a person who is, it is to bee marked, not onely as confirming the spirit to bee a distinct person from the father and the Son, and also giving us to consider that wee have the person of the spirit dwelling with us, and the gifts and graces wrought in our souls. It is not with the spirit and his gifts, as with the Sun and his light, the body of the Sun being in the heavens, when the light is with us here in earth; but we are to conceive the spirit himself dwelling in this sanctuary of grace, which himself hath erected in our souls. This by the way.

Dost.

The main point to bee marked is, *That the spirit doth not only as a seal, but as an earnest penny given us from God, confirm unto us our heavenly inheritance, assure us that wee shall receive in due time the fulness of graces and glory, 2 Cor. 1. 22, who hath given us the earnest of his spirit in our hearts*; Even as men do assure others that they will pay them the whole sum due for this or that, by giving an earnest; so God doth make us, as it were, part of payment, doth execute in part his gracious promise, that wee may bee the better ascertained touching his gracious purpose of bringing us to that our heavenly inheritance. He

He knoweth our unbelieving molde, and *Ergo*, omitteth no mean which may help us forward to assured perswasions.

There is twofold earnest and the spirit with the grace wrought in us, great resemblance. First, an earnest is part of the whole summe, which is, in regard of this or that, to be paid in times appointed; so the spirit we have, and grace, is the beginning of that glorious being we shall receive, the same for substance, differing in degree.

2. An earnest is but little, in comparison of the whole; twenty shillings is earnest sufficient to make sure a summe of an hundred pound: Thus all wee have is but a small thing, in comparison of the fulnesse wee look for, even as the first fruits were in comparison of the full harvest.

3. An earnest doth assure him that receiveth, of the honest meaning of him, with whom he contracteth; so the spirit and grace which we receive from God, do assure us of his setled purpose of bringing us to eternal glory.

The Use is, first to be fully perswaded without doubting, that God will bring us to that perfect redemption both of soul and body: Wee are not to doubt about that which God by earnest, by pledge and pawn confirms unto us; though we will not beleve a mans word, nor trust his Bill or Bond; yet upon sufficient pledge or earnest, wee will deal, no whit fearing our man; though hee be never so weak; and shall wee not trust to God, for that for which wee have so good a pawn lying with us? But because this is a point controversal, I will set down my judgement briefly concerning it, viz.

*Whether wee may in ordinary course bee infallibly perswaded, touching our salvation?*

The truth is, Christians may come to it: That which is sufficiently confirmed on Gods part to Christians, and that whose confirmation may be sufficiently received on Christians part, concerning that they may infallibly be assured; but God hath sufficiently confirmed it, as is plain by his word, seals, oath, pledge, &c. and what God offereth or confirmeth so, we by faith may receive it; for faith doth enable us sufficiently to beleve that God revealeth to us: Now his will to save us, by all the former is particularly revealed, as we shall shew further hereafter. That which maketh us unable to have sound joy, hearty thankfulnesse, courage to proceed in a godly course, that is contrary to the truth: But to take away this certain perswasion of our inheritance doth this: How can I joy in a thing which I know not whether I shall have it or no? I mean with sound and full rejoycing? How can I be thankful for that which I know not whether ever I shall get it or no? How can a man have heart to proceed, while hee cannot know whether hee is in a course right or wrong, and cannot tell whether all hee doth will come to any thing, yea or no? To explain the truth more fully, I will open these four points.

1. What this certainty is. 2. On what grounds it riseth. 3. In what state the faithful attain it. 4. That the sense of it may alter even in those who have attained it.

This certainty is no other thing than the testimony of a renewed conscience, which doth witness through the spirit, that wee are in state of grace, and that wee shall bee brought by God to life everlasting. I call it a testimony of the conscience, for the conscience doth not only shew us what wee are to do, what state wee should seek to get into, but it doth witness and give judgement about that wee have done, and the state wee stand in, be it good or evil. The conscience accuseth of sin, and witnesseth to a man that hee is in the state of damnation, it doth witness to a man that hee is in state subject to Gods temporary displeasure, and so likewise that a man is in such state as that God will shew him favour for the present, and bring him to see his promised salvation: That it is a testimony of our spirit, that is, our conscience renewed, it is plain, *Rom. 8. 16.* That our spirit doth witness it, through the spirit

An earnest doth stay with him that receiveth the compleat summe; a pledge is given back when the summe undertaken is fully performed.

*Use, 1.*



Spirit witnesseth our state unto us, is plain in that place also, *The Spirit of God doth witness with our spirit*; and *Rom. 9. 1. My conscience beareth me record straight to the Spirit*; for the conscience doth but speak it as an echo; that it testifieth to us both our present estate of grace, and our inheritance with Christ, it is evident there also. Nay, when the conscience, through the ministry of the Law, doth testify to a man his state in sin; and under the curse, it is through the Spirit of bondage, that it doth so testify, this being the office of Gods Spirit, to teach us to know the things bestowed on us, *1 Cor. 2. 12. to work in us new faith only*; but spiritual discerning of those things which are wrought in us, and look toward us believing.

The conscience doth testify this, partly through faith believing it, partly through discerning the faith, love, obedience, which are by Gods Spirit brought forth in us, *1 John 4. 16. we have known and believed the love that the Father beareth us. I know whom I have trusted, and that hee is able to keep my salvation committed to him unto that day, 1 Tim. 1. 5. Faith may receive what the Word doth testify, but there is a word testifying thus much, that my particular person, beholding the Son, and believing on him, shall have eternal life, and bee raised up at the last day, that there is no condemnation to mee being in Christ, that hee who hath begun his good work, is faithful, is constant, and will finish it also; that Christ is made of God, not only an author, but a finisher of my faith, not only a justifier of mee, but a perfect redeemer; that I being justified and called, shall also be glorified: Neither could John with the faithful believe Gods love toward them in particular, if some word did not shew it: Neither will the Papists say that all of them were privileged with singular revelation: For though no word expressly say, thou *Thou art* believing shall be saved, yet that word which faith, *every one believing shall be raised up*, that word faith, *I believing shall be raised up*; Otherwise wee might ask, what word faith, thou *Thou art* shalt not kill, steal, &c. if the general did not sufficiently contain every particular person?*

But it will be said, How do you know that you truly believe? To which I answer, coming to that second ground; by a gift of distinction of understanding. wee know these things wrought in us by God; and by discerning these things wee are assured, touching that full salvation promised to us. First, that wee may know them, then that these known do further assure us. *Paul* did know on whom hee had believed; how could wee say every one we believe, if wee might not know it? Can we speak that truly whereof wee can have no certainty? Thirdly, when I see one, or trust to any, promising me this or that, I know I see him, and trust to him; rest on him for that hee hath promised: Shall I by faith see Christ the Son, and rest on him, and yet know no such thing? Wee may know we have some kinde of faith, but not that wee have the true lively faith. *Ans. St. Paul* bids us, to try and prove our selves, whether we have not that faith, by which Christ dwelleth in our hearts, which is the faith of such as are accepted with God, *1 Cor. 13. 5, 6. Now* were ridiculous. Our love to God and our Brethren, by which wee know our selves translated from death to life, wee may know also. *Saint John* maketh it a sign of our being translated; *1 John 3. 14. it may be known. Signes manifesting other things, must themselves bee more manifest. Secondly, he that may know hee hath true faith, may know a priori, that hee hath love also: for love is in true faith as the fruit in the root, from which it springeth: Wee love God, when now wee have found that hee loveth us first. Now by faith wee perceive God to bear us love, and bee reconciled; for God doth offer his love to mee believing. Again, if I love men, I know my love to them, yea and in what degree I bear them love: Shall I love God to the denying of my earthly profit, yea my life often, and not bee able to know that I love him?*

Were

John 6. 40.

Were this true, when Christ asked *Peter*, *Loatest thou mee?* hee should have answered, Lord, thou knowest wee cannot tell truly whether wee love thee. Again, Saint *John* saith, *By this wee know that wee love him, if wee keep his commandments.* If any say we know that we have a natural love, but wee are not sure that wee have this Christian love. Again, many Christians think they have true love; yea, *Peter* himself was deceived in his love. *Wise*. The love of a meer natural man to God, is as like Christian love, as an Apple is like an Oyster, and therefore wee passe by it. Christians are either enlightened only, and not sanctified, or sanctified also with these enlightening: The former may think themselves to have love, not having it; but because a man dreaming, or running upon some mistake, may be deceived, shall this prejudice, but that a man walling may judge truly of this or that which is before him? A man that hath no charity, thinketh himself to have it, therefore may not one that hath it, judge infallibly that hee hath it? Now for those that have it, as *Peter*, they may bee deceived, not in judging simply of the thing, but of the measure of that which is circumstantial in their spiritual life, not in that which is substantial. *Peter* was not deceived in thinking that he had faith and love, but in presuming above his measure. Thirdly, wee may know our works, which are fruits growing from the tree of grace in our hearts. Saint *John* maketh them signes which do evidently declare love, *Ergo*, they are manifest. Hee who knoweth when he doth sin, and fiveth from obeying God, he may know how far hee obeyeth God; they who do spiritually obey God, either they know it, or their consciences are not privy to that they do, cannot bear witness and judge of that they do, but this is false. *Pauls* conscience did testifie to him, that he did walk in simplicity, according to the grace of God. True it is, that for the out-side, the works of un sanctified men are like to the works of the sanctified, but they are without the life and spirit which is in the work of a true beleever, to which hee is no lesse privy, than to the external work which cometh from him. To conclude they who have the testimony of a good conscience, may know that they obey God sincerely: But Christians may have the testimony of good consciences. Beside that, the spirit doth teach our consciences to bear witness of the grief and joy we have, and so by consequent of all we do according to good. Now the conscience as through faith so discerning these things, doth testifie to us from these our salvation, which hee hath promised, and God will not forget to finish what he beginneth. Should a King promise to erect some Collidge, and give liberal maintenance to Students in it, we are certain by a humane faith, that he will do such a thing, though it be not begun; but when now the foundations were in laying, then wee should not only beleeve his purpose, but in part know it, by that wee saw executed, and by that wee saw in execution, wee would assure our selves the thing should bee finished. But here it will be objected that though knowing these things we might come to see ourselves in present state of grace, yet wee cannot be sure of our salvation, unless we could know that our faith, love, and obedience, should persevere to the end. To this I answer, that the Scripture could not say, that hee that beleeve hath an everlasting life, that there is no condemnation to them that are in Christ, did it not take our faith, and the fruits of it to be such, from which we should never fall, through the power of God; and this the conscience cometh to know by faith in God, conceived through such promises as these; *I will make you walk in my commandments; I will put my fear in you, that you shall not depart; I have begun my work, and I will perfect it in you; I am author and finisher of thy faith; it is my will thou shouldst have eternal life, and bee raised up at the last day.* Now though the conscience doth testifie this our present being in favour, and our future salvation; yet it doth not this in every state of a beleever. For first there is a state in which faith is a smoking week, desiring that



that it could beleve, rather than getting up to feel it self beleve. Again, though faith bee not troubled, but doth quietly stay on Christ, and taste God good in letting them finde peace with him; yet such is the infancy of spiritual understanding in Christians now first converted, that they do not return into themselves and judge of that they do, and of the great consequence which followeth from that which they do. Hence it is that they will tell you they finde God good to them, and go on choerfully in duties for the present, but they come not to behold the stability of their salvation for time to come. There is a state in which faith is exercised with temptation; from unbelief or otherwise, by which opposition the soul is kept from attaining this certainty, being encountred with doubtful appearances which it cannot well answer and clear for the present. There is a state wherein faith is now grown up, and either hath out-wrestled or otherwise is exempted from knowing such temptation; and the faithful in this state do perswade themselves, that Gods mercy and truth, and power shall carry them through unto salvation. Look in 1 Pet. 5. y. 11. *The God of grace, who hath through Christ called you unto eternal glory, when you have a little suffered, he perfect you, stablish you, strengthen you, ground you sure.*

Lastly, When now our consciences are come to testifie through faith and experience, this happy estate, wee are subject by neglecting means, by falling into some more grievous sin, by leeter deflections ere while to lose for a time this comfortable perswasion, the spirit not speaking in us by his light as heretofore, and our consciences and faith so hurt and wounded, that the actions of them are troubled, depraved, as wee see the like befall the natural reason and senses. Wee see through melancholy what reason commeth to imagine, how the eye thinks it sees things yellow and red, when they are nothing so; the taste things bitter, when they are sweet; so the sight of faith and conscience, when nothing but sin, guilt, wrath, angry deflection overlay it, it seemeth to see every thing, for the time, of like colour to those things wherewith it is possessed. These things I thought good to set down, that wee might conceive the nature of this point more fully. One thing is to bee answered which seemeth to mee of greatest moment; namely, that this doctrine doth leave no place for fear, but breedeth presumption; but this is utterly denyed, for the grace and mercy of God beleaved, breedeth love of God, and consequently true fear, which is, opposed to senseless stupidity, and carnal presumption, though it casteth out fear, which proceedeth from unbelief.

Secondly, Such who may bee certain of Salvation by faith, they may bee secure, if they did not as well stand in this grace by faith as first enter into it; but this wee teach with the Scripture, and *ergo* our doctrine doth shew that those who see this grace, have still need to look to Christ the author and finisher of it, that they may so stand in it unto the end.

Thirdly, it is false that such as are sure of salvation have no cause to fear, unless no other evils but final damnation need to bee feared; but while the soul is subject to bring upon it Gods temporary wrath, sicknesses, spiritual hellish anguish to the lease of it, there is still left cause enough to fear.

Let us then detect that damnable doctrine which doth condemn this particular perswasion, as presumptuous heresy, which maketh the spirit play all-hid in us, so that wee cannot know what wee have, what wee do, what things abide us through Gods mercy. Yea, let it reprove many of our conceits, who have left popery, and yet think that this is impossible, that it is too high a point, somewhat presumptuous, that it is not necessary, that a common hope is sufficient.

Seeing the spirit we have is but as an earnest, a small thing in comparison of that whole sum; let us not bee dismayed through our knowledge and faith

use.

use 2

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Lastly, How should wee labour both to get and keep this holy spirit, holy in it self, making us holy in whom as Temples it dwelleth? Men, if they deal in great matters, they love to get earnest and good ones; the fuller earnest, the more security. Again, they keep and esteem an earnest more than other money; which hath no such reference to further matters, as that hath: so it should bee with us. Let us then desire this spirit of Grace at him who giveth it. Let us not despise good means, and so quench it. Let us not by not heeding the suggestions and inspirations of it, grieve it. Let us frequent the company of those who are spiritual, able to quicken us in this kinde.

*Untill the redemption purchased, &c.* Whence first observe, *That the spirit abideth with us as a pledge, confirming us till our redemption, our full redemption.* First, that it abideth. Secondly, as an earnest or pledge, *1 Jo. 3.9. v. 30.* God promisseth that his word and spirit should never depart from that blessed seed, and all these who should bee born after a sort, of him: and *Romans 8.* the spirit of Christ is said to dwell in us who are Christs: Yea, so that it shall at length quicken our mortal bodies: the seed of God is said to abide in those who are born of God; that they cannot sin; but I will not prosecute this here, which I have done else where. It abideth a pledge, confirming that full redemption: for even souls now perfected have the sanctifying graces for substance, which here they had, though their faith and hope bee changed into sight and quiet expectation, and by that executed in their spirits; they do expect the consummation of glory, both in body and soul. But it may bee said; doth the spirit leave us at the time of our full redemption? No, but though it dwelleth with us, yet it ceaseth to bee a pledge of further matter; even as the money given a man in earnest, bideth with him wherhee hath the whole sum paid, but it is no longer an earnest of further money to be received.

This then is our comfort: who have found this holy spirit dwelling and working in us, Though it may leave such as *Saul*, whom it never sanctified yet it shall never depart quite from them whom it hath in truth sanctified, but they shall like *David* then have it praying in them, that is, teaching them to pray, when they think themselves most devoid of it.

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rious: What if God will have them stand as a monument of his former power, wisdom, goodness, towards us in our pilgrimage? Again, we see it is a state belonging to earthly Princes, to have houses here or there, which sometime through all their reigns they do not once visit. What respecteth man, ye may find in that I have written on the 13. ver.

Vse 1

The use is, to encourage us, equally to bear the evils which presse us: Had wee nothing to complain of, our redemption might well seem already past. O this is our rejoycing, here wee know misery in many regards, but our jubile, our year of redemption hastneth: God doth so feast his children, that hee will have their best dish last. When Travailleurs set out in the Fog and dark mist of the morning, it doth comfort them that they know the day is at hand, and they shall have it fairer and fairer: On the contrary, if thou gettest not this pledge of the holy spirit of Christ, thou hast received thy consolation, nothing doth abide thee but weeping, wailing, and gnashing of teeth, an eternal night, a reckoning which will be more bitter, than the pleasures of sin have seemed sweet.

VERS. 15

Having thus laid down the benefit, hee commeth to mention the effect which the consideration of it wrought in him, which reacheth to the end of this Chapter, wherein two things may be observed. 1 The occasion: in this 15. vers. 2 The fact, which hath two parts. 1 His Thanksgiving. 2 His Prayer. Concerning the latter; first wee have set down that hee prayed. 2 What he prayed, in the end of the 16. v. and so downward. In setting down the occasion: 1 We are to consider the Apostle his hearing of them. 2 VVhat hee heard of them, which was, first, *their faith*, set down with the object of it, *in the Lord Jesus*: secondly, *their Love*, which is amplified from the object, *to Saints*, from the quantity and extention of it, *to all Saints*. The verse hath nothing difficult to be explained.

Dott. 1

Observe first from this, that *Paul* getteth hear-say how the matter of grace went amongst them; that *Ministers must labour to know how grace goeth forward in those with whom they are to deal*. This was the news that *Paul* asked after: his desire was to be certified of this before all other things. Thus *Ephras* told him of the *Colossians* estate; thus hee learned out the famous faith of the *Romans*; thus hee learned by some of the house of *Clas*, the state of the *Corinthians*: Natural men will inquire and hearken after the health of their friends, how they are in body and estate: Thus this spiritual man, hee was still learning how the souls of the Churches prospered; it becometh shepherds to know their flock: Natural parents, if they have children at the University, they will inquire how they go on in learning and vertue: Thus this father of souls absent from them, could do no other, but be delighted to learn how they did grow toward God.

Vse 1

Which thing may check many Pastors now-a-daies, whose Epistles if one read, you shall find nothing they listen after but news, like those *Athenians*, *Act. 17*. news fitter for men that follow the Exchange, then for those who are Fathers in Churches. Again, this doth shew how wide they are, who think it curiosity in Ministers, if they look into the manners more neerly of their people: what need they busy themselves, and thrust their Oare into other mens boats? For a private person without any calling to be so inquisitive, and to pry into others, that I may know how to come over them, cast something in their teeth, if they a little displease me, is great wickednesse; but for a Minister, to the end hee might discharge his duty more fruitfully, it is no other thing then God requireth for the good of people. Some who would hear nothing but *omnia bene*, would have Ministers quiet men, stop their ears with wax, and never wear their eyes about them, but when they have a book in their hand; but alas, they consider not that Ministers are shepherds, watch-men, over-seers, &c. and that this is the key which openeth them the way into all the

the parts of their duty, viz. the knowledge of their states, to whom they are to speak.

2ly, Observe *about whom the faith of these Ephesians was occupied, even about the Lord Jesus Christ.* We read sometime the faith of Christ, sometime the faith on Christ, sometime faith in Christ, as here; they note much the same thing; but

that the first may be conceived as propounding Christ the simple object of faith: The second phraseth Christ the object, together with our adhering to him: The third noteth Christ the object, our inhering in him, together with the

word propounded, as the way and mean by which wee come beleevingly to inhere in him, for that distinction which some make, following some of the ancient, is not by scripture warrantable; which doth indifferently appropriate

these two phrases to the Saints, to believe in the Lord Jesus, and to believe on him. Christ is every where made the thing which Faith embraceth to salvation.

So God loved the World, that hee gave his son, whom hee hath set forth a propitiatory sacrifice; through faith on his blood: Through faith on him wee

hope to bee saved, as others; not that Christ is the onely object, about which faith is exercised; but it is the principal of all others, and the sole object about

which it is occupied, that it may obtain righteousness and life everlasting; otherwise, as Faith is called justifying faith, not that to justifie is the sole adequate or full as to it; but because to justifie to life, is the most eminent act

of all others: so it is said to apprehend Christ, not that Christ is the adequate, the full object of faith, as colour is of sight; but because it is the most eminent of all other: In like sort, Love is called the love of God, not that the same

love wherewith we love God, doth not love men also; the contrary whereof, see 1 Joh. 4. 12. but because God is the most excellent object, about which it is

conversant. Further to open this point: two things must bee shewed; first, what faith in Christ, or on Christ, is; secondly, why faith as it justifieth and saveth,

is carried to Christ onely: Faith on Christ, is not only to know, and with the eye of the mind to see that God sent his son, that hee was born and suffered

for mankind; but to rest or stay on Christ, that wee may finde mercy in him, to the forgiveness of our sins; to stay on him; for faith is not onely a know-

ledge in the mind; but a godly affection in the will, which doth go to embrace, rest upon Christ; or the grace offered in Christ, Ergo, receiving is made an effect of faith, 1 Joh. 1. 12: and going to Christ, *for that beleeveth, he that cometh*

*to mee, John. 6.* and the nature of faith is described by words, which signify to roll our selves on God, to lean on him, as one would stay himself upon a staff;

for the word of promise, not onely containing truth, but offering some good thing unto us, wee cannot fully receive it with understanding, but the will

also must move toward it.

Again, let mee bee distressed for a hundred pound, or so, if one promise mee I shall have it of him, I do not only know and think, and perswade my self he

faith true; but I trust to him, rest on him; and write as wee say, on that hee hath spoken: Besides, if there were no particular confidence in a Christians

Faith, the reprobate might have all that is in his beleefe. Now though our faith beleefe many other things, yet it justifieth and reconcileth us to God, as

it doth see and rest upon Christ: As a malefactor, though his hand will receive innumerable matters, yet as it receiveth the Kings pardon onely, it doth

acquit him and restore him to liberty; so it is with us condemned ones, as our faith receiveth Gods pardon in Christ, it doth obtain remission of sin, and set

us free from fear of damnation. The matter objected may easily bee answered, if these two things bee remembered. First, that when the words of know-

ledge do together by connotation imply affection, much more do the words of beleefe, and Ergo, where I finde to beleefe that Christ is the son of God, I must

conceive this beleefe, to contain confidence in the son, Secondly, to remember, that when faith or any temporary promise is said to bee accounted for righte-

ousnesse



ousnesse, it is because it doth in believing the thing temporal, apprehend him in whom all the promises are *yes, and Amen*: who is at least the removed object of a justifying faith in every thing it apprehendeth. Thus *Abraham* believing the promised seed of *Isaac*, did apprehend that blessed seed which had from the beginning been promised, and saw his day, which the Apostle doth testify, *Gal. 3*. Neither did hee look at the power of God, but to sustain his beleefe of a seed before promised, against the temptations where with God did exercise him; that we have a particular word, and in effect to beleefe on Christ unto forgiveness of our sins, I have shewed above.

Vse

Wherefore let us rest on Christ alone as our rock, fly to him as our true sanctuary. This Papists come to in death, renouncing any confidence in their fooleries; this themselves give testimony unto, that it is the surest; and hee is not wise, who will not take the safest way for his soules salvation.

Doct. 3

The third Doctrin is, *that faith and love are never disjoyned, but goe each in hand one with the other*: From what time wee beleefe, men will do any great good things for us, wee feel a love arise toward them: so from what time by faith wee apprehend love in God toward us through Christ, wee feel love reflecting from us, toward him, according to that, Wee love him, because wee have known and beleaved his love to us: First, faith must bring the holy fire of Gods love into our frozen hearts, or they will never be warmed with fervent love to God again: The sinful soul doth see Gods love forgiving in many sins, then it loveth much again. In nature wee see nothing can move in desire to this or that, till first it hath apprehended it lovely: So our affections cannot in love and desire move to, and unite themselves with God, till by faith wee do discern him as reconciled to us, and so becoming an amiable object for us sinners to embrace, till that faith discerneth this, nothing but wrath, like a consuming fire, abideth over us. Hence it is that *Saint Paul*, *1 Tim.* maketh love to flow from faith unfained; and *Gal. 5*, he saith, *that faith worketh by love*, not as fire maketh hot by heat, which is a formal property inherent in it; but as the soul doth this or that by the hand, which is an extern instrument conjoynd unto it: for love is not any essential cause which doth give being to faith, but it is a grace without the being of faith, though joynd unto, by which, as an instrument, faith worketh.

Vse 1

The Use of this Doctrin is, to shew how unjustly they slander us as teaching a faith alone without other graces, when wee hold according to the scripture, that there can be no true faith without love, nor love without true faith, for the first is but a dead carcasse, this latter is but blind devotion; neither is pleasing to God: Indeed wee teach, that faith justifieth us alone without other graces, not in regard of their presence, but in regard of their co-working with faith to this effect of our justification. It is one thing to say the eye is in the head without other senses, and another thing to say the eye doth see alone, no other sense seeing with it.

Vse 2

This must make us try the truth of our faith, for if our hearts have not been kindled with love to God, they never truly beleaved his love in Christ: We may easilier carry coals in our bosome without burning, then by faith apprehend truly this love of our God, without finding our hearts burn in love to him answerably.

Vse 3

Wee see that love is an effect following faith; even love to God himself. They make the Tree to bear the root, who will have love give being to faith; but this is but a consequent of *Luther*'s error, who did hold love to bee no other thing then the holy Ghost himself.

Doct. 4

Observe lastly, *who are the persons on whom the love of true believers is set*: viz. the Saints, yea, all Saints. True Christian love, next to God and our own souls, maketh us affect those who are sanctified, who expresse the virtues in their life of our heavenly father, by whom wee are called from darkness

nelle to light. Hence it is that the Saints, the household of faith, the brethren are commended as persons whom wee must affect and do good to, before all other: Thus our God loveth, Plal. 47. 10, *not the strength of horse, nor legs of man, but those who fear him, are his delight*: Thus Christ loved, *Who is my father and mother, &c., hee that heareth and obeyeth*: Thus Paul and David loved; *Wee love none according to the flesh; all my delight is in the saints, in them who excell in vertue*. Every creature loveth and liketh to bee with those who are united with it in communication of the same nature: So sanctified Christians cannot but love and like to bee most with them who have received the like divine nature, in which themselves are partakers; yea, it loveth all Saints; not such who have other parts pleasing and contentful, but it loveth every one in whom it can see the image of God shining; for it cannot bee but that love which truly loveth one person as he is holy, should love every one so far forth as hee is holy; yea, though wee are to esteem and inwardly affect men, as we see them holy, wee are not bound to shew them the outward effects of our love answerably. The nearer persons are tyed to us in natural and civil bonds, the more must our Providence be for them, and love shewed them in outward things, unless their foolish lewdness dis-priviledge them this way; for then the Proverb taketh place, *A wise servant may bee preferred before a foolish child*.

This then doth reprove many, who indeed hate, and would shew it, were it policy, those who endeavour to live holily, traduce the name of Saints, nickname them as Puritans, such who cannot bee themselves, but when they are in company with Swearers, Gamesters, Good-fellows, such who will seem to relish some odde persons, who are indeed truly holy, but others in whom holiness is apparent, they cannot endure; it is to bee feared they love those whom they do; not because they see holiness, but for some by-respects which within themselves they have conceived. Some who are all for a sound, just dealing, well-natured man, though hee bee never such a stranger from matter of religion: Yea, I would many of the Lords Children, through self-love, did not love too well, persons who can humour them, and finde the length of their foot, better then such who shew more conscience of obeying God.

Let us not bee in the number of these; if thou hast any love to God, love his children thou dost see like him: How canst thou take pleasure, and out of thy voluntary wil, converse with them who are not sanctified? Were the Wife that lyeth in thy bosome without that bodily life thou livest, couldst thou take pleasure to converse by her? and canst thou having the life of God, delight thy self in such who are dead in their sins and trespasses?

*I cease not to give thanks for you, making mention of you in my prayers.*

VERS. 16

Now hee comes unto the fact, which standeth of thanksgiving and prayer; his prayer being first generally mentioned, then more particularly declared to the end.

In this 16. verse mark three things. 1 That on hear-say of their faith and love, he is thankful to God. 2 That hee doth pray for them. 3 The manner that hee doth it, without ceasing. Observe from the first, *The Graces of God* Doct. 1 *in others, must move Christians, especially Ministers, to bee thankful to God*; Paul doth it every where; look the beginnings of his Epistles, yea, Christians did no lesse for Paul, Gal. 1. ult. *they did glorify God in him*. The nature of envy maketh a man like those who have sore eyes, they are grieved at the spirituall good of others, as the sore eye is to see this corporal light: An example we have of it in Cain to Abel; but love doth congratulate, rejoyceth with thankfulnesse to see truth, of knowledge, of grace, of holy practice, 1 Cor. 13. Besides, the third Commandement doth bind us to give honour to God, by praising him for these his works of grace in others. If a School-Master bring a rude unoward Boy to behaviour and forwardnesse in learning, wee much com-



commend him, that hee hath wrought so far on so undispoleed a subject: But how much more is hee to bee magnified, who doth work such alterations in sinners, dead in their sins and trespasses.

Secondly, the nature of joy is to enlarge the heart to thankfulness: Now true Christians, especially Ministers, can see nothing which doth more glad them then men walking as the truth is, in Christ, *3 John vers. 4. I have no joy like to this, when I see my children walk in the truth.*

Use 1

Wherefore let us all labour to finde this in our selves, that wee are thankful fully affected to God in the comming on of other, it is an evidence of true grace in our hearts: Every thing refresheth to see the increase of those who are like to it self, especially Ministers must praise God in the towardness of those who belong to them. What natural Parent can see the outward prosperity of his children, but that hee is delighted in it, and thankful to the Authors of it?

Use 2

Secondly, seeing that this is the effect the grace of others hath in the godly, what may wee think of them who are vexed to see the comming on of others to a godly course, yea, who will not stick to curse them by whom they were seduced to this Puritan strictness: surely that seed of the old serpent is strong in them, which doth make them so full of enmity against those in whose hearts the seed of Grace is now sown through Gods mercy.

Use 3

This sheweth Christians what they are to do: Would they have their Ministers made glad, and their hearts enlarged, to thanksgiving? Let them shew forth the power of grace in their conversation: *If you stand stedfast, saith Paul 1 Thes. 3. 8.* whereas if they lye in grievous state, it doth so grieve their Ministers, that nothing can refresh them, but their amendment, by whom they are grieved, *2 Cor. 3.* Natural Parents are so affected, that while their children stand well with them, they think there is no crosse; but if a crosse befall them here, they can find no content for the time in any thing beside.

Doff. 2

Observe secondly, *That Christians are to help each other with prayer, especially Ministers their converted people.* God requireth it of all Christians, and doth *Ergo* make promises, that our prayers shall bee available, as well for others, as for our selves, *1 Jam. 5.* But Ministers by office are Gods remembrancers, and must offer incense as well as teach, *Deut. 3. 3.* which our Saviour likewise did before his offering up himself, *John 17.* The bounty of God doth encourage us unto it, who hath said, that they who have any thing in truth, shall have more; it is but as a pledge of his further grace to be bestowed.

x

Again, the Devil is busy, seeking to bring them back who now are taken from under his power: wee see by woful experience, how many are turned back from good beginniings; wee have need therefore to support them, and when Ministers should have Parent-like affections, how can they but seek their good? How many wishes will natural Parents have about their natural Children.

Wherefore let us all seek to God each for other: What will wee do for him whom wee will not lend a word to for his good? Especially, let us Ministers say as *Namuel, 1 Sam. 10. God forbid I should cease to pray for you, and so sin against God.*

Doff. 3

The last thing is, that hee prayed unceasingly; whence observe, *That we must with perseverance follow God in those things wee pray for:* This our Saviour teacheth by those two Parables, *Luke 11.* of him that went to borrow three loaves, and *Luke 10.* of the widow following the unrighteous Judge. There are many conditions in Prayers, in regard of the persons to whom wee Pray; persons and things for which wee pray; persons who pray; finally, in regard of the prayer it self, as that it should bee humble, fervent, and continual. God doth prevent us with some things, hee doth give us speedily other some, but there are others again, for which hee will have us follow him with continuance,

tinuance, before hee bestow them; for should wee still no sooner ask then receive, Prayer were rather a matter of experience, then of faith: he doth, *ergo*, see it fit, thus to exercise our sanctity, faith, patience; thus to try whether our request come from unsettled humour, or from poverty of spirit, and thirsting desire. Thus hee doth prepare us to receive the things we ask in greater measure; for the wider the soul is enlarged in desire, the more abundantly God meaneth to fill it in his time. Again, by this mean hee doth make us possess his blessings with more delight, and carefulnesse, then otherwise wee would: not to mention that we in our first seeking things are unfit often to receive them.

But here two Questions shall be briefly answered. First, whether it be sin, alwayes to cease from asking this or that? Secondly, whether all ceasing to go on in Prayer, doth make our former prayer fruitlesse?

To the First I Answer, Not all ceasing, but ceasing out of unbelief, or impenitency, is sinful; First, when we have obtained this or that, we may cease to beg any longer as we did before: Even as the body resteth, when it is now come to the place to which it moveth; so the soul when it hath attained that, to which it went by unfeigned desire.

Secondly, when we find the thing not to be profitable for us, or otherwise not pleasing to God. Thus *Paul* was taught to see the use of that buffeting remaining with him: Thus when *Jeremy* learned that God had not to give, nor would not be entreated for the prosperity of the people, hee did desist; though he did well before in asking of it: for that revealed will, and not the secret, is that to which our actions must be conformed: Though here is something extraordinary in these examples, yet God doth often let his children see, that they did affect things not good for them, by leading them into fuller knowledge of their own hearts, and by letting them find the fruit of some outward disturbances, the removal whereof they sought earnestly, so that they correct themselves, and no more seek to be free from that which they find so necessary, by good-experience, this desisting is holy and good. Thirdly, there is a desisting overtaking Gods children, when God doth lock up their hearts that they have no power to seek the good of some persons or Churches as heretofore they have done; which when it is not contracted or caused by some sinful indisposition in the party, but from a secret of God not moving the spirit in this kind, that so way may be made for his judgements, it is such a ceasing as cannot be condemned for sin, though it may alwayes be bewailed, as a secret desertion, which doth foretel heavy things insuing. Fourthly, We cease to pray as before for things, without sin, when now God hath, as it were, spoken within our spirits, that wee shall have the thing wee have asked, and bid our souls after a sort return to rest: For from whence we find God thus good unto us, we follow not with our accustomed fervency, though execution delayed may cause us sometimes to seek the seasonable performance of it, the soul is more in joyful expectance, less then before in careful petition. The ceasing therefore forbidden, is, when before we receive things, we do through unbelief and impatience, give over either for a time, which befallens Gods children, or altogether.

The latter question is answered thus. Look as a brunt of unbelief doth not evacuate our faith formerly grounded on Gods promise; for *David* his saying, that *Saul*, would at length catch him; and flying out of unbelief to *Gath*, did not make his former faith in vain, so intermission for a brunt, while the fit of unbelief, dejection of minde, or impatience lasteth, doth not hinder but that we shall receive the things we have unfainedly desired.

The Use is to stir us up that wee faint not in following God: We love not to be troubled, and even molested with instancy, but nothing is more acceptable to God than this violence, which will not let him go till he hath blessed us.



us. I, but I seek and see nothing of my prayers: the Harvest commeth not so soon as the seed is sown; though thou seekest not the things thou askest, nor removal of those evils whereof thou complaineest, yet thou doest not know what evil this course of following God doth keep from thee, nor what good in other kinds he doth thee for it. Again, thou shalt reap in time, if thou utterly faint not; for that which is denied us in life, is often by Gods most wise disposition granted in the end of it. But to come to the prayer it self.

VERS. 17

Now followeth his prayer, in which we mark the person to whom he prayeth, with his description. First from his relation, *to Christ*. Secondly, from the attribute of his glory, *God of Christ, the father of glory*. 2 The benefits for which he prayeth, touching which three things are to bee observed. First; the benefits to be bestowed, which are propounded in this verse, and further declared in the beginning of the verse following. Secondly, the way by which they should be given them, in the end of this verse; *Wisdome and Revelation* through the knowledge, or acknowledging of Christ. Thirdly, the end, that thus they might know both the things kept for them in the heavens, and that which had been bestowed upon them.

To open the words of this verse; *The Father of glory*, doth note our God, as glorious by nature in himself, and the fountain of that glorious life which is communicated with any of his creatures. *The spirit of wisdom*, is put for the gift of wisdom, which is bestowed on us, and it is called the spirit of wisdom, both because the spirit doth beget it in us, as also because the same spirit is with it to sustain it, and perfect it. Thirdly, because the wisdom it self is of a spiritual nature, moving them in whom it is, to work after the direction of it.

*The spirit of Revelation*.] Revelation is extraordinary, or ordinary, and it is nothing but the gift of illumination, or that light which the spirit causeth to shine about our mindes, by which as a mean, things spiritual are made manifest to the eye of our understanding; as by the light of the Sun things bodily are made manifest to the eye of our body, and the spirit causeth this, and continueth it, even as the Sun doth cause and continue this natural light which we have with us all the day long.

*Knowledge of Christ*, is put for that affectionate knowing and acknowledging of him. The sum is. Since I heard of your faith in the Lord Jesus, I go to him, who is the God of this Christ, on whom you have beleaved, who is the Father glorious himself by nature, and the Author of all that glory which is communicated with his children, intreating him to give unto you that spiritual gift of wisdom, whereby you may bee able to understand, and that light of his spirit, which doth make manifest the things spiritual, which are to bee understood of you; and this I wish you, through the further knowing and acknowledging of that Christ, in whom you have beleaved: More plainly, I desire for you, that God will give you eyes of your understanding to enlightned, that you may know him.

Dell. 1

Observe then first, *That wee must so consider of God, when wee come unto him in Prayer, as that wee may see in him the things wee desire*. The Apostle going to prayer for these Ephesians, who had beleaved on Christ: and about to seek the glorious gifts of the spirit, which might help them to know the glory reserved for them, he setteth God before him as the God of that Christ, whom these had now received by faith into their Hearts, and the Father of all glory, both of them strengthening his Faith: For he could not think that God, the God of Christ, would bee wanting to those who were Christs; or that the Father of all glory would deny these glorious gifts which hee was about to entreat. When men come to ask at those who have enough of that they seek, and to ask it in such measure onely, as that it is not any thing for those they sue unto to vouchsafe, they easily perswade themselves that they shall speed.

This

This maketh *Pam* (still let God before him, as having that in him for which he prayeth: *The God of peace sanctify you through him, 1 Thel. 5. Subdue these lusts which fight against your souls.* So seeking the consummation, or perfecting of the believing *Hebrews*, hee doth let God before him, as who had from the lowest humiliation, brought the head of them to glory, *Heb. 13.* Thus the Church, *1H. 4.* seeking courage, and that wonders might be wrought, they set God before them, as the God of power, who had made heaven, earth, sea, &c.

Wherefore learn thus to help thy faith: wouldst thou have remission of sin? Consider of God, as a God with whom there is pleny of redemption or forgiveness: wouldst thou have ease in any misery and grief? Consider of him as a father of all mercy and consolation, when thou comest to him; this doth strengthen faith, and enflame affection: we seek things more securely, when wee know them to be where wee are in looking them, and we follow them more affectionately, when now wee are gotten after a manner into the sight of them.

Observe secondly, *That even true believers have great want of heavenly wisdom,* as Children and Youth, when they have in their measure that wisdom which belongeth to their kind, yet they want in great measure the same wisdom in which they partake: So it is with Gods children, when now they have that wisdom from above in some degree, yet they are many degrees short of that which is to be obtained: Yea, our Saviour himself, the head of us, did so receive wisdom, that there was place for growth and increase in it, *Luke 2. 52.* What doth the want of wisdom in children, which we may not observe in our selves? They see not things, together with the end they work unto; and hence it is, they count such things good, as to their senses seem so for the present: They think those love them, who coddle them, and that those do not love them who reprove them, or hold them in, more than they are willing: Thus we think it happiness to have that that coddleth us, to be free from that which is grievous to flesh or spirit. Wee think God loves, while he smiles on us, and that hee doth not love us, when hee doth frown on us, and make us drink a wormwood draught day by day. Again children, through want of wisdom, are unwilling to suffer that should do them good, backward to that would do them good another day, for a matter of present pleasure, will part with things of no small profit: Are not the best of us unwilling to come under Gods yoke, though there is no other way to finde rest to our souls? are we not most backward to renew our faith, repentance, to endeavour further the work of mortification? do we not for a little pleasure of sinful lusts, part with our peace, yea, the health of our spirits too often? Thirdly, Children for want of wisdom, forget the beatings past, when now the smart is over, and fall to the same faults which have made them smart heretofore, and is it not so with us? How soon is the grief of sin escaped us, forgotten? how soon do wee stumble at the same stone? returning to sin in the same kind, wherein wee have formerly offended? Finally, as Children and Youth, through want of wisdom, speak and do many things full of folly, so wee let fall in word and deed, alas! how many things, in which the work and direction of true wisdom is wanting.

Let us then labour to find this want in our selves, and see our folly, that we may be made wise. The more wee grow in years, the more wee see what lack of civil wisdom wee had in youth; So it should be here, the ancients wee grow in Christianity, the more we should discern the folly in us, and want of wisdom which is from above.

Let us not be dismayed, who are conscious of lack this way; things are not begun and perfected at once: wisdom must get up from one degree to another in us.



Diss. 3

Observe thirdly, that he prayeth for revelation, as well as wisdom; *we have heard one word of wisdom which is a body of truth, but if light manifest the spiritual things which were by wisdom made of it.* He prayeth both for one, and other, wisdom and revelation. To have inward faculty of feeling, is one thing; to have outward light, by mean whereof to see, is another. Light must come to light before we can see; the light in the eye, must meet with the outward light of the Son, or a Candle, or some other light some body, or nothing is perceived. So the light of wisdom which is inherent in the soul, must have shining to it this light of revelation, which doth make manifest things spiritual, or, though our sight be never so quick, we shall bee covered with darknesse. The spirit is truly *erga*, compared with fire, which hath not onely heat resolving numbnesse, and making stark joints active, but it hath light grateful to the eye of the body. So the spirit hath both love, which warmeth our frozen hearts and affections, and also this light of revelation, which enlighteneth the eye of the understandings, and manifesteth to the view of it, things that are heavenly.

Eph. 1. 7.  
7/2

Wherefore let us seek to God for this comfortable effect of his spirit. Even as hee can lay his hand on this bodily light, by a cloud, intercepting the shining of it; so hee can withdraw this illumination of his spirits, and leave us to grope as it were in darknesse, though the eye of our minds were neither shut up, nor otherwise troubled. Do we not sometimes see things comfortable, and on a sudden feel them celling, when so he hath inwardly altered the state of our souls, this heavenly illumination of now spreading it self through the word of promise wee see before us, now presently withdrawn or much obscured. It is a wonder how weak men of understanding, and godly wisdom, should see clearly and joyfully the things of these peace, yea the will of God, in which they are to walk, and men for conscience equal to them, for understanding and godly wisdom have before them, walk onely enabled with much ado to carry on their course in faith and conscience, I cannot finde any reason for it, but in this outward revelation, which shineth far more brightly to the one than the other. Now by Moon light a weak eye will read, or write better than the sharpest sight can by sun light, when now day first breaketh.

Diss. 4

Observe fourthly, *What is it that worketh in us all this wisdom, even God by the spirit of truth.* I told you it is therefore called the spirit of wisdom, because the spirit from the father and the Son doth work it in us: It is not pregnancy of natural wit, can make us wise to salvation, nor ripeness of years, nor many wife, and grace wee see is not common to gray hairs, *It is a spirit, and the inspiration of the Almighty, that giveth understanding.* Job. 32. 8. Nevertheless, wee do attain ripeness of wisdom by means, even as wee see in natural men, they come to a more full measure of civil wisdom, not without means making way to it. How doth a foolish youth grow a wise man? First, one day teacheth another, he as his daies increase, getteth knowledge of many things: Secondly, hee tasteth, as wee say many waters: and finally by experience the good in some things, the evil in other: Thirdly, hee groweth by some means weaned from his youthful lusts, which like a back-bias did draw after themselves the understanding: thus when his knowledge is increased, when hee hath gathered experience, and sowed his wild oates, as wee say, hee groweth a wise stand perlo: In the same manner, when God hath brought us on to know, to prove things by our own experience, and to be weaned from the lusts of Sinne, which are the true folly bound in our hearts, then hee causeth wisdom in farre greater measure to enter into us. Wee see then to whom wee must give all thanks for what wisdom forever we have received, and to whom wee must flye for the encreasing of it, even to God, who giveth it plentifully; and upbraiddeth

braideth us not. See what is written vers. 8.

Now followeth the manner or way in which hee would have them bestowed, through the knowledge, or acknowledging of Christ. **VERS. 18**

Observe. To grow up in the acknowledging of Christ, is the way to obtain the **Doct. 1**  
more full measure of the spirit in every kind, 2 Pet. 1. Every thing is said to  
bee given us, which respecteth life or godlinesse, through the knowledge or  
acknowledging of Christ. When wee first come to know him as the truth  
is in him, wee partake according to our measure in his spirit, when wee  
grow to behold him as in a mirror or glass, more clearly wee are turned  
into the same glorious image by the spirit of the Lord more and more, when  
we shall see him, and know him evidently and fully, we shall bee as hee is, 1 Joh. 3.  
The more wee know him, the more fully hee dwelleth in us, the more  
wee enjoy the influence of his spirit, even as this bodily Sun, the nearer it  
approacheth to us, the more wee have the light and heat of it.

Wherefore let us labour to grow up in the knowledge, and affectionate  
acknowledging of Christ our Saviour; It is read of these Indian Gymnoso-  
phists, that they would lye all the day gazing upon the beauty of this bodily  
Sun, how much more should wee delight, with the eye of the mind to con-  
template on this Sun of righteousness, which while wee view, it will trans-  
form us into the same glorious image which himself enjoyeth.

Now followeth the end: but before he setteth it down, he doth more clearly  
and fully lay down the thing which hee entreated for them; for these  
words are governed of the verb given, in the former vers. and are here put  
in the same case with the former, viz. the spirit of wisdom and revelation,  
and that without any particle which should couple them, because they are  
brought in by way of explanation, in which case the copulative is often om-  
itted, as vers. 7. 1 Pet. 1. vers. 3. 4. For, to have eyes of understanding en-  
lightened, differeth not from that former, to have given the spirit of wisdom  
and revelation, but that it doth more roundly and fully note the same bene-  
fit, and that without any insinuation of the cause, viz. that spirit from  
which it cometh; this then thus cometh, when I ask for you a spirit of  
wisdom and revelation, my meaning is, to speak more roundly and naked-  
ly, I ask, that hee would give you eyes of understanding enlightened: The  
end followeth; First, propounded, then more clearly expounded: Propound-  
ed in those words; That you may know the hope of his calling. For clearing  
whereof, you must know, that hope is put for things hoped for, not for the  
grace of hope, which springeth from faith: Thus wee say; hee is a man of  
fair hopes, wee mean goodly Lands, which in likelihood will befall him. Now  
this Hope is described from an antecedent benefit, the ground of it, viz. Gods  
calling them by the Gospel; and whereas there is an outward significative  
effectual calling, wherewith many are called, who are not separated from  
others, this is meant of that inward operative and effectual calling, which  
the Scripture doth describe with additions, viz. that it is a calling according  
to purpose, a high and heavenly calling, a holy calling. The end of the vers.  
expoundeth this hope, by this, that it is an inheritance, described from the glo-  
ry, yea, the riches or abundance of glory adjoynd unto it, and from the per-  
sons who are the subject of it, the Saints.

The sum of the vers. When I ask for you a spirit of wisdom and reve-  
lation, my meaning is, I ask at God that hee would give you the eyes of  
your understanding enlightened, that ye may bee able to know those good  
things which you have in hope, having been called of God to the obtaining  
of them, through the ministry of the Gospel even to know what is the a-  
bundant glory of that his inheritance, which hee will of grace distribute a-  
mongst the Saints: for the particle wee read (in) the Saints, doth signify in or  
amongst, and is so read, *alt.* 18.



DoB. 1

81. 12. 27

1. B. C.

Observe then, first, *That those whose spiritual sight is restored, have need still to depend on God, that their eyes may bee more and more enlightened by him:* These were now light in the Lord, had their eyes opened, yet thus hee prayeth for them: As it is with bodily sicknesses, when wee recover out of them, health commeth not all at once, but by ounces, as wee say, so in spiritual: When God doth now raise us up from our death, wee neither are fully sanctified, nor yet fully enlightened; It is with us as with the blind man, *Mark. 8. 14*, we see, but confusedly and indistinctly. Now this enlightning comprehendeth these four things, which we have still need to seek to God for.

First, The removal of those things which put impediment to our sight: a seeing eye may have mists dazelling it, humors falling, and distilling into it, yea, some film or skin growing over it: So an eye of the soul, which now seeth, may have mists of ignorance, clouds of lusts, veils of hardness of heart, all hindring this faculty of seeing, in the action of it: We must therefore look to God for the eye-salve, and the help of his hand in these regards.

Secondly, Wee have need that the inward light of knowledge bee augmented in us. The inward light of the bodily eyes is not so great in an infant, as it is now in a man grown; so it is, that the inward light of the mind, by an addition of wisdom and knowledge, taketh increase.

The third thing wee have still need of, is that God should shine unto us with a light of revelation in his word: for as the bodily eye cannot be enlightened to see, till it hath outward light afforded; so it is with the soul, and the eye thereof. But of this before is spoken.

The fourth thing, is a direction and application of the eye of our mind, to behold things that are spiritual. If the natural man and all his faculties move in God, much more the spiritual. *Prov. 20. 12*, God is said to make the eye seeing, and the ear hearing, that is, not only to create them, but govern and apply them to that they do: otherwise wee might bee like to *Hagar*; not seeing that which was before our eyes. Even as it is not the eye so much that seeth, as the soul in and by the eye, whence it is, that if the mind be abstracted in some serious thought, men see not that which is before them; So it is not so much the eye of our understanding, as the spirit of Christ, which is the soul of all the body mystick, which doth cause light in us. We do every thing but secondarily, and instrumentally, it being God who giveth principally both to will and to do; and all these are here to bee conceived, because the end which the Apostle doth aim at, cannot bee attained without them.

Vse 1

To comfort weak ones, who know but any thing, if it bee in truth, so as it maketh them endeavour more conscionably to obey. Hadst thou long been without sight, shouldst thou but be able to discern thy hand held just before thine eyes, it would glad thee, because it is a token of sight now comming on thee; so this little sight, when the heart is conscionably affected, is a pledge of more returning to us, who are darknesse it self, quite devoid of saving knowledge by nature.

Vse 2

This must make us still follow God, and use all means to bee further enlightened: Were our eyes sore, and the sight of them not perished, but decayed only, or diminished, what would wee not do to get help? yea, we would abide strong smearing waters, but wee would mend this defect in them; how much more should wee seek to amend all defects in the eyes of our understandings?

Ios. 1

Observe secondly from hence, that hee doth pray that they might know their hope, the matter of their inheritance: *That even they believers know us as first, in any measure, those hopes which are kept in heaven for them:* Naturally wee know nothing of the hope to come, when God doth now regenerate to these hopes, we do know them in some measure, but nothing as we ought

ought, and may come to know them, if wee bee not wanting to our selves: Even as earthly heirs in their minority, through want of earthly wisdom, they know in general that they have inheritances; and where they lye, but they do not particularly and exactly know the several Lordships which belong to them; the worth of them, &c. yet the nearer they come to age, the more they winde out such particulars; so it is with us: Wee do at first know things very confusedly, and the nearer wee grow to our salvation, the more wee come to the understanding of these things.

Now the reason why these hopes are not so known, is partly in the excellency of them; and the glorious light which is in them; if the Law hath his wonders in it, Psal. 119. 18. what a wonderful thing is this, which is the author of all, the Gospel? Again, the weak sight wee see of younglings in Christianity, is not so proportioned and fired as yet, to so high an object as this is. Bring the light of a Candle neer to the natural babe, and it cannot endure to look up against it. Thirdly, even as children are so taken up with their childish Common-wealth, that they cannot bend themselves to the more serious consideration of more important matters, so beavers are a great while so carnally affected, that they cannot set themselves to purpose about this contemplation. Fourthly and lastly, as heirs in earth want not crasy companions about them, who will keep them from knowing the worth of things which belong to them; so the Devil doth labour nothing more than to keep us hood-winked this way.

The Use is, first, to rebuke such who will not seek to have further knowledge of their excellent hopes kept for them in the heavens. Men will pry into all their hopes and possibilities in earth; yea, if it bee a thing which in reversion may do good happily to some of their children, they will make account of it; they will know these things too well: till they are proud; count them fools who know them not, and yet never seek to know their free-hold in heaven.

In the second place; this must stir us up to seek after those hopes, to get the knowledge of the things kept for us: These are not like earthly hopes, they make their eyes fall out who wait on them, and sometimes never come near them: such were *Absolons* and *Adonijahs* hopes: sometime they are gotten, but prove no blessing, it being with them as it was with the Quails which were given *Israel*: But what if they bee gotten and possessed? in death they perish, for death divorceth a man from all these earthly things hee enjoyeth. But these hopes will not let us be ashamed, these are good and blessed hopes, yea, life it self, a living hope; till wee know this hope wee have in heaven, wee cannot bee heavenly minded; for where a man hath hopes thither his soul will look out, and bee more then where hee is bodily present: This is it which maketh us purge our selves. Men that hope to stand before Princes, will refine their behaviours, and furnish themselves with all kind of complement: This knowledge of our hope is the spur of action; men work cheerfully when they know an ample reward abideth them: it is a ground of all patience, sweet in hope, maketh that which is sowre, for the present, go down more sweetly.

Observe Thirdly, *Hope of his calling.* That there is no grounded hope, but only of such things as God hath called us to obtain: We could not have hope of salvation; Gods Kingdome, life eternal, had not God called us hereunto, 1 Thes. 1. 10. Hee hath called us to his Kingdome and glory. 2 Thes. 2. 14. Hee hath called us to obtain life; ergo, Col. 1. it is said, that the *Colossians* now had a hope laid up in heaven, when they had heard the word of truth, even the Gospel of salvation. As no man can hope to stand before a mortal Prince in place of dignity and office, till the King do call him thereunto; so none can groundedly look to bee in glorious condition in Gods Kingdome, till he have called

Vse 1

Vse 2

2 Thes. 1.  
Th. 2  
1 Pet. 1.

Doct. 3



called him herunto. Here briefly it shal not be amisse to consider what this calling is: How we may know that we are effectually called.

For the first, this calling is such a revealing of his grace within our heart, or minds, as doth make us come to him and follow him for the obtaining of life through Christ: As a man hath both a soul and a body, so this call standeth not onely in the outward word, which soundeth in the ear, but that inward revelation which God maketh within the heart: *I will speak to their hearts.* The heart of *Lydia* was opened. Secondly, I say it maketh us come and follow God for obtaining life and glory, to which hee hath called us: for God speaketh inwardly and outwardly to many, who are not effectually called, because God doth not intend to convert them, and make them follow, but this calling, according to his purpose, is never without effect: It is with us in this call, as it was with those Christ called to follow him, *Mat. 4. 20.* hee did so reveal his will within them, that they presently obeyed.

We may know our selves called. First, if our hearts answer God: Thus *Paul*, *Act. 9.* *Lord what wilt thou I should do?* *Act. 26.* *I was not disobedient to the heavenly vision.* When God speaketh within us his grace, or calleth us to this or that, according to his effectual purpose, our hearts echo-wise respond, *Then art thou God, Heb. 2. ult. Speak Lord, thy servant heareth.*

Secondly, it is seen by this, that it maketh us separate and stand out from the world. If a governour call out a servant to do this or that, hee is separated from all his fellow servants, and set a part for a business wherein they meddle not; so it is here. From what time God doth call us unto salvation, hee doth set us apart from all others, to bee as it were *the first fruits of his creature.* *John. 1. 18.* even from prophane persons, civil men, without religion, religious men in shew, without power, Hereticks, Schismatics, his calling doth make us come out from these, so that wee cannot bee of one heart with them, nor they with us.

Thirdly, by the spirit received: When God called *Saul*, he did put into him an other spirit, agreeing to the condition where to hee was called: and then called to places of dignity, presently there is a spring of spirits in them, answering that estate: so God also, when he calleth to his Kingdome and glory, hee doth give them a spirit which doth aspire, and make them endeavour to that prize of this their high calling in Christ.

Lastly, by thankfulness to God in regard of this favour, that he hath called us out of our natural estate of misery, to such hope in Christ.

*Use 1.* The Use is, to let men see their vanity, who though they obey no part of Gods will revealed to them, though they are so far from separating from prophane worldly-minded persons, that they cannot bee themselves in any other company: they traduce others as proud, singular, humorous, Puritans, who have no spirit apparent, but a spirit of pride, wrath, lust, &c. yet they hope for salvation and Gods Kingdome. This is to hope to have this, or that from God, before hee hath called mee to obtain it; which is all one, as if I should hope to be Lord Chamberlain, though the King never made mee hear any inckling of such a matter.

*Use 2.* This must stir us up to get knowledge of this, that wee are called: Hence followeth all grounded hope. Beside, this is all our stay, hee who hath called us, is able to possesse us of that whereunto hee hath called us. If earthly Kings call a subject to this or that honour, their call is effectually accompanied with that power which will set them in it. So the Lord will certainly set us in possession of that to which hee hath called us in Christ, as Gods call, and anointing *David* to the Kingdome, did sustain him against all encounters: so must it do with us, who are called and anointed in spiritual manner to that heavenly Kingdome, *He who hath called you to his eternal Kingdome, after you have suffered a while, strengthen you, stablish you, 1 Pet. 5.*

From

From his copiousness of the hope to which wee are called, observe first, *That* *Deff. 1*  
*the inheritance for us is abundantly glorious.* This word (*riches*) set be-  
fore any thing, doth signify the abundance measure of that to which it is ap-  
plied. *On the Riches of the wisdom of God, Rom. 16.* The state wee are in, is  
much different from that which is reserved for us, *Eph. 2. 6.* The things are  
wonderful, which God will work for us, *2 Cor. 4.* Wee are passing through  
this vale of misery, to an excellent eternal weight of glory. An Heir appa-  
rent in his mother's womb, or child-hood, hath nothing to the glory which he  
cometh to have, which now hee swayeth the Scepter, and sitteth in the  
throne of his Majesty; So it is with us, that wee have now, is nothing to the  
glory of that which shall in the last time be manifested. The inheritance of  
a Kingdome hath annexed to it, great glory; as for Example, *Solomon's*  
Kingdome; when the Queen of *Saba* did observe it, her spirit tailed the iugly  
substance; What was his Kingdome, in comparison of this eternal one, to  
which wee are called? Hee had Royal apparel wherewith hee was clothed;  
and to see a King in his richest robes, as *Isay* in his Parliament robes, is a  
sight somewhat glorious; nevertheless, the Lilly (as our Saviour speaketh) doth  
exceed all that art can fit them on with; but the Saints shall shine as the Sun,  
and bee clothed as it were with light itself, as was shown in Christ his trans-  
figuration. Hee had a sumptuous Palace, but not to be compared with those  
eternal mansions in the third heavens, prepared for us. Hee was accompani-  
ed with the Peers of his Kingdome; but wee shall have the presence of God  
himself, Christ, the spirit, Angels. Finally, hee had a most magnificent pro-  
vision for his Table, but not like the *Manna*, not like that true tree of life,  
which wee shall feed of in the Paradise of our God.

Wherefore let this draw up your hearts. Riches and glory, what do they not  
with mortal men? but alas, these worldly riches and glorious dignities, are  
but pictures, not having the substance of that they shew for. Men will sit up-  
on their knees to recover small inheritances on earth. While time lasteth,  
seek this inheritance. Let us think what a heart-break it is to a man, when he  
doth finde that by some default, he hath forfeited some earthly matters, which  
he might have held, had hee been wary; but what a grief and confusion  
will this cause, when men shall see that through carelesnesse, they have lost  
an everlasting inheritance of glory, which they might have attained? There  
is but one life betwixt us and possession; why should wee bee so negligent as  
we are?

The poor children of God must hence comfort themselves, that God hath  
not exalted him, and not envy worldly men their full estates in this present  
world. Hee is glad to borrow trifles with Servants sometime, while they  
are under government: so God doth hold his children low for a while in this  
present life. Again, why should wee envy them, seeing they have but a state  
of life granted them in this most remote and utmost part of our inheritance?  
Will a Child think much a Parent should give a pension for life out of this  
estate, while he hath far greater things left him, yea, the inheritance of that  
estate, out of which an annuity, as it were, for a time is granted to some other?  
Thus it is our Father dealeth with us, while he doth both reserve for us greater  
things, and also bequeath the everlasting inheritance of heaven and earth to us,  
in which wicked ones have but a state of life, till we shall come to our full age  
in Christ. See more of this vers. 11.

Observe Lastly, *Wherby* we, when belongeth this inheritance, viz. the  
*Deff. 2*  
*inheritance* such as are not onely cleansed from the guilt of dead works, but by  
the spirit of Christ renewed to true holinesse; and brought to walk in all holy  
conversation, *1 Pet. 3. 11.* *1 Thes. 4. 7.* For we are called in Christ, both to  
*holiness and good works.* See *2 Cor. 12. 18.* So likewise *Col. 3.* To re-  
new us inwardly with the Spirit. *Made us fit to have inheritance with the*  
*Saints*



*Saints in light.* If you ask this question, why wee shall have the inheritance of life? It is answered, the grace of God in Christ is the cause why wee obtain it. If you ask who shall have it, see *1 Pet. 24. 3-4.* Let wife hands, are innocent, whose heart is pure, who looketh not to vanity. This inheritance, as the glory of it decayeth not, no, doth not so much as winter; so it is for sure an undefiled inheritance. *Nemo trahit alicuius mercedem.* Rev. 21. Again, to whom do men leave inheritances, is it not to Children or Allies, who have the same flesh and blood as it were with them? So God will not give his inheritance, but to those who have the divine nature and are made holy in some likeness as he is holy, though not in like perfection.

Vf. 1

The life is, to let many see how they deceive themselves, who look to be saved, but love not holiness; they love to live after their ignorance, and kille, they will mock at men, who will not run to the same purpose of men, which themselves do. Know this, that when wise men will not have their substance to children of an Adulteress, God will never give like the inheritance of glory, while thou continuest a child of this world, loving nothing so much as the pleasures, pomp, and profits of it.

Vf. 2

Let us in the second place, labour for holiness. True holiness is not a good nature, nor moral justice, nor external profession of religion, so far as it standeth with our own wills. No, where we first overcome our will, there we first beginne to be holy. What then maketh Saints to find out how our whole nature is polluted, to strike at the root, and seek to get purged of that sin which dwelleth in us, to fight against those sins, customs, complexion, age, company, most incline us unto to look to God to make us grow up in holiness and his fear; he that doth these things is happy; he that doth not these things is but a painted sheath, and whited sepulchre, he hath nothing but a powerless stew, which the Lord abhorreth.

VERS. 19

And what is the exceeding greatness of his power towards us who believe, according to the working of his mighty power.

The second thing to be known, is the power of God; not that absolute power by which he can do what ever is possible; but that power, joynted with his will, which was put forth for finishing the work of faith in them who beleeved. This power is described by the quantity in those words, *the exceeding greatness of his power*; from the persons whom it respecteth, *towards us who believe*; the principal cause of their believing being next adjoynted, *viz. the efficacy of his mighty power*, which was put forth in raising Christ from the dead. The sum. That you may not only know the hope of glory, laid up for you, but also more fully see the excellent great power which hath wrought, doth work, and will work out for us who beleeve, all that salvation and glory wee hope for in the heavens, for as I say, who are brought to beleeve by the self-same effectual working of Gods Almighty Power, which he wrought or shewed, while he raised Christ from the dead.

Do. 1

Observe then first, *That Gods beleeving children know us as first any thing clearly the great power of God which worketh in them.* God doth work wonderfully, passing by us, and we see him not, changing his place, and we observe him not. *Job 9. 22.* It is as nothing which we know of his wayes, *Job 26. ult.* And as he revealeth his wisdom in afflicting us once, twice, and wee hear him not; so hee doth again and again manifest his power, but wee are not able to conceive it: This is part of that light to which is no access, the eye of our minds, especially at first, weak not able to look against it.

Vf. 1

Wee must not then be discouraged, if wee cannot conceive of God in any measure as we desire. Our children at four or five years old, what do they know of our wisdom, knowledge, strength? There is a common wealth in the head of a man, no part whereof once entereth into their childish understanding: When our Children can so little trace the ways of us their earthly Parents, how







what state we see in of our selves, when hee bringeth us to believe, *We are dead, Ephesians 2.* Now to raise from natural death, is an effect proper to that power Almighty. Secondly, if wee consider what powers do hold us captive, even those strong ones, whom none but the strongest can overcome. Thirdly, if wee consider to what estate God doth lift us up by believing, even to such an estate, as is without comparison, more excellent than that we have received: Now to bring us from death, under which so many ones hold us captive, to such a life so unutterably glorious, must needs be the working of a power almighty. But here three things are for further understanding of this point, to be considered. First, in what standeth that effectual help, by which we come unto God. Secondly, in what order it doth make us come to God, whether immediately, or by some preparation going before. Thirdly, whether it leave the will at liberty, actually to resist it, yea, or no.

See for the finishing of this D. Arun, that which follows hereafter, at the mark in the Margent.

To the first, it is plain, that the effectual help which maketh us come to God by belief, is the efficacy of Gods almighty power, put forth to such purpose: For so far as God doth intend to work, so farre hee putteth forth his omnipotent power to accomplish: But God doth intend to make some before other some come unto him, and *ergo*, hee doth stretch out the arm of his power, to effect this in them. Nevertheless, to speak more fully, though this be the principal, it is not the sole cause in conversion: We may then consider other causes. First, the principal, *viz.* this power. Secondly, the instrumentall, both of the word sounding in our ears, and the inward illumination and inspiration wrought within us, by which as an internal word, God speaketh in the mind. Thirdly, a formal cause, a free gracious disposition or habit of faith, by which the will is inclined agreeably to the disposition of it, to come unto God: so that the more full answer to this question, *viz.* what is all that effectual help whereby I come to God, is this: It is a mixt thing, standing partly of that almighty power of his, put forth for my good, partly of that word *verbum* and *lumen*, by and *via* which his power is put forth: partly in that spirit of faith, and supernatural life, which his almighty power through his word bringeth forth in my soul. What was that help whereby Christ made *Lazarus* able to come to him, out of the grave of natural death? The principal was Christs power almighty, the instrumentall his voice, the former cause immediately helping to it, or working it, was the spirit of natural life, which the power of Christ by his words restored to this dead corps, which now was fallen. And thus you have the effectual help or grace, by which wee come actually to convert: for that Gods power put forth to work good for us, is a help given from his free grace, or his free favour toward us, cannot be doubted, when the Scripture every where maketh him our helper, from his meer grace. If we lend our arm or hand to help one being no way tyed to it, it is a help given from our free favour: That his call inward or outward, and habit of grace, wrought in us, may be truly called grace effectually helpful to the acts brought forth by them, none denieth, though all will not have habit needful to our first conversion. And this first thing is well to be noted, for from hence wee may gather in what standeth the efficacy of grace, effectual to conversion, *viz.* In Gods effectual power, put forth to execute his intention which hee hath of converting some actually before other some: it doth not stand in any congruity or temperance of grace correspondent to our nature, for this doth argue that there is inwardly an intercept, a conatural disposition to receive grace. This maketh the effect of conversion to depend as much on the active capacity of the will, as on the Order of Gods: nay more, for it maketh the grace of God work it morally and externally, and the will of man from a power within it self, which doth more inwardly enter the effect of conversion than the other; as hee who per-



swadethance to give an alarm, is the cause of it so essentially as I am, who out of my pleasure give it upon his first motion.

To the second I answer, that God doth use so to work our coming to him by belief, that hee doth first for the most part prepare us thereunto: As before wee engraffe a Science, wee cut it, and set it for incision; and if a timber legge lye lunk into mud, men set to their tacklings first to draw it out of the mire, before they lay it in on cart to carry it away: Thus God doth by his power often work some preparative change in a sinner, before hee doth by his power and word work the spirit of faith in them, and make them come to him. Thus God by afflictions is said to boar the ear, and to prepare to conversion. When *Mansuet* was humbled in great misery, hee sought the Lord: Thus by conviction of sin they were pricked in heart, and said, *What shall we do to be saved?* and then speedily received the Gospel believing: sometimes by extraordinary terrors, rising from external accidents, yea, hidden natural causes, thus the Jailor was prepared, and *Paul* himself by an extraordinary vision was brought to great astonishment: sometime by restraining, giving common gifts which make men far degree nearer, that is, in their kind and state not so much removed, as others in the same state and kind with them: Thus Christ said to the young man, who was rich and unconverted, *that he was near the Kingdom?* Nay, God may by giving a man up to the height of some sin, or sins, prepare one to conversion, as *Paul* and *Mansuet*, the one left to persecuting, the other in those horrible outrages, that look as *Phylisians* by ripting diseases make way to heal them, for sick manner is never more easily brought away, than when it is ripe and ready to exceed. Concerning this matter let our better understanding, let these conclusions be remembered.

First, that these preparations are not absolutely necessary, for wee see that God doth give to infants sanctifying grace, in whom none of these preparative operations can take place.

Secondly, wee do not find that they have been alwayes used and therefore this manner is to be understood, as a thing most commonly falling forth, not otherwise: How was *Martha* called? even at his custome, hee followed presently, not as *Judas*, but as a true convert to Christ, so in *Lidia*: for life and death being such contraries, as have no third thing between them, which doth partake in them both, the one may be changed into the other, without any thing preparatory.

All things which God doth prepare to the receiving of Grace, and coming to him, they make not of themselves any thing to the introducing of grace further than God intendeth this effect by them: fear of hell, conscience of sin, never such afflictions, moral parts, and all gifts which may be without sanctifying grace & true belief: many have all these, who yet never turn unfeignedly to God. When the sickness is now grown greater in quantity, this absolutely taken, maketh the patient further off health, but the Physician may intend this, because hee doth see his medicines will the better work on it, and cure it, when it is grown to such rickness. If a man fall out of a dead Palsy, into a more Palsy, Palsy of a selfe no preparation to health, but to the Physician who can work on him more fully in this taking, than in the other, it may be a preparation to health: Thus to be like an aguish man on his good dayes, or like to a murthered man in the time of their immunities, is not a selfe as hee is from health, as otherwise; but yet the Physician may use such a state, as a way to health, choosing rather to deal with him in this taking, than in the first. Thus it is not the height of sin, it is not fear of hell, though contrary to the Apoplexy of deep security, it is not a moral course, which cometh not from true sanctification, that of themselves can make nearer the state of grace, but only in regard of God, who doth intend to turn them

them hereunto. Thus if God lift up a man to live according to the light of nature verily, it may be in regard of Gods intention, a preparing him to receive further grace of effectual vocation; but all a man can do from natural strength, of itself produceth nothing.

Fourthly, that where effectual raising up the heart to faith begunneth, there Gods preparative works take an end: for as that which prepares the ground for seed, now ceaseth when the seed is to be sown: so all those things which as they are preparations, do nothing but fit the soil of the heart for Gods effectual calling to be given, they have their end, when this immortal seed cometh to be sown in us: beside that, a man is no longer called, when he receiveth a spirit of faith, by which hee is, as by a new heavenly form, in some manner quickned.

Fifthly, The Popish doctrine is here very defective, and false in part. Defective, for they speak nothing of preparatory courses, by which God doth bring us to come unto him by faith, but of such like operations by which God prepareth us, and wee prepare our selves to be justified: Now wee prepare our selves to justification, when the spirit doth without any habit of grace, lift us up to supernatural acts of belief, hope in God, love, sorrow for sin, and fear of hell; in which many things are extraneous as well, that they make us hasting to acts of this nature without habits, which is to make a blind man see without giving his eyes new sight, to make us bring good fruits while yet wee are not made good trees, to make us be justified by our faith, come into grace by our faith, stand in grace by another. The School not understanding the doctrine of preparation, consider of it Philosophically, as a thing between nature and grace. Now between the things wee work out of natural strength, and those we do meritoriously from grace now infused into us, and inherent in us, they devise a third kinde of works, which neither come from any power of ours merely, nor yet from any supernatural grace inherent in us, and these are works done by external aide of the spirit; whereas all the Scripture maketh that faith which is required to justification, to be the same with that which worketh by love, to be a faith fully formed, coming from a spirit of faith, that is, an habitual gift wrought by the spirit, to be a faith believing on God, which the best Pillars of Popish learning confesse to be an act of formed faith. Beside, they erre when they make fear of hell, a thing immediately disposing to justification, when the work of this is to move us to look over our selves after some word of faith, and this is call forth proportionably as faith, and love enters: It may prepare to our conversion, not to our justification immediately. Again, when they make love habitual to go before justification, whereas love doth follow: For wee love, because wee have found love first, now so love is felt from God, till remission of sin and acceptance to life in some measure are felt and perceived: should God lift us up to love him before his justification, hee should by making us love him, prepare us to be loved of him: *But how much hee can so much hee forgive her.* In a word, setting aside the act of a true faith, coming from an inward gift of the spirit, inclining the heart to believe, there is no other thing preparing to justification immediately, what this is, there together in time, justification is received, then the spirit of love and hope are not wanting: *How who beleeveeth is saved from death to life:* Nevertheless, wee do long after, nor feel our selves justified, nor perceive grace to dwell in us so fully and abundantly as we desire. Hence it is that sometimes wee are in fear, sometime in love, hope, sometime wee are in repentance for sin, and by these wee are led both to the inward perceiving of that which is wrought in us, and to the more full manifestation of Peace and grace, which we much desire.

The second Question then, In what order Gods power doth bring us to be true, is thus answered. That most commonly hee doth in some kinde change



change us, and make us more fit, that to his word may be revealed in us, which accompanied with his mighty power, doth bring forth that supernatural habit of faith, by which hee doth incline us to move unto him.

Now for the third thing, Whether this help doth leave the will at liberty actually to resist it, yea or no? the answer is, it doth not: That which the omnipotency of God puts forth to work in the creature, that the creature cannot resist: But God putteth forth his omnipotency, and by the efficacious working of it, hee may bring us to believe. The first part is not denied: The second is here plainly set down, viz. That God doth bring us to believe by the efficacious working of his own power, when that which raised Christ from the dead.

*That which maketh Gods aid and Grace put under the power of mans will, and not mans will to be under it, that is a Pelagian heresy: But to say, that notwithstanding Gods helping grace, mans will will, is to put grace in mans power, and to put mans will under the power of Graces.*

But the first part of the reason wee may see it, for *Pelagius* taken up, because hee yielded nothing to grace as hee ought, granted that hee did not resist before the will, but put it under the power of it. That which maketh him able to frustrate Gods counsell touching his conversion, is not to be granted, that hee hath power to resist all God can work, maketh him have power to frustrate Gods counsell: Indeed, it would be due in power of the creature to make God perjured in the things he hath sworn. To the second part of this reason, there may happily answer that this power maketh not man able to resist God because hee doth in his counsell decree nothing, but so that hee doth see this power is ready instantly to perform it: But this is nothing that God doth so will and decree that hee knoweth the creature will not resist him, for this doth infer no more, but that God shall not make of any thing hee willeth, it doth not prove he may not, but it is a stretch from this man comes to say, there is any power which may possibly make Gods will as well as to say, God shall not be found true in that hee hath spoken.

*That which is wrought in the will, is from any natural power of suffering, but from the obedience in which it is to Gods almighty power, that the will hath no power to decline.*

*But the work of nature due to God it wrought in it, from the obedience in which it stands to Gods almighty power.*

To understand it, things have a power of suffering, from their natures inclining them to suffer this or that, as wax is naturally inclined to melt with heat, or a power which cannot but obey some agent working on them from without, thus a piece of wood may be made into an image. Now in regard of God, all things are in such a state of obedience, that they will come to any thing hee will bring them: A stone by this power may be made into a man, even a Son of a Virgin. Now that which things suffer from this power, whereby they obey agents working on them from without, that they cannot resist: For every thing so far as it is come in obedience to another, so far it cannot resist: Now, that conversion is wrought in the will, as it standeth only in obedience to Gods power, is plain, for it hath no natural inclination to suffer any thing, both for the being and manner of it, above nature: For there is no natural power in an eye now blind, to receive light, which is not in it self, but only in regard of the manner in which it is to be restored, a thing supernatural: How much less in the eye of the mind, now become darkened, to receive the light of saving knowledge, which is every way a thing both for manner and matter supernatural unto it: Beside, if there were a power natural to receive conversion, then there must be some agent in nature able so to work conversion: for there is not found a power natural of suffering in any thing, but that wee see also in nature a corresponding power working

ling upon it: Wherefore he will, not when any natural inclination it hath, suffering this work of conversion, must needs suffer it as it is in obedience to Gods Almighty Power. Now to say it may resist, as it is in obedience, is to speak things contradictory. The Scripture doth not to say in effect, that Gods will of predestinating, calling, and shewing mercy to salvation, is irresistible, *Whe has resistible* Rom. 9. and if it were needful, it might bee shewed, especially out of *Isaiah* and *Asa*, that Gods grace hath the free will under the power of it. Out of *Asa*. That God by his omnipotent power, inclineth wills whether hee willet have them more in his power than were our selves: that his grace doth help us *indivisi- bly* or *inseparably*, which is all one, as it hee should say, it doth help our infirmity, not only totally, but irresistibly. That it is not defeated of any hard heart, because it is given to take away that hardness of heart which might resist. That the will of the creator is the necessity of things, on Gods decree necessarily followeth. But this labour is superfluous to my intent. But it may be objected, that this doth take away the liberty of the will in converting, if the will be not able to do otherwise: for that which the will doeth, not having power to do otherwise in that it is not free. I answer with hesitation, that which doth having power to do otherwise from change in second cause compelling it so to do in that it is not free. Otherwise when this necessity cometh from Gods almighty will, by himself determining of it, for this doth forcefully determine the creature, that the power of it is no way changed or diminished: the omnipotent will of God does so in the falling out of a contingent thing as the not breaking Christs bones, as that the nature of contingency in regard of all secondary cause, is no way impaired. I answer secondly, that this opinion doth ground the freedom of will fully, for the freedom of will, as it is a faculty voluntary or elective, doth not receive this indifferency of regarding the act of it diverse ways, for the constituting of it. To clear this the more manifestly, liberty may seem to spring from three about.

First, from the indetermined indifferency whereby the will is free, nothing determining it otherwise, as well to move itself to a diverse thing, as to that whereunto it moveth. Secondly, in regard of the flexibility which is in the habitual inclination, which might bend as easily to another diverse thing, or to be fixed, as to move whereunto it moveth.

Thirdly, in regard of flexibility, which is in the habitual inclination, which might bend as easily to another diverse thing, as to that whereunto it goeth. Thirdly in regard of the judgement, which doth go before the act of it, judging freely of it as a thing which it is able to do, or not to do, or if it come into comparison with other, judging of it as a thing to be done before other, and moving to it. Now this I take to be the true root of liberty, whence others are derived, because we out of a free judgement move about them how to do a thing, or speak a thing, thus we then, out of judgement thinking it free, to determine one, when it concerneth a diverse thing which it might do also, or to make one action free, yea, so free, that it is done with pleasure. For though the thing I work are necessary in regard of Gods will, which beeth determined, yet I work it freely, while I do it out of such a practical judgement as I have. As a man, though hee speak things for the honour of himself, yet hee speaketh out of a judgement that the thing is selfe, but speaketh freely, though the thing be then for otherwise true, might doth Gods judgement, selfe judgement is man because his judgement of other things free, and himselfe with this determination in him for every hee speaketh, and doth a thing freely, yet with judgement that it is possible for me to do so freely. I will do so otherwise, is enough of free working. To place the true root of liberty in judgement, doth in our use indifferency, such as they be fixed and moved, and yet the end obtained, which I like not.



case Christians cannot affirm and accuse of faith, repentance, as means indifferent when nevertheless they believe and repent freely.

Now though the will was in creation, and is in Christians inclinable to contraries, yet I do not think liberty to stand in this native flexibility, which is inclinable higher or lower, much less in liberty of extending power to or from, as being herself by no power predetermined. For first, the will seemeth to be full free in regard of something no way bound, but the indifference of the inclination in contraries is bound by Gods decree, so that nothing can be done, but what hee hath determined.

Secondly, In men distracted in reason, the inherent flexibility of will is not altered, the exercise is no more physically predetermined than before, and yet they work not with liberty. Thirdly, were liberty in the flexibility, then the more our wills were flexible to things opposite, the more perfect were our liberty. Whereas we see Christians, the more they grow in grace, the more their inclinableness to sin is diminished, and when they have attained perfection, this flexibility to evil shall be totally removed.

The first opening must bee more nearly scanned. Many will have liberty nothing but such a freedome, whereby God hath made his creature every way undetermined, so that when hee doth any things, hee hath full power to do the contrary, or to suspend. Now though this freedom might be desired against whatsoever is in any second cause, yet, in this sense, that hee is free to exercise his power as well another way as this hee may, for any thing that any creature can do in heaven, or earth, nay, for aught hee can see in himself alse, but to hold this absolute in regard of God himself, is a most prodigious conceit. Liberty in this sense accidentally, contingently, necessarily, these are modalities, agreeing to effects, as effects are in order to their second causes, not to God who most certainly, necessarily, and wisely hath willed them. Free liberty not necessarily to Gods power, whose pleasure changeable, or restrain the second effect, nothing followeth our will deitally, as reserved to him whose will in creation reacheth to every thing: So for contingency alse, and liberty in the sense before mentiond. But it shall not bee amiss to shew some reasons why this is to be rejected.

1. That which excommunicates a creature from being an instrument under the power of God, is absurd, but this doth sup. first proved thus. That which giveth the creature a power to do as hee will, when God hath done all he may unto him, that doth make him no instrument subject to Gods power, but this opinion doth say, that when God hath done all he may, the creature is free to do as hee will. Some are not ashamed to say, that God doth not work out of his omnipotency in the free will of the creature. Others are not ashamed to say, that even in works of grace the will is not properly treated as an instrumental cause under Gods power, but that it is not as it is because the power cometh from God, and is assisted by him, and he can do what hee will in man. But to thinke free, willing, communicated and maintained to mee by another, is that which, by the power though given and maintained by God, yet is a power subject to him, that he may mee by any power over rule it, and because God can do as hee will, yet it is one thing to be able to do a thing by permission, which I say is not, another thing to do it by power which I cannot allow. This sense by this opinion is denied.

2. That which maketh God himselfe subject to mee, is to be granted, but to say, the will of man is free, is not, is not to be granted, for hee knoweth it is not, by the thing as hee knoweth, and knoweth when the thing is not known is every way uncertain, every where undetermined, knowledge cannot be certain. The second use of this sense is denied, for they say that God by a kind of knowledge doth foreknow, but knoweth not, what will be, alse because hee is free and free choiceth, and I answer hee knoweth not, because

because hee doth see how his power would determine him in such and such occasions; but to make him see determination, when neither himself hath any way determined him, when the circumstances do it not, when nothing in the free Creature doth determine him, is to make him see that which neither is in the creature, nor in himself to be seen. But let us ask this question: How doth God see his Creature would work thus or thus, set in such and such circumstances, because it is the nature of it to do so? whence doth he see it is the nature of it so to be carried? Here nothing can be answered, but because his wisdom and power the one hath advised, the other hath effectually wrought that he should do so, or that to which he concurreth.

3 In a word, God cannot know this or that mans conversion certainly from eternity, but hee must see it certain in himself, willing it, or in the causes of it, or he must see it from all eternity, as being present to himself out of the causes, the former waies, this opinion denyeth, the latter is true, for God cannot see these things are existing forth of the causes from eternity to eternity, but they must have co-eternal existence with him: hee hath in eternity all things thus present, because Gods indivisible eternity is before, in, and after all measure of time; but that he hath them present from eternity to eternity, is an unconceivable absurdity.

3 If God do not determine and apply the creature to will and work that which hee worketh in the creature, then the creature is the cause why God worketh, and by consequent why hee willeth this or that: but the creature is not the cause why God worketh and willeth. The first part is plain, for Gods concurrence working this or that, must either go before the Will, and so cause it to will, else it must follow, accomplishing that which mans Will willeth. Now the second part some openly grant, but it is most absurd, both because it maketh God follow and cause, a kinde of tendance on mans Will, as also by reason it maketh the Will of man have a causal force on God himself. James saith, *We may not say, I will go to such a place, unless God will.* This Doctine maketh God say, I will work Conversion, Faith, Repentance, in such a person, if he will.

4 If the liberty of Will stand in such a power free for exercise, then Christ had not liberty or freedome of will: for God the Son owing it as a conjoyned instrument to it self-guidance in every thing, should it have failed in any circumstance of due obedience, God himself should have been guilty: Now Christ had liberty, and such as is the ground not onely of working that which is good and praise-worthy, but that which was in some sort meritorious. But wee will not prosecute these points, which wee shall have occasion in other places to unfold. The truth is, that whether wee look at the preparation God maketh in some, or at the faith it self, both are wonderful. What a power is that which shaketh the hearts of the most secure sinners? It is a strong winde which shaketh an Oake, but to bring a hein like the Jaiors to tremble, is a manner arguing a mighty power. Again, to give a hand, or eye, to one blinde and maymed were much; but the hand and eye of Faith, great is the power by which they are restored.

Wherefore let us look to him who hath this mightily brought us to beleeve, vs. 8 that hee would finish our faith by the same power; the same power which maketh these things, conserveth them also: happy is hee who doth see this power ready to confirm him in beleeving, to the end.

Wee see how they are deceived, who make God by his grace to convert us, so that hee leaveth it in our power, whether wee will come to him by faith or no: As if God did set his grace forth, as Chapmen do wares, which the Customer may choose whether hee will buy or no: But who can resist in that which Gods almighty power is put forth to work? Could his power be resisted, it were not almighty, vs. 9



PERS. 20

Lastly, wee may see hence how many persons deceive themselves, who think Faith but a matter of opinion, or imagination of things absent; who though they never felt the power of God working in them, yet persuade themselves they have Faith as well as another: as if it were so slight a thing, which no less power might work in us, then that which raised Christ from the dead: But having thus dispatched the point for common edification, I will for the benefit of such who are more ripe in understanding set down my judgement in these three points following (See Page 139.) at this mark *¶*

Now followeth the Description of that power which brought them to receive, from that which is wrought in Christ our head, *viz.* 1. His resurrection, which is set down from the state in which hee was raised, *raising him from the dead*, 2. The exaltation of Christ: which his power wrought, in which wee are to mark, First, The Kingly power hee hath received, *and saith thus in his right hand*; Secondly, The place where hee hath it, *in the heavenly places*; these visible Heavens, for so the word signifieth: Thirdly, The persons, which are of two sorts: first, those who are subject to this power, and is more generally taken, *verse 22.* and part of the 29. Secondly, Those who are subject to his power, as it is in special manner tempered with grace, in the words following, *A head to his Church*, the more particular consideration whereof shall not here be unfolded. First, to clear this 20. 21. *verse*, and part of the 22. *verse*. First, wee must mark that this which is a word having reference to the efficacy or effectual working of mighty power, which was wrought in Christ when hee was now raised from the dead: As if it were not his nature to express a power like it for kinde; so much as the self-same singular working which was wrought in our head. Secondly, to understand the raising him from the dead, wee must know what death here is meant, and in what is standeth: Secondly, what this resurrection includeth. Christ suffered a supernatural death, so far as might stand with the unity of his nature, to the person of God the Son, and with the holiness of his nature, he here is only meant that natural death, which did a time hold his humane nature in the state of it. This death stood, first, in separation of natural soul and body. Secondly, in the loss of all that sensitive life: which the soul ceased, and continued in the body. Thirdly, in the ceasing of all actions, wrought by the body as an instrument. Fourthly, In a desire to be again conjoynd unto the body. Now then the resurrection is such a work of Gods power, which brought again the soul of Christ to that body, from which it had been a little divorced, which caused it bring forth life in that body, work by it as an instrument joyned with it, finally, joy in the conjunction of it.

For better clearing Christs exaltation, wee must first know what it is to be at Gods right hand. Secondly, what heavens are here to be understood. Thirdly, what persons are meant by *Principalities*, *Powers*. Fourthly, what is meant by *putting all things under his feet*.

For the first, Saint Paul and Peter, do confirme it by reigning immediately over every Creature, all the mystery of our redemption shall be finished, 1 Cor. 15. 27. compared with Psal. 110. 1. So to the Hebrews he doth confirme it, the sitting Christ in the throne of majesty, Heb. 1. 3. 8. 1. Heb. 12. 2. *At the right hand of the throne of God*; Saint Peter maketh it all one, with making him Christ and Lord, See *Act. 2. 35. 36. Chap. 2. 35.* But for the further opening, wee must know: 1. What it is that is given. 2. To whom, and in what respect. 3. How long it is to continue. To the first, I answer, that it is not the might of divine sovereignty over the creature; for this doth so follow the nature of God, that it is necessary with every person that hath this nature. This the Son could not tell us; this hee cannot be taken unto, as which doth necessarily agree to him, as God blessed for ever. What is it then? A right of executing immediately, and in a manner appropriate to this person, the

the sovereign dominion of God, over every creature: So that though the Father and Spirit have a right and sovereignty over the creature, yet they do not immediately exercise that in such sort as the Sonne doth, which makes on Christ say, *John 5. 22. The Father judgeth not, but hath given all judgement unto the Sonne.* The Sonne by voluntary dispensation lends by the Father, doth exercise himselfe, and lay aside not only the right of having dominion over every Creature, but of exercising and shewing it forth in that nature hee had assumed: The Father by voluntary dispensation doth relesse to the Sonne the infinite execution of all power over every creature, all the other morall things be subject under him: The more, the one relinquished in the time of his humiliation, the other doth advantageously leave a time for the execution of his Son.

To the second I Answer, this Sovereignty is given to the person of the Sonne both as God and man now ascended as God, for it is a power which none that is a pure creature can take or exercise, and the Scripture saith, *The Lord feedeth his Lord* that is, to David as Lord, as hee was David's Lord, according as Christ expoundeth it by his question, now David's Lord, was not David's Lord as man, but as God. That it is given him as man, is plain, because it is given him now ascended into heaven with his humane nature. Again, that power is given to Christ as man, which is so be executed by him as man, but this Kingdome is executed by Christ, so that his manhood doth concur, as an instrument working with his God-head in the administration of it, *John 1. 27. He hath given him power to execute judgement, in as much as he is full of grace.*

The third is plain, out of that *2. John 1. 12.* and *Paul* confirming it, *1 Cor. 15. 28.* namely, that Christ shall give up this Kingdome, and cease to sit at the right hand of God in this manner, in which now hee doth: for then hee shall no longer by his man-hood exercise government, neither shall he in manner appropriate his person, but together with the Father and Spirit, like as they, so shall he jointly with them rule, and be all in all for ever.

The second point for clearing the Text is, what heavens are here understood, those which we call the third heaven, above the air, clouds, and firmament. Faith doth believe a place above these, though Philosophy knoweth not.

To the third I Answer, the persons over whom Christ is advanced, are first defined more particularly, but yet obscurely. Secondly, more generally and plainly. The particular enumeration in these words, *Principalities, powers, mights, Dominions*: The more full and plain opening of them in the words following, *Every name that is, ever creature howsoever named, whether in this world or another belonging to the world to come.*

But it is a question, who are meant by the former words. *Answer.* They are commonly understood of Angels: but I take the first two to be names of excellency, found in this present world. First, *Principalities and powers*, when they are put for Angelical natures they are not termed so simply, but with an adoration of the place as *Eph. 3. 10. Eph. 6. 12.* but these words put for humane excellencies, we name them simply, without any thing added, *Tit. 3. 1. Be subject unto principalities and powers.* Again, I think this distinction of power nameth the world, and in that to come, respecteth something in this enumeration proposed: the former, these two first named, the latter, the couple following. Thus I think also, *Col. 1. 16.* that enumeration of *Thrones, Dominions, Principalities, Powers*, the first two respect things invisible, or things in heaven; the latter two, things on earth: for hee seemeth to illustrate each part of the distribution, by the particulars there inferred: wherefore wee may thus conceive of them.

*Principalities*, signify those in principal authority, but bro't downe to the world.



By *Angels*, *Thunders* and *Lightnings*, making forth might in some miraculous effects of mercy, the judgement, such as the *Angels*, who did unite to many hundred thousand in a night, the *Angels* which did the miraculous cure the poor.

which every thing is in China. You only accepted, read, Miss Z. O. The things for opening the dominion in China. The man I will come and

ned, that you may know the power of God toward you who believe in the  
the working of the power, which was wrought in Christ, when God  
raise him from the lower domain of his humanity, even the state of the dead  
& did crown him with glory and highly glory in the heavens; not only  
ing him pre-eminently before him, *the most high and powerful*, such as we let in earth  
ye, before *Jesus the Dominant*, such as belong to the world to come, in  
giving him power over *all* things, and *all* creatures, (so as he hath them in  
his foot.

**D.E. 1**

Observe then first from the *20<sup>th</sup> vers.* *Which has wrought in Christ.* The self-same power, for forth is called *Christ's* power, as that *angelic* power which raised *M.* For look as the almighty power in God to make *Man* a living spirit, was a which doth quicken in our order, and bring us to have life, and being from him: Thus the self-same power which raised *Christ* to be a second *Adam*, and quickning him to all who belong to him, that is the power which doth cause us in our time to receive his supernatural life and being from him. For *Christ* has redeemed us both the resurrection of our souls and bodies, inasmuch as he is incarnate, that he may be a foundation-foot of all supernatural life. As *Isaiah* says concerning him, *Isaiah 53* as an instrument with which

1/2

By this wee see further the vanity of such, who make God to do nothing  
our conversion, but that which we may resist. Could we resist his power, wee  
made the first Adam a fountain of regeneration unto us all. And thus we  
be able to resist the almighty power of God, raising Christ as a fountain  
root of spiritual regeneration to all.

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This should make us thankful to God, that He hath put forth flesh towards us, in the redemption of His Son. We ought it as his agent, who appoints us, should defend carnally from the first parent of us, according to the flesh; but this is far more worthy of praise, that even in raising, He should think on us, and appoint us to receive a redemption of our whole body from sin in due time and order.

**D.B. 2**

Observably, that Christ is called from the state of the dead, *that out of*  
*from the dead* *and from the* *state of the dead*, *before his first rising*. He  
own Son, in conflict with a fearful kind of death, with destruction in soul  
at longed for, which inscription of death, is *our first* with all the  
power of darkness, allowing him with natural death in regards before  
his own Son, in this state of evil, before salvation was given. This  
he doing to show his power, which death is to *our first* *our first* *our first*  
desperate, secondly, *our first* *our first* *our first* *our first* *our first* *our first*  
him, in being in this, he is to make our *our first* *our first* *our first* *our first*  
case. And thirdly, to the end *our first* *our first* *our first* *our first* *our first*  
in conflict long in the want of them.

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Let us not then be dismayed what ever we suffer: I hope we shall yet  
come to death, let us look at Christ, and not wish to be free from him, and  
from which our Lord and Master hath redeemed before us. The Father sees us have  
patients

patient, how ever we be tried, because God will never cease with his too  
like, as men may, who bring themselves to no purpose, when the matter  
is past help.

*Observe* that God does not only raise him up, but also set him  
at his right hand. He left his people in Egypt, as they sought their deliverance  
was dead and desperate, yet he delivered them. Like for them he swallowed  
like *Jesus*, yet he will bring them forth again, and shew them the salvation for  
God's helper at time of need. Such is his faithfulness, in the mountains he  
will provide, as *David* said, *Thou though feeble his own strength yet has  
saved him in due season, and delivered him.* There is a double salvation, one  
protecting and keeping evil that it shall not come near us, nor once set on  
us, the other is a keeping of us so that it shall not hold us, that while prevail  
over us. Thus God saved his Christ, accordingly as he *threw him down from  
the pinnacle, crying to him that was able to save him from death.*

Doct. 2

Wherefore let this our Saviour's case comfort us in greatest evils. If the ex-  
ample of *Jesus* is to be looked at, how much more this standard of examples, when  
though thou seemest never to forsaken, when thou art in evils have set on  
thee, fear not, stand still, salvation will shine forth in due season. God is true  
like the devil and wicked ones, when they have brought one into the bores,  
there they leave him, our plain field. *I have sinned in despising thine word, &  
when thou sayest, they say they, but God will be with us in the evils, you, in season, in  
joy and deliver us.*

Vers.

*Observe* again, that God doth not only raise him up, but set him at his  
right hand. Glory correspondent to his humiliation. *Observe* that God hath  
set his children to be the first, as in their glory, as  
the pride of wicked ones doth lack, as it were, and namely by their casting  
down. So on the contrary, the humiliations and humiliations of Gods children  
have ensuing answerable glory. Hee was made less than a worm, and here  
is set on the right hand above Angels. It pleaseth God not only to exalt  
his humble children, but in the degree also, in which hee hath abased them, ac-  
cording to that prayer of *Moses*, *Psalm 90.* *Confess us, according to the place  
where we have suffered affliction:* as on the contrary, we see him bring-  
ing judgement on the wicked, in the same measure in which they have taken  
in the delights of sin, *Rev. 18. 7.* True it is, that this doth not hold univer-  
sally in this present life, but when the definitive sentence is now to be given  
them, according to works, shall every soul receive proportioned recompense.

Doct. 3

Let us then by this take comfort in afflictions: was this Christ's case only?  
Nay, for *James 1. 12.* *Happy is he that is tried, for when you are tried, you shall receive  
the crown of victory.* The wicked's woe is soon in their rejoicing, but in our  
darkness light is soon for the righteous. Let us think God doth but prove us,  
that he may in his due time do us good. Blood and sweat go before victo-  
ry, and before the earthly harvest is gotten in. We must not then think it  
strange, if God cause us to know sufferings, before he shew us those glorious  
mercies which he hath prepared for us.

Vers.

But to consider this matter of Christ's exaltation more particularly. First,  
When it is said, he is set at Gods right hand, above principalities, *Observe*,  
*The name Jesus Christ himself, is taken to have pre-eminence before every other  
creature.* For first, this phrase teacheth the pre-eminence of him, as next to  
God himself, that look as one made a King, hath a dignity above all persons  
named in his Kingdom, Dukes, Earls, Lords, &c. So our Saviour, taken up  
unto this Kingly dignity, must needs be in pre-eminence before them: it  
is no wonder, for this name essentially signifieth to that person, which  
made all these things, see *Rev. 1. 8.* *The Lord who is worthy to receive glory for by  
him all things were made, for him they were created.*

Vers. 21

Doct. 1

Secondly, Every person, the nearer he is in conjunction of blood to an earth-  
ly



ly King, the most high, most noble, most dis-joynt: so his  
created Nature, being a most one personally with God, by how much it  
is more nearly united, by so much it is fit that it should have prerogative  
before others. Not to speak that being Lord of all things, it is meet that he should  
be before all, who see but part of his immensity, and having more excellent  
enjoyment, I mean created gifts than any other, it is meet he should have the  
first place before all other.

Whence, when we reverence, as we do, this man in all our services about him,  
whose excellency is so high above every creature? Faithfully, dignities do so guide  
our eyes, that we know not with what admiration, looking so full down be-  
fore them.

Again, having so eminent a person for our Saviour and mediator, let us  
close ourselves to him, seeing to know nothing but him, accounting all  
dross and dung that was may be found in Christ. Let none deceive you with  
traditions of men, and vain philosophy, valuing ornament in him who is the  
head of principalities and powers. The Papists did they consider the ex-  
cellency of Christ our Saviour, could not, as they do, fly so many waies for his  
out of him.

Observe Secondly, That Christ, not only as God, but as man also, hath po-  
wer over every creature, for to be Lord as God, with hand is to receive a power im-  
parted, over every creature, which is further asserted, while he saith, Christ  
is so placed above all, that all are subject under his feet. For he is given all  
power in heaven and earth, that is, power whereunto every creature is subject,  
his speech is as done, because it was immediately to be performed, in  
which manner he spoke before of his body and blood. This person as God,  
receiving by voluntary dispensation this honour from the Father, that he should  
in an immediate and appropriate manner, exercise government over all the  
creatures in heaven and earth, the same person as man, participating in the  
King's divine authority, so far that he should indimentally concur in execut-  
ing all that judgement which Christ according to his divine nature did prin-  
cipally effect. This the Scripture doth lay down, as in regard of earthly pow-  
ers, they are subject. For he is ruler of the Kings of the earth, Rev. 1. 5.  
He hath the royal throne at his right, as it were, King of Kings, Lord  
of Lords, Rev. 19. 16. That he hath power over Angels, is plain, both by the re-  
verence they do him, and their obedience towards him, Mat. 1. When he  
brought his Son into the world, he bid all the Angels should adore him, ev-  
ery knee boweth to him, the evil Angels yielding sign of subjection, either of  
conscience to wrong end, or by force compelled. Though their state is such, that  
they cannot do it religiously, the other. That all the Angels are in obedient  
to him is plain, the good are sent forth by him to be ministering spirits for  
our good. Now he hath both power to dispose of, and imploy them, both power  
to take account how that he send them about is discharged, the evil Angels  
and devils at his disposition, for they could not enter into the Swine without  
his leave, they are subject to his judgement, when the Son shall judge the  
world, what power hath Christ himself this way.

Third, From this of Christ's prerogative and powerful authority, insinuated in  
this phrase of sitting at Gods right hand, we see that the meaning of this phrase  
is not to be situated to equality with the divine nature, for this Christ ever  
had as God, neither to be situated into the divine blessedness, for he ledly to en-  
joy it, for Christ as God ever had, and could not but have, that essential  
blessedness, and that blessedness which he receiveth as man is not to have end,  
which sits at Gods right hand is not, neither is that filling Christ  
with divine nature with supernatural gifts of knowledge, power &c. the proper  
thing this Article layeth down; for these gifts shall dwell with him for ever,  
he shall sit in this manner on the throne of majesty but for a time. Much else

is the *Lutheran* ſenſe to bee approved; who make Chriſt placing at God's right hand to import thus much; that the humane nature of Chriſt is elevated to this honour; that it may freely uſe the divine attributes, omniſcience, omnipreſent, omnipotent; ſo as to become by them omniſcient, omnipreſent, omnipotent no leſs properly than the divine; though after a manner far otherwiſe; the divine nature being thus of it ſelf by natural neceſſity; the humane being thus by union with the divine; by gracious communication of theſe unto it, with liberty to uſe them for the perfecting of it ſelf: Thus look as wee conceive a ſinner juſtified or made righteous with Chriſt's righteouſneſſe; not as inherent ſubjectively in him, but in Chriſt, yet really communicated with him, ſo as hee is made righteous with it; thus do they ſay the humane nature of Chriſt is made omnipreſent with the omnipreſence of the divine nature; not as a thing ſubjectively inhering in it; but ſo really communicated with it that it is made truly omnipreſent by it; though the divine attribute never go forth of the nature of God, in which as the proper ſubject they grant it immoveably inherent: it ſhall not be amifle for the inſtruction of ſome; a little to open what I think to be their opinion.

They hold with us, that the union of the divine and humane nature ſtandeth in this; that they both are united in the ſingularity of one and the ſelf ſame perſon; that the properties of the divine nature abide immoveably in it, never going out of it; and that the humane nature when now it hath the free liberty of perfecting it ſelf by uſe of the divine properties, that the humane nature then hath and holdeth its finite and proper qualities abiding in it; ſuch like things as theſe they religiously affirm with us.

In what then will you ſay do they differ from us? So far as I can conceive then, in theſe three things. 1 Upon the union of theſe natures, they think ſuch a communication to follow of the divine properties, for example ſake, Omnipotency, as that the humane nature is made truly omnipotent, not by any confuſion of properties, nor yet by any bare communion and concurrence of it to the ſame effect, each nature working that which belongeth to it with communion of the other, for this wee grant; but by a real donation, by which the divine omnipotency, doth ſo become the omnipotency of the humane nature, that it may work omnipotently with it, no leſſe than the divine nature doth it ſelf.

2 They ſay that Chriſt's humiliation ſtood in this, that his humane nature did ſuſpend to uſe fully theſe Divine properties communicated with it.

3 That the exaltation or ſetting Chriſt at the right hand, is the elevating his humane nature to the full and free uſe of the divine properties, ſo that his humane nature by actual uſe hereof, is become omniſcient, omnipreſent. But as this laſt is a miſs-interpreting of this article, ſo the ground of their error is, that they ſuppoſe a falſe effect of perſonal union; namely; ſuch a real communication, for the union cannot cauſe the humane nature partake more in the properties of the divine, then it cauſeth the Divine partake in the properties of the Humane. Again, if a true real communication did follow of Divine attributes, it muſt needs bee of all, ſeeing theſe are the divine eſſence, which can no way bee divided. Beſide; in the union of body and ſoul, which is perſonal, the life of the ſoul is not communicated with the body, but an effect of it only. Beſide, to what end ſhould created gifts ſerve, when now more noble properties do enter? Not to mention the infinite perfection cannot perfect finite natures, no more than reaſonable perfections can make perfect unreaſonable creatures.

Finally This opinion maketh the divine properties become inſtrumentary faculties, as it were to a finite nature. This by the way.

A ſecond uſe is, to let us ſee what reaſon wee have to ſubject our ſelves to him, ſeeing hee hath all power, wee had need to ſalute him with the kiſſe of obe-



obedience, lest wee be consumed: Those who have earthly power, wee (swear allegiance and obey them in all things; how much more should wee do it here? Such as disobey him are careless to get knowledge, to beleve, to repent, they will finde it hard to kick against the prick; they shall one day hear this Lamb, like a Lyon, speaking these terrible words, *Bring them hither, who will not I should reign over them; that I may slay them.*

*7/10. 3*

This must strengthen our confidence, that our Saviour hath all things subject, that no Devil can stir him further than hee giveth leave: We have men, evil Angels, sin, troubles, every thing resisting, let us not be dismayed, but look to him who hath all things put under his feet. But if all things bee put under him, how come wee who are his, to bee thus incountred in regard of the power received to subdue them? They are all put under him, but in regard of the execution, they are not yet put under, as *Hebr. 2. 8.* the Apostle himself acknowledgeth.

*DoB. 3*

Thirdly, Observe, *The place where Christ is crowned with this glory, and dignity: Hee is at the right hand in the heavens, before and above all things:* This is plain, that this his sovereignty is a consequent following on his ascension into heaven: It is plain likewise that hee is so ascended into heaven, that the Heavens must contain him till hee come to judgement, *Mat. 3.* Look as Kings are crowned in the chief Cities of their Kingdomes, and keep their residence in their Palaces neer unto them, So it was decent that our Saviour should be crowned in this heavenly *Jerusalem*, and keep his residence as it were in his heavenly mansion.

*7/10. 1*

This should draw up our hearts to heaven, whither our Saviour is entred; where hee now sitteth in Majesty. Should we have some friends highly advanced, though in parts very remote from us, wee would long to see them, and make a journey to them.

2 This doth assure us, that all we who are Christs, shall in due time be brought to heaven, where he is; the head and members must not still bee divorced: beside that, he prayed that where he is, there we should be also, *Joh. 17.*

3 We see Ubiquity, and all real presence (as real is opposed to spiritual, not to be an imaginary presence) wee see it overthrown. For if he sit in heaven at Gods right hand, then to sit at Gods right hand is not to bee made every where present; for hee could not bee said to bee made every where in the heavens, without a contradiction, no more than to bee made infinite within limited bounds of being. I take it for granted, that the Heavens can signifye nothing but a place limited for the extent of it; And it is against the Papists a sufficient reason, *He is ascended and sitteth in heaven, Ergo, hee is not here,* according to the Angels reasoning, *Mat. 28. 6.* *He is not here, for hee is risen:* they did not know this new Philosophy, that Christ might bee risen from that place, and yet bee corporally present in it too.

*DoB. 4*

Lastly, mark this distinction of worlds. Observe, *There is a world to come in which Christ and those who are Christs shall reign for ever:* This world waxeth old, the fashion of it passeth, it is called the present evil world; but there is a world to come in which all things shall bee restored, which God hath made subject to his Christ, as the heirs of it, *Heb. 1. 8.* *in which we shall bee joynt heirs with him.* Abraham had a promise, not onely of seed, but that he should bee heir of this world, a type whereof the Land of *Canaan* was; even as the first *Adam*, and all that came from him had a world, this in which we are prepared for them: so the second *Adam*, and all that are his, have a world also belonging unto them.

*7/10. 2*

Let us then comfort our selves in this, though in this present evil world wee suffer many things, there is a World which shall last for aye, in which wee shall reign with Christ blessed for ever: In this world to come shall all tears bee wiped from our eyes, and all our sinnes bee so forgiven, that there shall be no

step nor print appearing of them: forgiven, not in regard of sentence only interloquatory, but in regard of full declaration and execution, to which that place in *Matthew* seemeth to have respect: *Hee that blasphemeth against the spirit, shall not be forgiven, neither in this world, nor in the world to come.*

Now followeth the special sovereignty: *And hath given him a head over all.* VERS. 22

For understanding these words wee must note, that the word *head* is used sometime for one who in any kinde is before and above other: and in this large sense, Christ is the head of Angels and all men; Man is the head of the woman, Christ of man, God of Christ, *1 Cor. 11.* *Hee is the head of all principalities and powers;* But here it signifieth that Christ is so over his Church, that he is in a more neer and communicative sort conjoynd with it, as the head is with the body and members, which are annexed and subjected to it.

*A head over all.*] This may bee referred to the Church, as making a comparison twixt Christs superiority over his Church, and Angels, in this sense; God gave Christ that hee should bee a head principally and above all other things, beside to his Church: Thus *Chap. 6.* *Above all, put on the shield of faith;* or it may bee referred to him who is given our head in this sense; God gave him to bee a head to us, who is over all things, because the special sovereignty is noted in his being a head: This word being taken in the strictest acceptation, and because it affordeth matter of consideration, wee will take the latter sense; *to his Church.* This word Church, sometime noteth one Congregation of men called forth of the world, as the Church at *Corinth; Cenebra;* sometime it is taken to signifye the multitude of them, who are foreknown of God & appointed to salvation, for all who are gathered by Gods effectuall calling in heaven and earth, and who are in their time to be made partakers of his holy and effectuall calling: Thus *Hab. 1. 12.* we finde it taken thus here; for all the body which doth make full and perfect Christ mystically considered, is here so to be understood.

*Which is his body.*] Not his natural, but mystical body.

*The fulnesse.*] That is, which maketh him full and compleat as hee is a head; for a head without a body is maimed; though otherwise such is his perfection and fulnesse, that hee *filleth all in all.* The sum is: Though God hath set Christ over every creature, yet hee hath given him that hee should bee over his Church as a head, in a more neer and communicative power; him I say hee hath given to bee a head to the whole multitude of beleevers, who is in dignity and power above every creature. Now as hee is a head to the University of true Beleevers, so the united multitude of them are as a body mystical to him, making him full and compleat so far forth as he is a head; him I say, in whom dwelleth all fulnesse; so that hee *filleth all in all.* In the end of the 22. verse, wee are to mark first, that Christ is given to be a head to his Church: secondly, the quality of him given to be our head, or of our head that is over all. The Church is described from the mutual respect which it standeth in to Christ, as a head which is his body. Secondly, from the effect of it, to bee gathered from those last words, which is *the fulnesse*, that is, which maketh full him *who filleth all in all.*

The first thing to be observed is, *That Christ is made as a head, having a more neer and communicative sovereignty over beleevers, than over any other.* Doct. Look as the King hath a more intimate and amiable superiority and regiment over his Queen than over any other subject; so it is here in Christ our King, whose dominion toward his Church, which is his Queen and Spouse, is more amiably tempered and neerly affected, then is his government over any other: This will appeare by considering how much neerer and communicative hee is to us, than to Angels, creatures otherwise most excellent. First, look as the natural head and members are of the self-same special kind for nature



ture, the head standeth of skin, flesh, bones, and so do the members also: that it is that Christ is one with us, in regard hee hath taken the self-same nature with us standing as well of that which is outward and sensitive, as of that which is inward and intellectual: In this hee commeth nearer us than Angels, he took not the nature of Angels, but the seed of *Abraham*. *Heb. 2.*

Secondly, Christ doth by his sufferings procure for us all blessings spirituall and temporall, maketh a purchase of them with his blood. Now he in his death respected not Angels in like kinde; that look as Kings provide many things for their Queens, which they do not for other subjects, so doth Christ for us.

Thirdly, Hee doth unite us to himself more nearly than Angels; they are united to him by knowledge and love, such as do come from the power of that understanding and love which they have of their own from the first creation: but we are united here by knowledge of faith and love; hereafter by glorious light and love, such as Christ himself by his spirit begetteth in us; as the members of the body are united with nerves and sinews, such bands as are their beginning from the head.

Fourthly, Hee doth communicate with us that whole life of grace and glory which wee have, and shall receive, as the natural members have no sense or motion which floweth not into them from the head: But the Angels have a blessed life; for the substance not coming to them by Christ, considered as a mediator, even that blessed life in which first they were created, that which commeth to them is only an augmentation of happinesse: their elumination and their joy being in many regards much increased; they who learn, by that they observe in the Church falling out, what do they heare think wee by injoying the presence of God-man, now ascended and glorified? And they who joy in heaven at the conversion of our sinner, how many waies by Christ is their joy enlarged?

Fifthly, Hee doth not direct them as hee doth us; he doth govern and direct them as a King doth voluntary ready subjects, by an external signification of his will onely; but hee doth direct and move us, outwardly by signifying his will inwardly by sending his spirit, which might move us with efficacy to that he sheweth, as a natural head doth the members of it.

Sixthly and Lastly, Hee doth not confirm that as hee confirmed us; for he hath neither gotten by his death for them this grace of perseverance to the end; neither doth hee shadow them and follow them with ayds outward and inward, as hee doth us, lest our faith should bee prevailed against; they have been no doubt confirmed from the beginning both by force of their election, and preventing them with a chial grace, which made them with effect extoile what ever thing it was in which it pleased God to prove their obedience; if they have any confirmation from Christ their King, it is such a one as doth make them strong to subdue evil Angels, or any opposing them in businesse, in which their ministry by Christ is employed, such an one may bee gathered *Dan. 10. 13.*

First then, seeing Christ is given us as a head so nearly and communicatively joyned unto us, let us abhorre that sacrilegious usurpation which the Pope commeth, while he challengeth to bee head of the Church. That which the scripture doth ascribe as proper to Christ, is not to bee given to any other: But they distinguish, that the scripture maketh Christ the principal and invisible head, but this hindereth not why there should not bee a visible secondary ministerial head. *2. Co. 12.* There needeth not a ministerial head to supply Christs bodily absence; For as Kings are in body present at Court onely, and yet well enough govern their bodiles pollicke; So Christ in regard of his bodily presence in heaven can well enough rule that part of his body on earth without the supply of a visible head. Were the Pope a ministerial head, he might

might do that which the principall, whose room hee supplyeth, as Vict-royes do, that in the Kingdomes over which they are set, which the Kings might do in their own persons, whose roores they supply; But the Pope cannot do any inward thing which the head of the Church is to perform: 3 Were there a ministerial head, there should bee a Lord-like power over part of the Church out of Christs person in some other creature, then should there be more Lords than one, contrary to that, 1 Cor. 12. 5. *There are divisions of ministeries, but one Lord.* Look as great Lords on earth have in their houses Ministeries of more and lesse honour, from the Steward to the Scullery, but no Lord-like or Master-like power in any beside themselves; so it is in Christ and his Church, which is the house of God, wherein hee is the Lord, Apostles, others, having more or lesse honourable services but no Master-like power over the meanest of their fellow-servants.

Wee see hence the great grace of Christ, who doth so neerly unite himself with us, Kings in earth, the nearer they come to any subject, the more they shew their love, but this is the greatest love they can shew, when they make themselves to become one with any of their subjects: Thus Christ could not shew us greater grace then to make us one with himself as a conjugal head, ruling over us.

Wee see hence, that wee may assure our selves wee shall lack nothing, who have Christ becoming a head to us, in so neer and communicative sort, as this is: There are some official parts in the body, which have that they have, not for themselves onely, but for the whole body: Thus the stomach hath meats, the Liver blood: such is the Head: Now it were an unnatural part for these, to keep that they have to themselves, as for the Liver to keep in all the blood and not impart it by veines to the rest of the body; so Christ (who can do nothing which doth not befermish) hee having for all of us the fulnesse of grace and glory, according to that, *Psalm 136. 2. My good is for the Saints* he cannot but bee most ready to communicate with us every thing that is good: onely let us renew our faith and repentance, that so wee stop not the passage of this spirit from this our head: If the natural head of the natural body bee never so full of spirits, if the vessels that convey it, be once obstructed, as in the palsey, the body then is without sense and motion: wee may apply it to ourselves, &c.

Observe secondly, that hee saith, *this our head is over all*: Whence note, *Dott. 2* That God of his grace, hath not onely given us a head, but such a head, to whom all things are subject: hee who must bee a saving head to us, there is great need hee should bee over all: Could hee not binde that strong one, and cause him to deliver his possession, how should wee bee ever set at liberty? Could hee not dissolve the work of Satan, swallow up death, create life, and quicken us, our case were lamentable. This is to bee marked; for it is a spur to thanksgiving: It is grace shewed a Common-wealth when wanting a head, it hath a tollerable one bestowed: But when God doth, as he did by us, give us a King, great before his entertainment amongst us, whose power might the better procure our weal, and secure our peace, this is a double mercy: so it is to give us a head, yea, a head over all, so mighty that wee may sleep on each eare, without fear of any enemy.

Secondly, This doth shew us a ground of confidence: What need wee fear any creature who have him that is over every creature, if he be ours, who can bee against us? Look as Queens on earth, they fear not subjects displeasure because they are so neerly united to him who commandeth every subject: so it may bee with every true member of the Church, if our unbelieving hearts say not nay.

*which is the body* ] Observe, That as Christ is the head of believers, so they are his body, and every believing soul a member of this body, whereof hee is the head: *VERS. 23* *Dott. 3*



*head.* Believers are so said the body, as the body standeth in opposition to the head, not as it includeth the head within the compass of it, accordingly as we use it when we say here lies such a mans body: for here wee put body for an essential part of such a mans person, not as opposed to the head: but including the head with the rest of the members, under the conception of it. But the Church is said to bee a body, as the body is distinguished from the head, whose body it is, and *eye*, it is so said the body, that Christ who is the head of this body is distinguished from it. Now the multitude of believers are said to be called, for as in a body are divers members, having their severall faculties for the good use of the whole: so in the Church there are divers kinds of members, some taught, some teaching, some governing, some governed, some distributing, yea, every member hath as it were his distinct grace, where hee may serve to the good of the whole. But for further clearing of this, I will shew who are of already, and belonging to this body. Secondly, In what regard every believer may be said a member of the body of Christ. To the first I answer, that those onely are in the body, who are so joyned to him, as are by Gods effectual calling so united to him, that they shall find satisfaction in him: or those who have, or shall proceed by spiritual regeneration from him, and grow up to a perfect man in him, Eph. 5. Hee is called the head of the Church, and the Saviour of his body. As the Church and his body, so his headship and salvation being of equal extent, to which purpose he saith, John 6, *That it is the will of the Father, that hee should not lose any of those who are given him*, but that he should both beginne and perfect their salvation, even raise them up to life eternal at the last day. Or, this body is the multitude of such as have, or shall, in spiritual manner proceed from Christ, and grow up in him: for as all who have descended, and shall descend from the first *Adam*, are a compleat body naturall, under *Adams* head and root of them (I take naturall, as it may be opposed to *Adams* personal body) so the multitude of these children who are given to this second *Adam*, *Jesus*, and the children whom *Jesus* hath given us, they make up the whole body, whereof Christ the second *Adam*, is the head. For though he be within in Christ, able to have procured the salvation of others, and though there be a passive capacity in all mankind to be converted by him, upon supposition God would so have determined, yet can hee not be said a head of any, but those onely whom God hath destinated to convert and bring to salvation by him: as it is in the first *Adam*, who cannot be said a head of any, but who are and shall in time actually, according to Gods determination, be propagated from him, though there wanteth not in *Adam* and his, both a generative force, and matter passive, of which many others might be ingendered, if God had been so pleased to ordain. To the second, the faithful are said a body inasmuch as they have connexion with Christ, the spirit which cometh from Christ, uniting it self with them, and so making them one with Christ, that though betwixt us and his body, there is a bodily distance, which is not in the head and members of a body naturall, yet the spirit which cometh from him, doth so joyn us with him, that nothing cometh betwixt him and us, that look as the body of the Sonne being far distant, nevertheless the light that cometh from it, doth immediately unite it self with our sight, so it is that Christ bodily in heaven, yet the spirit proceeding from him, doth immediately joyn it self with the faithful soul, that it maketh the faithful soul one also with Christ, whose spirit it is.

It is the same life of grace for kinde which is in Christ, is in every faithful soul, as the same scale and motion which is in the head, is for kinde in the body also, for look as that fire kindled is of the same nature with the fire kindled, so this fulness of grace in Christ, is of the same nature with that which it

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Lastly

Liftly. Every faithful soul is governed by Christ outwardly and inwardly as a member of the body by the head; the head doth not only shew the foot whither to go, but impart spirits which stir up the faculty of moving, and so cause it to go. Thus wee are outwardly by Christs words directed, inwardly by his spirit, *so many as are Christs are led by the spirit of Christ.*

The Vice is, fifth, for further Confutation: for if the faithful have none for a head, but they are a body to that person, then surely they have not the Pope for their head; in any property, or speech, or they must as properly be said the body of the Pope, yet Papists, who make no thanks to all the other phrase, strain most to hide, and will not say the Church is the body of the Pope, but they might as well confidently say, this man is father to this Child, and yet be afraid to say, this child is son to such a man.

*Saying nice are his words, let us not doubt but he holds fellow feeling with us, and wish to far as may stand with a glorified condition, commiserate our distresses I said, faintly by preference upon mine I fear when such like you; much less it's smile of my eye, Can the finger stay, but the hand feel your joy or pain.*

Thundorh they muste duty, that wee muste owne to followe our selves wholly to Christ. If the head would direct our way, and doe members quite another, what a confusion were this in the mystical body? will we labour to deny our own wills, and lay them down before Christ? No, we will with comfort call upon him to be a head to direct us, & should our selves as obedient members to him. Some bend the will of Christ like a horse's neck, to their own will, and so far they will go in religion as Quill humour them, and stand with their pleasure. But let us know that true Religion never begins, till in preparation of mind wee address our selves to deny and lay down our wills to that whatsoever Christ shall signify as his will, our will shall

Observe again, that he saith, *This body is his fulness*; *the fulness of God dwelleth in him*; *full and compleat*, without all his faithful members. Hence it is, that while all Christs members are gathered, wee are said not to be grown up to that age wherein Christ is full; or to the age of the fulness of Christ, Eph. 4. 13. For as is such pleased Christ to make himself a head to us, wee may say of him; as Saint Paul saith of the head; *1 Cor. 12. Can the head say to the feet, I have no need of thee?* For as the head is not in full perfection, till it have every member; and that in the growth which appertaineth to it; so Christ our head is not compleat, till he have all his members, and that in their several perfections belonging to them; even as it is between Kings, who are heads politically, and their people, though for their persons they are never so compleat, yet the multitude of their subjects addeth no small glory to them; So it is with Christ our King and us his people.

Which consideration doth first shew us, that none of those who either live  
 look to Christ only by external profession; yet, none of those, who receive  
 some effects of the spirit, which for a time only abide in them, none of all  
 those who in the end shall hear this sentence, *Depart from me*, were ever  
 true parts of Christs body, for Christ is made the fuller and compleat by all his  
 true members; and should be maimed if he lacked one of them. These, *Ergo*,  
 belonged to his body, as a wooden legge or glasse, doth to the body of a man;  
 yet it is not so; as a bunching wen, which is more inwardly continued, and  
 hath a kind of life, but it is not quickned as a member of it, and therefore it re-  
 maineth the more compleat when such are cutt off from it.

Is every believing soul a member, making Christ their head more full? This then doth assure us, that Christ will keep us, who are true members of him, and not suffer any thing to separate us from him. Is it not a blemish in the body wherein one member only is wanting? So Christ should be maimed, if we were any of us lost, who exist in him, as living members of him. Beside,



what natural head would part with a member; were it in the power of it still to enjoy it? Wherefore when Christ wasmeth no power, wee may assure our selves he wasmeth no will to preserve us in that union and communion which as members we have attained with him.

Eph. 3

This doth let us for a ground of patience against the contempt to which true Christians are subject in this present world. Men often deem them the refuse and offall of all others; but this may incourage, Christ doth think so honourably of us, that hee counteth himselfe maimed and imperfect without us. If great ones favour and respect us, wee will not what inferior persons think of us. So should it be here, we should least disgrace from men more easily to think that our great God and Saviour hath us in such estimation.

Do 3

Observe lastly from this description of Christ, *who filleth all in all*; that whatsoever thing is in us as Christians, all is from Christ. *Col. 2. 10. In him we are complete, filled with all heavenly gifts, which serve to remove evill, or set us in state of blessednesse.* So *Col. 3. 11. Put on the new man, in which Christ is all in all*: For look as what ever things are in natural men, are all from the old *Adam*, as for example; That they are of this complexion, this stature, seare, sex, in regard of their body; that they are of sharp minds, reaching wits, or otherwise, than they are in this Country, in this civil condition, whatever they have according to the fashion of this world which passeth; all is from the first *Adam*; so likewise that what ever thing is to be seen in a Christian, all is from Christ his second *Adam*, *who filleth all in all*. Should we have any thing which wee received not from him, we might so far be from our selves. Wee have not any thing which is not given us by Christ, that all our rejoicing might be in God through him. He doth furnish with the whole train of grace and glory, that his magnificence might not in the least be obscured. For the clearer opening of this point, two things are here to be considered,

First, what the things are wherewith he filleth us.

Secondly, How we come to be filled.

The things are all that fulnesse of God, which beginneth in grace, is perfected in glory when God shall be all in all. More particularly, he doth fill us with righteousness and life; for every thing filleth other with such as it self hath: Now as the first *Adam* filleth his with sin and death; so the second *Adam* hath treasured in him righteousness and life for all, that are his; therefore hee is said, *Deu. 9. 14.* to have taken away sin, and brought to us eternal righteousness; and hee is said, *1 Tim. 1. 10.* to have took away death, and brought to light life and immortality; the life, is either the life of grace, or of glory; the life of grace, is inward; or outward: The inward grace of Christ, being that which doth dwell in the soul, principally changing it, is the understanding, will and affections of it: which doth also secondarily shew it self in the body, both making the outward man more amiable and sweetly, *Wisdom maketh the face to shine*; and also subjecting the members of it to it self, *so as they become weapons of righteousness*, *Rom. 6.* Even as the cloud of Gods presence, first filled the sanctuary, and thence spread it self into the whole house; so the soul, being first filled with all knowledge and goodness, *Rom. 13. 14.* they break out thence, and shew themselves in the body, as the outward Temple. *Know you not, your bodies are the Temples of the Holy Ghost?* Now the external grace which we receive from Christ, is that whereby wee are in this or that state and condition; some teachers, some governors, some taught and governed. Even as the natural force of *Adam* doth frame the matter of the natural body, one part into an eye, another into a hand, &c. so this is from Christ that the multitude of Gods chosen, who are the matter of his body mystical, some are made members of one kinde, some of another. The life of glory is that which wee look for from Christ in the heaven

vents, both for substance and circumstance of it. For look as wee have, not onely from our parents, a natural life for the substance, both of soul and body, but also all the circumstantial joy, which from times, places, creatures are incident to us: So wee shall have in Christ, and from him, not onely that glorious light of understanding and love, wherewith wee shall love God, now seeing him as he is: not onely those glorious indowments of the body, whereby it shall become strong, immortal, glorious, spiritual, but all the circumstantial joy which shall in heaven be incident to our estates now glorified, we shall be filled with it all through him.

For the second point, how wee come to be filled: These three things must be observed. First, *That all fulnesse is in Christ, who hath received it without measure: Wee have it from him according to the measure of his gift, Joh. 1. Eph. 4.* As the sun hath fulnesse of light, in that perfection which doth agree to light: the Moon hath light from the Sun in that measure wherein it is capable; so Christy the Sun of righteousness, hee hath fulnesse without measure, but the Church, with all her members are filled from him, according to the capacity of them, as members under him.

Wee must know by what means wee receive our fulnesse from Christ: To which the answer is, by being partakers of Christ himself, wee come to be filled with the fulnesse of grace and glory in him; as by eating and taking the substance of earthly nourishments, wee come to have the vertue in them, even to be filled with spirits and blood ingendred from them; so in Christ is life, by getting him wee come to partake in this life which floweth from him. More particularly, the means by which we come to be made partakers of Christ and so be filled; they be such means as conveigh Christ to us, or make us receive him. The first are the Word and Sacraments, for as persons by their words, and by a ring, do contract and give themselves fully the one to the other: So doth Christ by his Word offering us himself, and by his Sacraments as pledges and tokens conveigh himself and bestow himself on us: Now wee receive him partly by humility, which doth empty us of our selves, and make room for him, for poverty and hunger are every where made the fore-runners of being filled: partly by beleeve which doth feed on him and apply him: partly by walking in Christ, and exercising ourselves spiritually; *See filled with the spirit, speaking to your selves in Psalms, &c.* Our walking in Christ maketh him settle and root more and more in us: Now the further hee dwelleth in us, the more hee filleth us; Beside that, the nature of fire is to burn our further when it is blowed and moved.

The last thing to be marked is the order and degrees wherein wee come to be filled: now Christ doth fill us, first in regard of parts at our first conversion, in as much as he doth give us such grace as doth oppose all sin, and incline us to all obedience, that though wee can accomplish nothing as wee desire; yet in the inner Man as wee are new creatures, wee delight in the Law of God: As the frame of an infant is full for the members, though it is small for quantity, so is the frame of our Grace. Secondly, We are filled with fulnesse after a sort for the present age of child-hood, in which wee now live: Thus the Romans are said to be full of goodnesse and all knowledge, full after a sort for this state of Child-hood in which we here live, full in comparison of more imperfect beginnings. Thirdly, and Lastly, wee are absolutely filled with all that fulnesse which doth belong to us as members of Christ, and that is to be done in heaven hereafter: Look as the first *Adam* communiceth and filleth his children with this natural life, so as they are first infants, then ripe for children, then men: So Christ doth gradually impart unto us his members this fulnesse, which dwelleth in him.

Wee see then that all fulnesse is from Christ: How do they then forget themselves, who seek righteousness out of him? That befall them; they leave the



the well-head of all grace and glory, and digge Cisterns which will not hold water.

This doth teach us to come to Christ. Bountiful Lords want none to retain to them, happy is hee who may throwd himself under their wings: Shall wee not presse with reverence to this Lord of Lords, who doth fill all in all with his spiritual blessings, who keepeth an open house, inviteth, *He, whosoever thirsteth, let him come and drink, yea, drink freely the waters of life, and John 7. 37. Whosoever cometh to mee, I will not cast him forth*: Christ may complain as he did sometime with that people of the Jewes, *How oft would I have gathered you, but you would not?* So hee may say to us, *How oft would I have had you, blind, naked, miserable by nature, come to mee, that yee might bee filled with righteousness and life, but yee have refused?* Well, did wee know what wee are called to, and what we might find in him, then would we come and be suitors to him, *John 4. 10. But alas this is hid from our eyes,*

THE

# The Chief matters handled in this Second CHAPTER.

Vers. 1.

**Doct. 1.** All men by nature are dead in God.  
 1 The life that is led in sinful pleasures and fashions of the world, is the death of the soul.

2 The life of a natural man is a death in trespasses, a whole life of sin and  
 3 A course of life led in all ungodly, but as deeper and deeper in death.

Vers. 2.

**Doct. 1.** The life of the regenerate is a walk in trespasses.  
 2 The corrupt customs of such among whom we live, are occasions to sin.  
 3 Satan is in who works, as to his pleasures.

Vers. 3.

**Doct. 1.** The chosen of God have nothing in them before conversion differing from other sinners.  
 2 Where there is no true fear of God, no outward privileges above others will commend us to God.  
 3 We must not be allowed to confesse our sinners sinners with the world.  
 4 The fear of all by nature is such upon whom the wrath of God abideth.  
 5 By nature all of us are sinful.  
 6 The conversation of many outward professors is fleshly and carnal.  
 7 Even the children of the godly are by nature children of wrath.

Vers. 4.

**Doct. 1.** God is a God of rich mercies.  
 2 The love of God is the principal procuring cause of pity to us in our miseries.

Vers. 5.

**Doct. 1.** The wretchedness and misery which God finds us, is it which doth set on Gods kindness to us.  
 2 Men have no power, nor disposition to save himself.  
 3 The believer is brought to partake of the life of God.

Vers. 6.

**Doct. 1.** God in Christ hath given us the forgiveness of our iniquities.  
 2 We are all by nature shut out of the paradise of God.

Vers. 7.

**Doct. 1.** The dayes since Christ, and of the Gospel are the most glorious, blessed and happy daies.  
 2 The end of all Gods grace and mercy towards believers in Christ, is for the manifestation of his glory, and praise of his Name.  
 3 All the saving graces of God are most worthy consideration of all Christians in all ages.  
 4 The special favour of God sheweth in the giving of Christ.  
 5 All Gods kindnesses, and the fruit thereof, come through Christ.  
 6 All our blessings are treasured up in Christ.  
 7 In all things Christ hath preeminence.  
 8 All the blessings of the faithful are stable and constant.

Vers. 8.

**Doct. 1.** The ground of all our salvation is the free favour of God.  
 2 To the full glorifying of God in heaven all is from the free mere grace of God.  
 3 The grace of God and faith may stand together, grace and belief may be severed in matter of salvation.  
 4 No power in man doth quicken him, nor no virtue, quality, or dignity, when we be quickened, doth merit his salvation.

Vers. 9.

**Doct. 1.** Nothing which we do doth merit our salvation.  
 2 There is but left any thing in man when he be more times at offering salvation.  
 3 Whatsoever we receive in Christ, we are not stand in debt of salvation.

Vers. 10.

**Doct. 1.** All the faithful are new crea-

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new in Christ.

1 In what manner is he made new in Christ?

2 God is the author of our new creation.

3 Though all our salvation is ascribed to God, yet the person and by whom we receive it is Christ Jesus.

4 The new creature is made new in Christ.

5 We come to have good works when we are made new in Christ.

6 Good works are the very end of our creation.

7 The most work in the water that are prepared of God.

8 The most work in the water that are prepared of God.

9 The most work in the water that are prepared of God.

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30 The most work in the water that are prepared of God.

4 It is the blood of Christ by which we are reconciled to God.

5 It is the blood of Christ by which we are reconciled to God.

6 It is the blood of Christ by which we are reconciled to God.

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33 It is the blood of Christ by which we are reconciled to God.

34 It is the blood of Christ by which we are reconciled to God.

35 It is the blood of Christ by which we are reconciled to God.

preached unto.

6 The Gospel of Christ which he himself and which his Ministers do preach, is a Gospel of peace.

Verf. 18.

Doct. 1. The word hath taken place only in such as have access to God.

2 By Christ only we have access with boldness to God.

3 It is the spirit which doth enable us to come to God in prayer.

Verf. 19.

Doct. 1. They that believe are come to be of one City with all the Saints.

2 All the believing are conjoynd among themselves as members of one family.

Verf. 20.

Doct. 1. Faith maketh us to lean on Christ as a building on a foundation.

2 The Church is built on Christ.

3 The Gospel buildeth us on no other foundation than that which was laid by the Prophets from the beginning.

4 whatsoever is to be believed, it must have Prophetical and Apostolical authority.

5 We must rely on Christ as a sure foundation to uphold us.

Verf. 21.

Doct. 1. There is a special wisdom required in those that are to dispense the doctrine of Faith.

2 The faithful have a most strait and even conjunction with Christ and one with another.

3 Those that are believers, they grow up from day to day.

4 Believers cannot finally fall, or be utterly extinct.

5 Believers are a Temple for Gods habitation.

6 Believers must be sanctified throughout.

7 It is the virtue of God our Lord which doth build up and increase the number of believers.

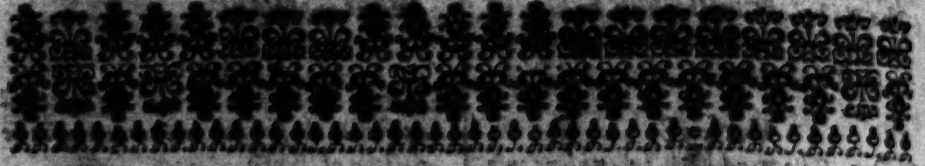
Verf. 22.

Doct. 1. The believing have the Lord dwelling with them.

2 By being built on Christ, we come to be a dwelling for God.

3 The spirit of Sanctification maketh us a fit habitation for God.





A  
COMMENTARY  
UPON  
The second Chapter of the Epistle of St. Paul  
TO THE  
EPHESIANS.

CHAP. 2. VER. 1.

*And you hath he quickened that were dead in trespasses and sins.*



The Epistle (as I shew'd) is divided into three parts; 1 The Preface. 2 The matter. 3 The Conclusion. The matter is propounded generally, *vers. 3.* Prosecuted from the beginning of the fourth *vers.* to the 21 *vers.* of the sixth Chap. It is either Doctrinal, or Exhortatory. The Doctrinal is comprehended in the four first Chapters, in which the benefits the Elect enjoy by Christ, are laid down simply, *Chap. 1.* Comparatively in this Chapter, with all the scandal of the crosse removed, that these things might the better be received.

Now this Chapter doth contain these two propositions, 1 That we, when dead in sin, were raised up in Christ, to *vers. 10.* 2 A deduction hence, which inferreth the happy estate of the Ephesians. These words hang as a proof of that power which is put forth towards us that believe, *Chap. 1. vers. 19.* in this manner.

In such, who being sometime dead, are raised up, (*vers. 6. Ye are set in heaven with Christ*) here worketh no lesse power than that which raised Christ from the dead: But you also (not onely Christ, but you) hath God quickned, &c. Therefore there is an exceeding power manifested in you.

2 Such whom God (being dead) hath raised up in Christ; such, whatsoever they have been, are now to God in Christ, having entranc'd unto God in Christ. *For you have been quickned and raised up, and set in heavenly places in him:* Therefore remember, that whatsoever you have been, you are now thus and thus in Christ.

Now touching the discourse, each part is amplified from the causes. 1 Their death is set down from the kinde. 2 From the causes, which are outward and inward. 3 From comparison, which is added by way of prevention.

First, In general observe how that the Apostle doth open to them their condition

Order of this  
Chapter.

Matter.

Argument. 1

Amplification.

General things  
observable.

dition by nature, before he bringeth forth the grace manifested in Christ.  
 ¶ Let us reflect what is our condition by nature, dead.

Secondly, That he telleth us what is our condition by nature, dead:

Secondly, That he reflect us what is our condition by nature, *and* grace.  
Thirdly, what this death of the soul is, *a life dead in trespasses and sins*.  
Fourthly, That we are not dead in some one or few sins, but in man

Fourthly, That wee are not dead in some one or few sins, but in many *sinnes*; *intrepasse*. From the first observe; *All men by nature are dead to God*. We are not like a man in sleep, nor like the Samaritan, greatly wounded; but wee are stark dead in regard of the life of God; Col. 2.6. 13. Rom. 3. 9, 10, 11, &c. he prooveth that all, both Jews and Gentiles, were by nature corrupted altogether; But one of glory, 1 Cor. 6. 10, 11. *Adulterers, Idolaters, Theevs, Covetous, &c.* shall not enter into the kingdom of God; Such were you, Rom. 3. 6. *To were of no strength* (saith the Apostle) *no not of feeble strength*. And of the natural man it is said: *My son was dead but is alive. Let the dead bury their dead*,

A man is by nature every day dead, his body is mortal, in dying from his birth, eternal death of soul and body hangeth over him: His soul is quite dead; for God (in regard of his presence of sanctifying grace going from a man) see dyeth in soul, as the soul going from the body, natural life is extinct: what this death is, compare *Gal. 2. 19, 20. & Rom. 6. 12, 14, 15, 16. Col. 3. 2, 3. 1 John 2. 15, 16.*

But it may be said, why, man hath some reliques of knowledge: And some of the  
*Hebren have excelled in vertuous acts, without grace.*

Ans. 1. Every knowledge is not the life of God, strictly so called; but that knowledge which affects the heart to follow God, to trust in him, love him, &c. otherwise the Devils do know God in their kind.

3 The knowledge of man is able to make him *immortal* only, not able to make him live according to God. For these Heathens veruies, they were but pictures, without the soul and life of verue in them; good trees they were not, and therefore their fruit could not bee good; all is not gold that glitters.

The Symptoms of this death are apparent in every man: The want of the Degrees of motion in the soul, they are four. 1 To understand. 2 To think. 3 To will. 4 To do. Now all these, the knowledge, the willing, the doing, nay, the very thinking of a good thought, are not in nature, there is a lack of all the senses: Look as a dead body seeth not, heareth not, hath no common sense; so is man by nature, he seeth not God passing by him again and again in mercy and judgement. He hath no care of the heart, to fear God, hee is not touched with the feeling of Gods judgements, works, words, the tokens of death are every where upon him.

This then confuteth all Doctrins of free-will, or of some power in man, which holpen a litle can help it self: Dead men have nothing in them to help themselves towards this world; so it is with us towards the other: Yea, wee see hence that it is not suggestions to the mind, nor exhortations that will do it; wee do but tell a dead man a tale, and all in vaine, untill God create a new light in the minde, and take away the heart of stone, and give us tender new hearts; Let us confesse our utter impotency, *admirabile*, and give glory to God.

Hence also must be enforced to the natural man what is his estate; dead in his soul (as *Timothy* speaks of the woman that lived in Adultery : *Was estranged from the life of God, Eph. 4. 18.*) Hee heareth not the thunder of God's Law, nor his sweet promises; hee seeth no heavenly thing, neither God, nor any spiritual matter, hee tasteth no relish in any meat of the soul; hee speaketh not a word *poured with grace*, he stirreth not hand nor foot to that which is good. The world is full of these dead ghosts; twice dead as *Jude* speaketh. Yea, the Reliques of this spiritual death hangeth about us all. How should this humble us ! Oh what a grief should it bee to think, that God the life of our souls is departed ! If thou shouldst feel thy soul ready to flye out



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Secondly, That he telleth us what is our condition by nature, dead.

Thirdly, what this death of the soul is, a life dead in trespasses and sins.

Fourthly, That wee are not dead in some one or few sins, but in many finnes; *in trespasses*. From the first observe, *All men by nature are dead to God*. We are not like a man in sleep, nor like the Samaritan greatly wounded; but wee are stark dead in regard of the life of God, *Col. 2. 6. 13. Rom. 3. 9, 10, 11*, &c. he proveth that all, both Jews and Gentiles, were by nature corrupted altogether, *Deaf of glory, 1 Cor. 6. 10, 11. Adulterers, Idolaters, Thieves, Covetous, &c. shall not enter into the kingdom of God; Such were you, Rom. 3. 5. To want of us strength* (saith the Apostle) *no not of feeble strength*. And of the natural man it is said, *My son was dead, but is alive. Let the dead bury their dead*.

A man is by nature every day dead, his body is mortal, in dying from his birth; eternal death of soul and body hangeth over him: His soul is quite dead; for God (in regard of his presence of sanctifying grace going from a man) hee dyeth in soul, as the soul going from the body, natural life is extinct; what this death is, compare *Gal. 2. 19, 20. & sap. 12, 14, 15, 16. Col. 3. 2, 3. 1 John 2. 15, 16*.

But it may be said, *Why, man hath some reliques of knowledge: And some of the Heathen have excelled in vertuous acts, without grace*.

Ans. 1. Every knowledge is not the life of God, strictly so called; but that knowledge which affecteth the heart to follow God, to trust in him, love him, &c. otherwise the Devils do know God in their kinde.

2. The knowledge of man is able to make him *inexcusable* only, not able to make him live according to God. For these Heathens vertues, they were but pictures, without the soul and life of vertue in them; good trees they were not, and therefore their fruit could not bee good; all is not gold that glitters.

The Symptomes of this death are apparent in every man: The want of the Degrees of motion in the soul, they are four. 1. To understand. 2. To think. 3. To will. 4. To do. Now all these, the knowledge, the willing, the doing, nay, the very thinking of a good thought, are not in nature, there is a losse of all the senses: Look as a dead body seeth not, heareth not, hath no common sense; so is man by nature, he seeth not God passing by him againe and again in mercy and judgement. He hath no care of the heart, to fear God, hee is not touched with the feeling of Gods judgements, works, words, the tokens of death are every where upon him.

This then confuteth all Doctrins of free-will, or of some power in man, which holpen a litle can help it self: Dead men have nothing in them to help themselves towards this world; so it is with us towards the other. Yea, wee see hence, that it is not suggestions to the mind, nor exhortations that will doe it; wee do but tell a dead man a tale, and all in vain, untill God create a new light in the minde, and take away the heart of stone, and give us tender new hearts; Let us confesse our utter impotency, *& Annulus*, and give glory to God.

Hence also must bee enforced to the natural man what is his estate, dead in his soul (as *Timothy* speaks of the woman that lived in Adultery: *She was estranged from the life of God, Eph. 4. 18*.) Hee heareth not the thunder of Gods Law, nor his sweet promises; hee seeth no heavenly thing, neither God, nor any spirital matter, hee tasteth no relish in any meat of the soul; hee speaketh not a word *powdered with grace*, he stirreth not hand nor foot to that which is good: The world is full of these dead ghosts, *twice dead as Jude* speaketh. Yea, the Reliques of this spirital death hangeth about us all. How should this humble us! Oh what a grief should it bee to think, that God the life of our souls is departed! If thou shouldst feel thy soul ready to flye on

Dolt,

Luk. 14. 32

Mat. 8.

Object,

Knowledge in  
Heathens in-  
sufficient.

Rom. 1. 20.

Vse 1

Against the  
Parsons of na-  
ture.  
Suasions my-  
rales.

Vse 2

Take notice of  
this bad estate.

Col. 4. 3

Jude ver. 12



of thy body, would it not grieve thee? Wee are all of us quickned but in part; this death is still with us, we bear it in company in trading, in performance of any Christian duty; whither can wee turn our selves, but it is present.

Vse 3

Be not changed with the wicked.

Mark a further Life from this point, That we who are alive through grace must not associate our selves with those who are meer natural men. For we see that no living thing will abide that which is dead; the bruit beasts will start at dead carrion: Our dearest friends wee put from us, when dead: But alas, the Lords Children now go hand in hand with such who have not a spark of grace in them: Oh this Death is not terrible, we are all so much in it, that wee see not the filthynesse of it. As a black hue among Blackamoors is not reproachful: So dead ones with us, whose graces are ready to dye, agree well enough.

Vse 4

After grace received, remember this death in sin.

Labour every one to become sensible of our spiritual death, which in great part possesseth every one of us. This must not bee shaken hands with, It begetteth meeknesse: It maketh us haste after our full redemption: It maketh us taste the sweetnesse of grace. Wee must have ears therefore all to hear on this side, both we that are called and uncalled.

Doct. 3

1 Tim. 5. 6.

Prov. 9. 17.

Secondly Observe, *What is the life that is led in sinful pleasure, in vain follies of the world; it is the very death of the soul.* As St. Paul speaks of the voluptuous woman, that shee was dead above ground, while shee was alive: So our Saviour saith of the Church of Sardis, Rev. 3. 1. *It had a name to live, but it was dead.* And in the Proverbs, those that run to follies feast, it is said *they are dead.* What is death? is it not the absence of life? the soul being gone with the entrance of corruption: And what is sin? is it not the absence of saving knowledge, righteousness and holinesse, with the corruption of the minde, will, affections? so that the spiritual stinch of it streameth out, at the eye-lust, at the ear-itching after vanity, at the mouth rottennesse is the best, I mean unfruitful speech. Look as holinesse is the beginning of life everlasting, which goeth on till it end in glory; so is sin the death of the soul, which doth, if the grace of Christ heal it not, never stay till it come to everlasting damnation. As for sinful actions, they are nothing but the stinch which commeth from the dead corpe, I mean the body of sin dwelling within us. For even as noysome favours come from a putrified body: so do these motions from a corrupted soul.

Vse 1

Error of our Epicures.

What then may wee think of the gallant course of many that live reveling, carding, dicing, dancing, feasting, that walk with swollen hearts, contemning others? So many men are dead while they live in anger, intemperancy, covetousnesse, self-love, uncleannesse, vanity, &c. O they think it is the only life, and that there is no other, because God gave them never to see other: Man without mirth is like a body without a soul: Put them from their gamings from their cups, their smokes, their whorish looks, and courtings, &c. and you kill them.

Vse 2

Love life, and do good.

This should teach us to consider of sin, and our estate through it, that wee who have not thought of it, may yet set our hearts to the way of life, that we may bee thankful who have escaped from it, that wee may take heed of it, and labour to bee healed more and more of it. Should some learned Physicians tell you, such or such a deadly disease were growing on your body, how would you thank him, and make use of it! Oh! it is well with thee, if God make thee wise, that thou hearest this day, how thou art dead in spirit. Wee are glad when wee escape some great bodily sicknesse; and if there dwell reliques of sick matter with us, wee keep rules *de sanitate servanda*: How much more should we be wise for our souls?

Doct.

Thou infidelium via peccatorum.

Further, that hee saith, *they were dead in trespasses*, it doth teach us, what is the life of a natural man, even a death in trespasses, a whole life of sin: Like tree, like fruit, The very consequences of them are polluted, Tit. 1. 15. For, without faith it is impos-

...*It is to please God, that we do many things that are foolish, but still they walk in the flesh; the Devil hath contrived them so into that Circle, that they cannot stir forth of it. Look also to the world's beauty: there is some part of great use, bought up at a great price, and some that is cast away; yet all is flesh. So in the life of a natural man, some works are of good use, and in commendation with man, (some are abominable, but all are of the flesh. So the virtuous actions of natural men have the appearance of good; but want the lost and life of it in which it consisteth. It teacheth us not to rest in this, that we are neither free nor slaves for ever; our life never so civil, it is a death in sin all grace quenched. There is a deadly warfare, as Hippocrates observeth: the one very light and loving, the other more sober and solemn, in which men sit still musing deeply upon some faint difference we have in spiritual principles, some are very sober over others, as we see for the lives of some natural men gravely ordered, and morally, in comparison of others, but yet all is devoted utterly before God.*

V. 1

Απλῆματα

Secondly, hence mark *This our course is almost in dark and deeper and deeper in death, I am when you were dead in trespasses*; intimating thus much, that the custom of their trespasses did hold them under death; even as the more the body purrifies, it goeth further into death; so here, the more the soul doth exercise itself in evil, the deeper it sinketh into the death of it. It is fully likened to the stone of the Sepulchre (I mean this outcome of a final sinning) for it doth seal us up, and keep us down more strongly under it, up on this ground the Prophet asketh, *How shall the Leopard change his spots, those that are accustomed to do evil, learn to do well?* Jer. 13. 23.

Defects do

Εοι

Which must make us take heed, how we go on in a sinful course, for it maketh us rot in spiritual death, and maketh it more difficult for us to return. Many that prostrate repentance, they think not on this.

V. 2

Beware of sin especially the custom of it.

VERS. 3

Def.

*When ye walked* ] Observe what is *The life of the unregenerate person, it is a walk, or course, or full race in transgression*; for this phrase of walking, is so to be taken as the gradation in the first Psalm; it is more than to stand, and doth signify an habitual conversing: so it is taken Gen. 5. 9. *Man walked with God*. Whatsoever they occupy themselves in, it is all sin, as the *dead end*, none that can possibly do anything truly good, till the heart be purged by faith. Whatsoever the natural man can think of, it is either apparent virtue, or manifest vice. If he walk in outward virtue, he walketh in glistering sin, if in vice, then manifestly transgressing; and this was our estate.

Which should make us the more careful to redeem the time, *redeem the time, as much time as remaineth in the day*; not after the loss of our sin after the will of God; for it is sufficient that we have sinned since the life past after the last of our hearts, &c.

V. 3

1 Pet. 4. 3

*According to the course of this world* ] Here observe what is an *evanescent* which *subverteth forward in this course, even the corrupt customs of such a world when we live*; such fashions as by ages together have taken place, such do draw us further and further on to wickedness; this is no small means of holding us in sin, and heartning us in it, when we see it the fashion of many, even of all those in whom is not the love of the father; therefore the Apostle doth exhort to forcibly from it, *Love 15. 2, Passions of your flesh like unto the world, 1 Pet. 1. 4. 2, Prune your conversation, renewed by wisdom from your fathers.* It is a strong stream, that comes by a new fashion, it is covered of all almost, and it carrieth many to perdition. Thus the Devil by the sins of the times and persons amongst whom we live, much weathers our love; *To break abundance of inquiry from hearts* *2 Pet. 1. 12*. The examples of others like a back-bite, drawing us from the presence of our face in our duties, in which we endeavored before to walk with God.

Def.

World corrupt courses special incentives to sin.

Eph. 2. 2

2 Pet.

1 Pet. 1. 4. 2

Some





scold in the working of our spirits, if good hindered by him, if evil, second-  
ed by him, if indifferent, perverted by him to his own advantage; yields not  
daily this woful experience of his in being within us, and working all in us.

*Prince*) Hee calleth our Devils by the Prince of Devils; therefore it is said, *Mat. 12.24*  
the Devil and his Angels; The Angel of Satan; Rev. 12.9. none worse than another. *Luk. 11.17.*

*Of the power of the spirit*) Noting the seas of the spirit, rather than, which *The place of*  
hath a double confirmation. The distribution by many places doth normalize but *Devils*  
that hath come out; and all shall bee locally in hell. Neither when wee hear  
that some are in the ayre, some in the earth, must wee conceive that hell is so  
very where; where God will have it; no more then from the presence of An-  
gel here or there by dispensation; wee should conclude that heaven is every  
where, where God would have it.

*Observe hence, the great efficacy which Satan hath in this*  
*command in person.* For this word *weyert* G; noteth a power, and effectually  
working, when the Lord doth permit, hee can effectually work either in the  
body, or in the soul, inclining it to his will. Hee is continually working;  
moving, and operating in it; therefore said to bee *the spirit that now worketh*,  
for some participle is noteth a continued act, with the participle of the present  
tense *weyert* G; a powerful efficacy as the soul worketh in the body, the mo-  
tion and way of all the members. The body is acted and moved by him, the  
minds also is ruled, because hee doth so apply himself to the phansy and affec-  
tion, and so worketh in the one and other, that hee thus worketh the soul to his  
obedience. And this efficacy hath three branches, the one outward, which is to  
pervert objects to the senses, the other two inward, in the phansy and affections.

Watch him therefore the more carefully, resist him the more valiantly;  
pray the more earnestly, put on the armour of God the more diligently, keep  
on the more watchfully, use it the more constantly, grow in grace, be rever-  
ent and conditional in holy Ordinances, get help of others, and afford thy  
help to others, that they may be delivered from so active an adversary.

*The fruit of disobedience*) An Hebraisme, more ancient ones as Scribes and  
Pharisees, I will be a lying spirit, teaching Doctrines of Devils: and heere  
not obeying, such as are blinded, have the seed picked up as it is sowed, Popish  
doctrines, such as oppose the truth, such as pervert, 2 Cor. 11.14. that is, of unbe-  
lievers, 2 Thes. 2.13. taken in the snare of the devil, 1 Tim. 4.1. (So being  
just with God to deliver them up. And this being the nature of resistors

of the light, that they grow worse, deceiving and being deceived, 1 Tim. 4.2.  
Such were the Pharisees and the Jews, and such among these Ephesians as obey-  
ed not the truth, but became dangerous workers, not sparing the flesh. Wee may  
range them into orders, of governours, teachers, hearers. In the Primitive Church  
the Devil did work in these formes of disobedience three waies. 1. Caused them  
to sow tares. 2. To live flagitiously. 3. To persecute. In the Papists all three  
have place, and they do as lively resemble the Father of these, the Devil; as if  
they had been spit out of his mouth.

By reason of our unbelief and rebellion the Devil hath advantage in us; his  
power is by mean of sin; Hee can but perswade, allure, suggest and entice.  
Tempting Christ, and finding nothing in him, hee could prevail nothing.

Against such as will excuse the matter, and lay all on the Devil; like Eve;  
the serpent deceived mee, the Devil owed mee a shame and now hath paid mee  
honor, had I been left to my self, it had been long enough ere I would have  
done so wickedly. Nay bee, O man, thou art a child of disobedience; and  
grievously wast, resistest the good spirit of God, who worketh some-  
time in thine heart, and would frame thee to holy obedience, then God per-  
mitted, and the Devil obtained this advantage against thee, to fill thee with  
all unrighteousnesse. And certainly the enemy had never gotten the strong  
Castle of thine heart, if thy self had not first betrayed and laid it open unto him.

*Among whom we had our conversation*

Z

Now

VERS 4

Mat. 12.24

Luk. 11.17.

The place of  
Devils

Devil, working  
Satan works  
effectually and  
continually.

Three waies

170.

171.

172.

Wicked men  
character.

1 King. 22. 22

1 Tim. 4.2

Luk. 1.15

1 Tim. 3.6

Act. 26.19

Three orders  
of them.

These poster of  
their working.

All in the  
Papists.

Observe,

John 14.30

173.

Blame thy self  
for sin, not  
Satan alone.



Now her doth arise and singeth a by comparison drawn from the like, and her maketh the same even of herself and the believing Jews like in two things.

1. In sinfulness.

2. In the guilt of guiltiness.

1. *That is, amongst which sort of disobedience, in whom Satan worketh at his pleasure, 17th verse in time past compassed in the concupiscence of desires. Concupiscence, being here put, 1. for habitual viciousity, 2. for the un-  
deliberate stirring and stirring of in the latter being the imperfect agitation of the former, called the passions of the flesh actively restrained. It is mistaken the second sense, for these two are every where distinguished, the concupiscence, the motions of corruption. Rom. 6. 12. Jam. 1. 14. 15. Next after her strength what this (walk) in them was a doing whatsoever this concupiscence willed. For to have a concupiscence is one thing, to walk in them, or be in them, another thing. Her she saith her hath them not by heart, and she walk is not in him, but her that is in Christ, walketh not after them: Making the fear of this corruption not only the sensual part, but the mind of man.*

2. The equality in sin or punishment; *For were by nature the sons of wrath as well as she self: Simply by nature. Comparatively as the rest. The turn is short. When I remember your estate, I forget not our own, for though we have many outward privileges, yet such as do not commend us before God, but in time past we were like you walking in the suggestions and motions of our own passions, doing whatsoever our corrupt wills and minds desired, neither so only in our lives, but in our natures such who by nature were sinful and damned, yet subject to judgment even as any other, them being by reason of no excellency of the Jew above the Gentile.*

Further we have to consider, how *The she who Jew of God before their conversion, have nothing at all differing from other sinners: The election of God from death first, but before his call effectually, it doth put nothing in the party elected; Rom. 9. 11. her death state, thereby, corrupt, &c. Such were some of us, but we had our natures. Even those whom God taketh to mercy, they were sinful as others, before by his grace they are changed. Paul, 2. Cor. 5. 17. Magdalen, these Ephesians now converted, what they had been, look verse 12. And why? 1. That the mercy of God may be magnified and made manifest in the first parts of justification. 2. That love may be ingrafted in us, justified, Mary, who had many sins forgiven, loved much.*

So that this serveth for our comfort against that we have been; God on all seems her with him and his children, thou maist now sleep quietly on both sides, the coast is clear, well may thou humble thee, and bring thee on thy knees to Christ, they shall not condemn thee.

3. For a ground of hope touching those who as yet are without, and seem hopeless. *By the grace of God we are what we are. Despair of none, where God is purposed to show mercy, he can rescue the party, not only out of the Devils jaws, but even out of his maw also, as Jonah out of the belly of the whale.*

Mark here again that Paul and those of the circumcision when they walked in the flesh, were able before God to the uncircumcised, whom observe. *That where there is no trust of God, no command, circumstances, or spiritual gifts, alone others, and command as before him. Gods people a people of faith and grace. Gods people when they deny not their circumcision is made and confirmed. But how can it truly be said, seeing that the one profess the one God, the other doth not? 2. Cor. 1. In death they deny him. In death they set up false Gods, their false, phantasies, riches, &c. and they are more abominable before him which they profess his outward worship. Thus with us, look what sinners we may think of our selves, yet while we live in the flesh, we are no better than Turks or Pagans for the present. St. Paul might have pleaded more than we have with him against the Jews of Galatia, that his life was unblameable.*

In the Law. Our hopes are better that are under the new, but our condition before God is no other wise.

Fear to continue as nature made thee, even when it is most dejected and a-  
 dopted.

Hence wee are further taught: *That wee must not be ashamed to confesse our  
 iniquities as the first.* So Paul, *Christ came to save sinners whereof I am  
 the chief.* I will confesse against my self a sinner, wee are sinners, I am a sinner of  
 wilful sin. *Yea, I abhor my self; I am vile.* The most upright are most for-  
 ward in confession. It is the proper fruit of grace truly tasted; it will freely  
 confesse and give glory to God.

I do not like the shamefacednesse of many, they think, O should they say  
 what former times they were, it would bee a discredit and blemish to their good  
 name. This being indeed the way to get glory with God and with the godly,  
 by taking shame to our selves.

Observe again *what is the state of men by nature, they are such as whom the  
 wrath of God abideth.* Wee are from the very conception and birth, such on  
 whom Gods indignation is poured out, yea, such on whom the full vials of  
 Gods wrath are poured out, together with our being, Gods anger is toward  
 us, as in our selves considered. Let us take notice of the evils which do accom-  
 pany us from the birth, that wee may understand the better that we are in-  
 deed, children of wrath.

1. Wee are born such from whom God is separated; *your sins have separated  
 bright you and your God; we are strangers to God from the womb.*

2. Wee are given up to Satan; children of the Devil, of darknesse, under the  
 power of the Devil the Prince of darknesse, and are in all kinde of darknesse,  
 of ignorance, *none understandeth, none seeketh after God.* Darknesse of lusts and  
 ungodlinesse; darknesse of condition; Gods anger abideth on all that do not  
 believe. O most dismal cloud!

3. Wee are subject to every curse in this life, whether spiritual or corporal,

4. To death temporal.

5. To death eternal.

How comes all this to passe? Because wee all by nature are sinfull, together  
 with our beings, wee are defiled, wee are sinners, and so come short of the glo-  
 ry of God.

The Papists hold these four points tending to this Text.

1. That wee are sinfull, for God could not subject us to wrath but for sin; *the  
 wrath of God is revealed against all iniquity.*

2. That this sin is by nature together with our being conjoynded, because by  
 nature with our first being wee are subject to wrath.

3. That all of us by nature, are sinfull, for sin imputed.

4. The best of them grant, that likewise wee are sinfull, and for sin deserving  
 death.

Wee further affirm that all of us are sinners deserving wrath for the lust and  
 propensities that is in us to evil. This also they grant to go with original sin,  
 and so bee a consequent of it, but they will not have it sin properly, to which  
 imputation longeth.

As when such as shift off and sleight over their sins, wee hope wee are not  
 the worst, wee live homely, neighbourly, and quietly, doing as wee would be  
 done by, for the Devil, wee despise him, for the curse and Hell, wee hope God  
 will be merciful. These men would make them be perswaded their case is  
 better than it is. But these persons shall know one day experimentally, our re-  
 pentance come far short of the matter. Who know the power of thy wrath, none  
 but the damned. Believe it, and so void the mischief.

As a man must teach us to come out of our selves, if a favourite should lose  
 the favour of a Prince, not to see the face of him, as *Abraham*, if a Tenant were  
 cast

Vse.

Doff.

1 Tim. 1.19

Psal 32.4

Esey 6.5

1 b 39.37

42.6

Iohn 7.19

Vse

Reproof to

many.

Doff.

And wherein

it consisteth.

Esa. 39.2

Psal 58.3

Psal 14.4

Rom 3.19

Papists Tenet

in this point.

Rom. 1.18

Com. Tridi

cell 9. d. c. c.

Vse

Against them

that flatter

themselves

in

Vse

Go out of thy

self and sin

away.



Psal. 63. 3.

Heb. 12. 29.

Psa. 3. 8.

View thy self

well and bee

kept humble.

Deut. 29. 19. 20.

Doff.

cast forth of his hold; if a man for some offence, should bee in the hands of some hard *Cerberus*-like Keeper, should have his house on fire, would wee not hold these conditions fearful and full of confusion? What then shall the state of such bee, as are discountenanced with God, whose loving kindness is *never shutt*, whose wrath and anger is more bitter than death? well may they take their leave of all created comforts, that stand under Gods displeasure, who at an instant can turn them out of all; whose wrath is a consuming fire.

Thirdly, It must teach us often to view our selves: Why are there left as pricks in our sides, blindness of minde, crookednesse of will, laws of evil in our members rebelling, sickness, poverty, reproach? but to humble us, whose *blasphe* himself, the Lords jealousy shall smite against *that* soul. Our age is so full of *badness*, that John Baptist, or the spirit of Elias had need to bee sent amongst us; for though like rumpers wee daily found these things, none; when hearing this, be thinketh how hee may escape this fire which burneth to destruction; but they hope they are in as good state as these that make more shew.

By nature] Whence it is plain, that by nature all of us are sinful; sinful, not only in regard of Adams sin imputed, but of corruption or concupiscence with which wee are conceived, Psa. 51. 5. & 58. 3. Gen. 8. 21. Ezek. 16. 4. 5, 6. Esay 53. 6. & 14.

The Papists go thus far, 1. Say they, wee could not bee the children of wrath in justice, if there were not matter of wrath with us. 2. There is first the rebellion of our Parents, ours, because wee were in his loyns. 3. There is the habitual aversion of our minds from God, which they grant an habitual iniquity, for which little ones are guilty of wrath. Wee hold further that for concupiscence, that is, the rebellion of the Law of the members against the Law of the Spirit of God, that for this, as sin properly, they are the children of wrath. This the Papists deny to be sin, and will have it sin only because it was caused by sin, and is the matter of sin, but not sin properly. Concupiscence is sin as caused from sin, guilty with that guilt which it may cause. Concupiscence is not sin properly, not a foundation of guilt in it self, but both the habit and indeliberate motions are sins forbidden in the Law: for there not deliberate consent, but the root, even the flesh and the passions of it unconsented to; for the other are forbidden. In the former, such a thing is here forbidden which Paul could not attain to but by the Law; now hee was no *Cyclop*. Again, Paul calleth it sin and giveth to it the formal cause of sin. Whatsoever leneth the whole strength and might from obeying the Law, is against the Law and accursed. God would not have created man with it; why? because it is not in a reasonable creature a pure story, but an iniquity: and the goodnesse of the reasonable creature is the conformity of the powers of it to the Law of God. That power which is bound to bee conformable, and is not, that power is a breach: but such is this; for the Law requires that all our powers should love God with all the heart, minde, strength, neither doth binde the action voluntary, but the whole frame of the soul. The Papists say it is often called sin not improperly, but as having resistance to the Law of the minde and the Law of God. Others grant, that though in regard of the guilt it is not sin to the regenerate in Christ, yet if it bee considered in it self, it may fitly bee called sin. *As* it is manifestly in regard wee all in *Adam* willing, did that which hath brought us on us. Habitual aversion is sufficient. It is potentially approved, will be affected, &c.

To let us see it is not custom, or example, or imitation only, whereby wee are sinners, as *Peccator* taught. No, it is from inbred corruption our fountain is inveniomed, and so are all the streams that issue from us.

To help us in repentance, therefore the reminders of it continue though the guilt be removed, and the dominion captivated, yet they remain to teach us full to bewail our condition in this regard, and to humble us; *wee* *shall*

...that I am, who shall deliver me?

Rom. 7. 24

3. Hence we are exhorted to renew our repentance and a broken spirit.  
4. Hence we are given to see in what need we stand of our Lord Jesus Christ, and of him alone.

5. This must be confessed of the Saints in the practice of repentance, and which all of us must eye and bewail with *Paul* and *Moses*; it being an excellent assurance of our true conversion, where this is bewailed: The world and unregenerate men in their profession of repentance never rise to see this or to bewail it, which is the fountain and spawn of all unrighteousness, we cannot think we are innocent.

6. To reprove the Pharisaical conceits of many, who were never sinned, though at a day old they were sinful to death, yet after many fruits of this secret sin they think themselves righteous, though we charge them with this as sinners from the womb, such whose lives are dead in lusts; why, they are not the worst. Nay some so foolish that they will not believe that children have any sin: why (say they) what is more innocent than a little infant? And doth not Christ say, *Unless ye become as one of these, ye cannot enter into the Kingdom of heaven*? One of these, not simply, but taken of one blessed by me, having on them no actual guilt, and by my grace, having their native corruption pardoned. This teacheth that grace maketh children free from sin, and in stead of inflicting wrath, heirs of heaven. How may we tear when our first infancy was thus sinfull? None complained, none feel themselves loaded, none hanging and thirsting, every man carried away by Satan, that none might return to Christ and be saved. They hope they have good hearts to God, when indeed a very progeny of Vipers. Do I walk after the flesh, the lust of my eye, fleshly minded, that is, not making my calling a law of condescendence, continually walking before God, and ever and anon lifting up my heart for the Kingdom, *Labouring for the bread that perisheth*, *possessing it if I possessed not*, but go on, my heart and head full of worldly cares, living in idleness and lusts of the flesh; these are the bitter fruits of a sinful and cursed nature. If we see not our natures, the stink and unfavoury vapours which ascend out of them, of strife, of unbelief, of pride, of voluptuousness, of revenge, we want the principal ground of all humiliation and repentance, the only spur which maketh us seek righteousness out of our selves, in Christ alone.

Mat. 18. 3

John 6. 27

1 Cor. 2. 24

Doct.

A fourth Consolation is this: *what is the conversation of many outward worshippers of God? Is it fleshly and carnal? Paul was an outward worshipper of God's great while; was one that had the seal of righteousness in his flesh, was baptized, was a diligent Sabbath-keeper, was brought up at the feet of Gamaliel, as a son of the Prophet, a blameless walker for criminal matters; yet all this his service changed not his conversation; before the grace of God changed him, he walked still sensually and fleshly.* *Ezra* tells us of some, who were worshippers, *commers to the Temple*; but what was found in their lives? *Covetousness, oppression, presumption*; as if God were beholding to them for their outward worship: So in *Ezekiel*, the Prophet complains of the hypocrisy of his hearers, *that would come and see before him, and hear what God said, yet would not have their covetousness*, prophaning the most holy word of God. *Alas! there were such who did give God their bodies, but with outward service made no surrender of their hearts.* *Will you feed, murder, and commit adultery, and stand before your idols in his house?* Such were in Christ's time, *they gave him their lips, but their hearts are far from him*. In the Apostles time, many of their followers and hearers, notwithstanding their outward obedience, were unreformed; God not dispensing the grace of Election to largely as of outward calling. The condition of the visible Church alwaies was and is to be such as shall have *Virgins with lamps & lights*. A glass for these

Ex. 18

Ezek. 33. 34

Jer. 9. 16

Mat. 23. 28

of 3



ver. 7

Lev. 10. 3

V. 1  
Look well to  
the inside.

P. 1  
Examination  
of what we do  
in 3 rules.

To do a duty  
after any law

De 8.

Ad. 14. 17

Gal. 5. 24. 31

infectious, especially of which Paul and Peter have foretold, that men shall not possess the power of godliness with the power of it, that men shall walk after their lusts. How many, who notwithstanding they are not to be blamed for their homage to God, yet remain as Paul, a great while unconverted in their conversation, like Paul's widows, we hear and hear, but listen with many lusts, and therefore hear much, and profit little. How many of us yet hearing, live in covetousness, in incontinency, in intemperancy, in stomachfulness, in self-love and vain-glory, many in idleness, here and there railing, and talking our hearts with idle discourse, herein another tasting a spiced cup, herein a third walking, as Paul or other, who before God visited, in the outward observance of his worship, but yet yielding obedience to their own wills, and lusts of their own hearts; *For to them who come near me with their lips, they are they that cause the Gospel to be removed by unworthy walking; for God when it is unfruitful, will translate it where it shall be fruitful; hee can beat the Turk, and Papists, and the prophane Atheist better than you, for he will be justified in them that come near him.*

Wherefore let us fit our selves, pray to God to open your hearts; that is true and right which cometh from the inward form, this only worketh and distinguisheth, power of grace must be measured, not so much by the work external, as the state of the person working. Hee hath power, who worketh from a living heart, whose labour is within, as well as without, who strikes at the inward roots of evil, whose obedience is universal. An Hypocrite is worse affected in good, than a good man in evil, hee hath no mind to that good hee doth, but liketh better of the contrary, a good man doth grieve at the evil hee doth, and loveth the contrary. God regardeth not so much action as vigour in the action: some do strive all for formality, some do count Religion enough to rail on idleness and formality, and to be able to discourse of a question.

We are hereby taught not to rest in any outward right, nor content our selves with the work done, but examine how we do things.

1. That we do every thing for God, practising the first Commandement in every one, doing all for love of God, not putting him off with every slight and sorry service, as if any thing were good enough for him.

2. To do every thing as before God, so as is becoming the purity of his nature spirituall and holy, with reverence of his glorious presence.

3. To make sure we grow by our duties we undertake, all true grace groweth by the exercise of it.

4. To labour against Hypocrisy, heaviness, deadness, and our particular corruptions, and to shake up our selves when wee go about business of this nature.

5. To think how far civil men may go, to do that and more; for, *Qualiter civis debeat se habere*, is the inner and secret mark of formalists. We must put to our best affections and our delight in the full bent and strength; otherwise, it were as if being a Christian, might wee under this profession let our graces loose as we would.

Here we may further Observe, *what is the benefit of it in the narrow sense, it is his corrupt will and mind*, for so the Apostle here saith, in fulfilling the will of the flesh, and of the mind, so Paul speaketh, *Rom. 7. 5*. When we were in the flesh, *Tu. 3. 1*. Carried about with divers lusts; and Peter saith, those that are not called effectually, they are in their conversation conversant with lusts of ignorance. Thus the sense gallants live a squander, following the light of their own eyes, walking in their own ways, *Ps. 14. 16*, till God give Repentance, they stay like sheep, in the paths of their own concupiscence, as in the contrary, *They that are in the flesh, walk after the spirit, for they that are in the flesh, after the lusts of the flesh.*

It convinceth us whether wee are in our natural estate, or no: have we any  
to the sense and strain of our will and mind; what is lower faculty af-  
fect, desire and seek after; This doth both the vain presumption of many,  
who think if they can say the Creed, have Christendom; be orderly Church-  
men, say the Lords Prayer, receive at Easter, think this is Christianity: e-  
nough: as for putting off their corrupt nature and sinful lusts, to which na-  
turally their hearts incline; and whereas they live in perpetual slavery and  
bondage, they think it needless; and that God who hath made and know-  
eth our nature, doth not expect that we should be free from that which is a na-  
ture in us.

This is the ground of submission to fight against and renounce our own wills;  
and finally destroy our sinful lusts, as ever wee will assure our selves  
of grace in her obedience. What a shame it is for Christians not to have pow-  
er over their inordinate lusting in meats and drinks, when a dog will be train-  
ed to stand upon a Table and touch nothing which is not given him? The  
lust of a mans mind and will; will never be satisfied, if it be served; what was  
Achan the better when hee had gotten the will of his sister by violence?  
Nay the very lifting for a thing maketh a good man his care not touch it;  
when now it is useful. When Devils had a months mind to the waters of  
Bethesda, he would not touch a when now it was brought to him.

This lasteth us for a different property of one in Christ, from him that is  
not; but this is in Christ is not a harbinger and surveyor, making provi-  
sion to fulfill the will of the flesh: sin hath not willing obedience performed  
to it, it reigneth not; in the other it hath his full swing, they are thrall and  
inhabitant of the flesh: *that see themselves as an evil way, but they know not what  
they do, and will not be changed in his course; sin is wont to him  
as a being under his tongue, it is meat and drink to have their wills; the  
body overcome by rebellion of their wills, their hearts smite them, they go  
blind and weep for a meat unwholesome, taken into a stomach which hath  
strength of nature, eateth after vomit and sickness; so where there  
is the life of grace, this poison of sin once taken down, cannot but make a  
licking.*

Lastly here observe, *That even the children of the flesh, are by nature chil-  
dren of wrath; and not only those born out of the Covenant, but even those  
to whom the promises, as the Apostle witnesseth, that to them, and their chil-  
dren, the promise is made, even those are by nature no better than others: the  
Apostle at large doth prove this conclusion, The Jew by nature hath no pre-  
eminence above the Gentile, but is under sin, and under death, hath his mouth  
opened, from all plea for himself, as well as the Gentile: and David confess-  
eth that though he came of righteous Jesse, yet he was born in sin, and  
conceived in iniquity; for even righteous Parents do propagate posterity not by  
force of regeneration, but carnal generation, they beget not as now creatures in  
Christ, but as old, even in Adam.*

But here it may be objected that the Scripture telleth us, that God is the God  
of the feed of the godly: now there is no benefit, if pardon of sin and life ever-  
lasting belong not to Infants upon this, that God is their God.

And it is said, that the children of any believing Parent are holy; which can-  
not be meant of legitimate, for so they might be if neither were a believer;  
nor truly a member of the visible Church, for so they might be if neither  
were.

The answer and so is the other, they fight not because the respects are di-  
vers: Parents therefore have a double person, the one of Adam, the other  
of members of the second Adam: now in the first respect, they bring forth  
Children of wrath, in the second, children of the Covenant; children of  
grace, as I may say.

Vse 1  
Ariel of  
regeneration.

Vse 2  
Renounce thy  
own will and  
lusts.

1 Sam. 13. 8

Vse 3  
Difference of  
the regenerate  
and others, in  
respect of sin.  
Psal. 136. 1  
Prov. 29. 1

Dott.

Ans. 1  
Rom. 7. 5

Psal. 91. 8

Object.

1 Cor. 9. 14  
Object.

Ans.

But



But how many doubts may be moved.

Ques. 1.

First, How can the Parent whose faith is but for himselfe to live by, can by his faith impute his children into the covenant.

Ans.

1. Again, when many a *Nash* have *Chenay* how faith can believe such a thing; for the thing believed must be infallible.

Obj. 2.

To the first, the faith of the Parent doth bring the child into the Covenant, yet so as the child liveth by his own faith; which is not as he denied in such as surviving come to fellowship of like precious faith.

Ans.

But many Infants dye before they come to hear and to have faith, for ought we can know; what may be said to this case.

Ans.

1. They live by their faith, because in this case the faith of the Father is the child's faith also; For look as it was just with God; to reckon the deed of Adam, all our deeds; so it is not ill becoming his mercy and justice; to let in this case, the faith of the Parent stand for the child.

Obj. 3.

Ans.

2. For the second, Faith is not wavering, though the event answer not, because it doth not absolutely apprehend this salvation for every one, but leaveth place to Gods secret judgement.

But how can it thus conditionally believe without wavering?

It is one thing to waver, another thing to believe with condition; wee believe we shall have outward things, yet with condition.

Ques. 3.

Ans.

A third question is, how this distinction can escape a contradiction; for which is true, must be true in some time, now if an Infant may be born having the Covenant (which in some case wee teach) there is no time in which this Infant can be said a child of wrath.

It followeth not, for there is nothing wherein it may not bee said a child, though it bee born with Application of the Covenant; for as the Parent hath a double person, so hath the Infant; in the one, it is a child of the Covenant, in the other, of wrath. Mark for conclusion these three things.

Propositions of being Gods children, and of wrath too.

1. Everyone is a son of wrath in Adam, even in that instant, and in Gods eye, with whom there is neither past nor to come; Wee, wee are all of us dead.

2. This wrath abideth, till application is made of the blood of Christ.

3. If this bee even with our first being, whensoever it is, it taketh not away the respect of our natural condition: O miserable man that I am! See. This was true of *John Baptist*, yet from the womb he was sanctified.

Use 1. Confutation of Papists and Lutherans.

To confute the slanderous Papists and Lutherans, who would make us Ambaptists, as denying sin Original, denying the guilt of it; where we teach it in Infants, we teach it worthy of wrath; teach the persons as comming of Adam, children of wrath, yet as in the Covenant of grace to have pardon, and the seal is a seal set to this, not as a foundation or beginning of it.

Be humble and lay hold on this covenant. Gen. 17/7

Secondly, we may see what is it that is born of the flesh, and therefore take occasion by it, to humble our selves even in the compassing Posterity, and to lay hold of that most precious promise, which assureth us that God will bee our God, and the God of our seed, though we may leave place for his secret will, which tendeth to his glory.

Rom. 3, vs. 19

Thirdly, that he saith, *we all* it doeth give us to see the falshood of that dream of our Ladies birth without Original sin: The Apostle doth say, that all the Jews were by nature children of wrath, *every mouth stopped, every heart darkened, no one good, no one true*. Yet the Papists will have a Canasse touching our Lady, whether by some extraordinary dispensation shee might not bee excepted. This while (most foolishly) they will advance her above all Christian people, they do thrust her out from having fellowship in the common salvation, *Christ coming to save his people from sin*.

Mat. 23

VERS. 4. But God who is rich in mercy, through his great love wherewith he loved us.

Thus

Thus far the Apostle hath laid down this sentence, concerning our calling, and election, *that we are predestinated to fill up the measure of the sufferings* that the Church being suffering should see, and we all of us, and in the Church we are predestinated: Now the Apostle proceeds to shew how we are predestinated.

1. The Cause working this. 2. The Order of working this. 3. The End.

The first in the 4. verse. The second in the 5. verse. The third ver. 7. The fourth ver. 10. is referred out of the 1. verse, which in the 6. ver. was by the way interlined.

The Cause of this Cause is God the Father, here described from his rich mercy: and how God should come to be merciful unto us, he reveals the fountain of his mercy, his great Love: So that this verse doth give us to consider of two properties of God.

First Love. Favour, Grace, Kindness; the one the fountain of the other.

First here we see, that God is a God of rich mercies: and the consideration hereof is not lightly to be passed; because no man is so blind that hath not this in his mouth: This shews our rejoicing, to know God; not so much what he is in himself, as of what property he is unto us: Both the works and Word of God do witness it: All his ways have the Saints approved, as *Moses, Job and Judah*, and Paul calleth God, a God of all compassions, father of all mercies: and though there is not greater or lesser in God, whatsoever is in him, being infinite, yet in regard of works there is a common inferior mercy, and a singular rich mercy: that is over all his works, this Father's mercies be over his, even those vessels of mercy. Look by how much the nearer the creature is in affinity to God, the nearer is the blessedness of him God. I need not to prosecute the Doctrine which so many have amply laid down. But let us consider the Use.

This great Commandment of the Law (the having God for our God) doth command to know, and to acknowledge this truth always, that hee is just and merciful to us: Have all creatures eyes to look up to the mercy of God in their necessities, and to trust to his faithfulness for help and succour in their miseries, and shall his children be blinde? *Jehoshaphat* said, *Lord will have mercy upon us, for our eyes are ever towards thee*.

This doth reprove our weakness: wee say hee is a merciful God, but when hee doth delay, or renew his witnesses against us, wee think hee hath shut up his mercy and loving compassions: Again, when wee think that God will not forgive our sins, then this mercy of God is forgotten: Again, when we think Gods hand is hard towards them; and conceive of his dealing as cruel, where then is this sentence, that he is rich in mercy.

But you will say, What though hee hath shewed us mercy, may wee not complain in this kind when his hand turneth? I answer, Hee never turneth from these mercies: *If my Children (saith the Lord) offend, I will correct them with a rod, but my mercy will I not take from them*. We must therefore return in a holy blame, and learn to say, *For God is good to Israel, It is his mercy that we are not consumed*.

Will wee leave to bear off a composition of unworthiness: Satan will tell the troubled soul, There art a grievous sinner, privy in thine own heart to many foul and abominable corruptions, thou hast grieved the Spirit, wept a good conscience away, &c. How canst thou look to be saved, or come close before God with any comfort? Hereunto the faithfull soul must be ready to reply, *For the mercies of God and the merits of Christ Jesus do infinitely exceed mine*: neither are the mercies of God abridged by sins of infirmity, but they

Method.

The chiefest Saints happiness.

Doff.

Phil. 1. 3  
2 Cor. 1. 3

Rom. 9. 13

Use 1.  
This truth to be acknowledged.

2 Chro. 20. 18

Use 2.  
It makes against our belief.

Objes.

Phil. 2. 30

Phil. 2. 1  
Lam. 3. 22

Use 3.  
And the fight of unworthiness.



that thereby the most specified and declared: Thus resting upon the rock of eternity, and the impregnable rock of Gods gracious promises, hee casteth us into the bottomless Sea of Gods mercy, with this resolution, that if we must needs perish, they shall hale and pull him from the most tender bowels and everlasting compassions of his blessed God, to whom his soul is fled.

This is a virtue of our heavenly Father to be imitated, *Heavenly father is merciful, Luk. 6. 26.*

**Use 4**  
Imitate God  
herein.  
**Object.**

But it may be said, How should God be merciful to me, for I am his enemy, and a son of his wrath, and mercy is so far from such, that it rejoiceth against the judgement of those whom he hateth.

**Ans.**  
If this fear proceed out of an unrighteous indignation after Gods mercy, and to be delivered from that misery wherewith thou art afflicted, then be of good comfort, for if ever thou shalt taste of the sweetness of this grace, thou shalt be sure to have it again, *Hee remaineth not his anger forever, because his mercy is pitiful to him.*

**Mch. 7. 18**

He is the Son, his mercy (as all other his properties) is in God infinitely eternally, and unchangeably: for a moment, in my anger I hid my face, but with everlasting mercy, have I had compassion on thee.

**Isa. 54. 8**

Now the fountain of this mercy, is Gods love to us, from eternity, which inclined towards us when we were hutchins: when he had determined to manifest this Love, then according to mercy hee saved us: Grace, and Mercy, and his giving Christ, all is from hence. *Hee so loved the world, John 3. 16.* For had the Lord hated us, hee would have glorified himself in our deserved misery.

**Ioh. 3. 16**

Mercy shall triumph against judgement, of those whom he loveth. And experience sheweth, that the strictest conjunction in greatest love, breedeth the most tender compassions in misery.

**Object.**

But here is a difficulty to be cleared. In the verse before, hee saith, we are the children of Gods wrath, here hee saith, we are such whom God doth so greatly love, that hee took pitty on our misery and healed us in Christ. But the answer is only.

**Ans.**  
Love and  
wrath may  
stand together.

By considering, that love and wrath might stand together. For the Father may be thoroughly angry with the child whom hee tenderly loveth; and so it was with God, who knew how to love, with that eternal love, and yet how to be angry with us: Hatred and love expel each other, but anger and love may stand together.

**Object.**

But this doth not seem clear to mee (may some say) because the Scripture doth make Gods good will to be towards us through Christ. *He hath made us beloved in him, we are reconciled to him in Christ* so every where.

**Ans.**  
Gods love by  
eternal and  
eternal.

For Answer, There is a double love: the one internal with God: the other external manifested in the creature.

**Ioh. 4. 9**  
**Thom.**  
**Th. 1. 1**

Now this internal love is everlasting, it was the foundation of mercy, of the giving of Christ in mercy. But that external, manifested in the creature, is nothing but a stream swimming out of this before held down by Justice, and this cometh through Christ. So saith St. John, *Hee is the love of God manifested, who hath sent his son, &c.* And all our Salvation is by mercy, as Paul to Titus calleth it, it is the Epiphany of the Lords kindness, and eternal love to mankind.

**Mch. 9. 11**  
**1 Cor. 1. 19**  
**Rom. 3. 24**

God then (wee see) doth love his, before Christ be given to them as a Mediator for them: Though in God this love is but one most simply, as himself is most simply one; yet for the change that it maketh in the creature, and to help our weak understanding, a former, and a latter love may be considered: for there ariseth a grace of God unto us from the blood of Christ, of justification into life; thus Christ is called the *Mediator of the New Testament*, and in this respect the Scripture putteth our *Reconciliation to God, in the work of Christ*: These and the like places must not be so understood, as if the Lord

Lord himself before entirely hated us; but because that in Christ that former love of God springeth forth, which while justice was unsatisfied lay hid. For there was a love to us before Christ; and the giving of Christ was the effect of it, as John 3. 16. It is good for a child sometime, not to know how well his Father loves him: And a kind-hearted Father doth often bear a secret inward affection toward an ungracious son whom hee hath cast out from him, though hee will not suffer it to appear, till by mediation and humble request of some friend hee make it appear to his Son: And this to say, that the Lord altogether hated us in himself, until Christ made intercession; is such an assertion as is not found.

For Christ made Intercession, called, or uncalled: If called; there was great Love in the Father calling him to undertake that office for us: If we say uncalled, it is contrary to scripture, in which nothing is more evident than the calling, anointing, and sending of the Son by the Father.

Well then, from the order wee see *what it is*, which is the principal procuring cause of it towards us in our miseries; it is the love of God. So that if we would see evidences of love to our neighbour, wee may gather them hence; by seeing what mercies are with us, and bowels yearning in their miseries; no Compassion, no Love. Again, that there is a great love in God, even when he is angry with us, such a Love as makes him give his Son to death.

This then may serve to confirm us in assurance of Gods favour towards us. If when we were enemies, we were reconciled to God by the death of his Son, much more shall we be saved by his life. If a man out of love have sought the friendship of his enemy, and used means to bee reconciled to him, is it not likely that hee will bee constant in his love to him to the end? But howsoever it fall out with man, most sure it is that God will not change: for whom he once loved, he loveth to the end. I the Lord change not, therefore you sons of Jacob are not consumed.

It teacheth us our duty to God and Man; He hath loved us first, therefore must we love him again, his love must constrain us; and our love is a reflection of his to us: And if God so loved us, we ought also to love one another.

VERS. 5. Even when we were dead by sin, hath quickned us together in Christ, by whose grace we are saved.

I have spoken of this death before, of the kind of it, of the Symptomes or tokens of it, and uses of the Doctrine upon the first verse. Now I will adde some things which this Context doth admonish; and I then omitted.

First, How we can be said to be [dead] when there is some sparks of divine knowledge in us. Secondly, what this word [trespasses] meaneth and how it differeth from the word [sin] being joyned with it.

To the first, the light of knowledge in us is such as doth not give life, but is imperfect, tending to leave us without excuse.

Again, it may bee doubted whether wee are born with this light; as the seeds of it, or whether afterward by the book of the creature and scripture it comes to bee manifested to us. It is not knowledge that life standeth in for the Devil then could not bee without a spiritual life; But it is the kinde of knowledge even that which is spirituall and heavenly, and this is not in any by nature in any measure.

For the word [trespasses] it signifyeth properly an error of ignorance.

The other word [sin] signifyeth an abatement from the Law, without this respect.

Quintus. There is a threefold death, so a threefold life;

Of Nature.  
Of Grace.  
Of Glory.

A A

H H

Doff;

Use 1  
Rom. 7. 14John 13. 4  
Mal. 3. 72Use 2  
1 John 4. 19  
2 Cor. 1. 14  
1 John 4. 11trespasses  
aquaria





love and mercy. What was it but the due pondering of these things, that did carry David to such an admiration of Gods bounty toward himself and all men, crying out: *Lord, what is man that thou regardest him? And for the sake of the Father to this conclusion: It is his Earthly mercy that we are not consumed.*

Psal. 144. 4  
Lam. 3. 22

This also was ground of hope, that God will never leave us, for that mercy of God; which when we were dead, did put life into us, and quicken us, will now much more help us, and comfort us in all our miseries, for we have a merciful Father, who will never leave us for ever. As a mother, when she hath born, and brought forth, and endured the hardest hand of labour and pain, will think nothing too much she doeth for the fruit of her womb since she hath loved him. Can a mother forget her child, and her breasts compassions be for him? Though they should forget, yet will not I forget thee, says the Lord. If we have been estranged, we were reconciled to God by the death of his Son, who bore our being reconciled, that we be saved by his life.

Vse. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Observe further, That man hath no power to save himself, he is disposed to the salvation which is entered through faith in Christ: He hath made us fit, that which we are, we are through the grace of God. Look what disposition there is in a Carrion to life, there is that in our stinking souls to the life of grace: *Oh, of me can ye do nothing.*

Dea. Mercy fits us for further mercy. Joh. 1. 9.

But if we cannot further our selves towards salvation, then the prophanest heath is as near God as the best and justest Church-man unconverted.

Obje. Answer.

I Answer: No power for kind, but power in regard that hee is not so far removed in this kind. A man having new sent out his spirit, and one stinking in the grave, the one may be said nearer to life than the other, in regard hee is not entered so far into the degrees of corruption in which the other lyeth; and yet the one can do more help himself to life than the other. So a Fox and an Ape, the one may be said nearer to man than the other, because in degree of unreasonableness he is not so much removed; yet in kinde they are both one, and can do nothing which might change their kind. So here, they are said nearer respectively, in regard of other sinners more remote, not that absolutely they are nearer, than Ape may be said comparatively to be reasonable.

That comparith the enemies of Gods grace, Papists, and Libertines, Who make man have some reliques of strength, whereby being excited, and presented, and showed a fit object, hee can of himself turn to God. But what were it available to purchase a blind man and show him the sun and tell him of it till hee have an insight given him, all is vain. So here hee leaveth a creating, renewing grace, not a bare mending or repairing, what is amiss.

Vse. Confession of the power of the word of God.

But if we cannot at all dispose our selves to life, why are wee called upon? why should we hear the word, &c.

Obje. Answer.

Because these things are good, such as God requireth, which we must not leave off, because wee cannot do them pleasingly, but labour to attain in the right manner.

Secondly, That wee may not let our selves further off salvation, which wee may, though wee cannot do that which may help forward our calling. It is foolish and desperate folly, when wee are in some degree of evil, to think the Crow can bee no blacker than her wing; and to throw down our selves deeper into mischief. Though as wee use them, these prepare us not, yet as God doth use them, they do prepare us; as when one striketh a knife into his hurt, God will so guide it, as to heal an imposthume; A man eating drinke intemperately, and sinning, God may heal a sickness by it.

Vse. Do not let thy self and thy God.

Hence learn wee to detest those works of Congnity, and confesse wee can do nothing; cry to God, Turn thou us, and we shall be turned. A mother will not cast away her child for an Itch, or the rising of pimples, which for the present

Lam. 3. 24



lent deformity: thee bought it too dear to part with it so lightly. So our God will not for infirmities cast us off: he hath bought us at too dear a rate, so to part with us.

**Quest.** *Quæritur in Christ. 104.* What is the state to which the believer is brought, *Hec est participatio of the life of God.* It may be said of him which is spoken of the prodigal Child, *who though he had been dead, yet is now alive.* So he is brought unto the bath, though before dead, yet now are brought to life: the Apostle *dead in trespasses and sins*, as the rest, came to have Christ living in him, being let into Christ, he had fellowship in the death and resurrection of Christ.

**Col. 3:3** The *Colossians*, dead in the uncircumcision of hearts, came to be brought to life with Christ, *their past being forgiven them.* Wee have experience of it, who were blinde, uncircumcised in heart, favouring earthly things, walking from trespass to trespass, utterly unacquainted with the life of God, *now light in the Lord*, now our hearts pricked for sin, trembling at the word, prest to obedience, now affecting heavenly things, walking in righteousness, finding that God in Christ dwelleth in us. And for better conceiving it, it is fit to consider,

1. What it is.
2. Who is the Author of it.
3. In what Order it is wrought.
4. The Property of it.

**1 Life of God, which is** 1. It is nothing but the created gift of grace which frameth the whole man to live according to God, or supernatural grace giving life, and bringing forth motions according to God, as the natural life.

**2 Whence;** 2. The power of God alone, with the word and Sacraments, give this life, called therefore *immortal food*: by the word we all are quickned and conformed to the image of the second Adam, called therefore the *word of life*; who hath *eternal life and immortality to light by the Gospel.*

**3 Order.** 3. For the order, there is first a taking away of sins, for while wee live in them, wee are in death. Secondly, there is a taking of life in our behalf. Thirdly, Abolishing out of these things, with the voice of God unto the soul: *The Word in their hearts shall bear the voice of the Son of God, and shall live: A receiving of Christ: A forgiving of our sins, and quickning with the Spirit.*

**4 Property.** 4. The Property of which life is eternal, and hath no ending. Christ being raised dieth no more, nor a Christian.

**Quest.** How may we know that we are alive?

**Ans.** 1. Every life seeks its own preservation, as natural life seeks that which is fit for that life, so doth this spirittual life that which is fit for it self; as the word of God, *1 Pet. 2:2.* And the things that are above where Christ sitteth, *Col. 3:1.* The food which perisheth not, but endures for ever: As the life is immortal, so it seeks immortal food by which it liveth to God; the life of grace, it is maintained by bread from heaven, from the living God.

2. Every natural life in the severall kinds of it, seeks its preservation of him, and by him that is the Author of it. Children of their Parents, yea, and the eyes of all creatures look to the Creator, *Psal. 104.* So here they that are quickned with the life of God, are ever and anon running to him as their father, crying, and calling upon him for supply in all their wants, by the spirit of Adoption, they cry *Abba.*

3. Hee that hath this spirittual life in any measure, is sensible, and ever complaining of spirittual death, and of corrupt nature the fight whereof is most noysome to his sense. A dead man perceives no touch to come from him: An evident sign of spirittual life, is to sigh and groan under the body, and to cry out, *Our frailties are.* *Rom. 7:24.* Good Lord what a state is this; what a bed-ridden dissolution doth hang about mee; that I can neither finde comfortable sense nor

motion towards things spiritual. Every man the more quick with the flesh, the more dead in this kind.

Life is active and stirring. If I see an Image full without motion, I know for all the eyes and nose, see it hath no life in it. So the want of spiritual motion is the want of God-will, and the practice of godliness, a sign of want of spiritual life.

1 Love to the brethren: By this we know, we are translated from death to life.

2 This is manner of admiration, of joy, and thanksgiving: If a man were recovered of a deadly disease, when first hope, how would hee tell of it? and how would hee be to the man by whose skill and endeavour hee hath been cured? How much more should we record and tell of Gods unpeachable mercy and love to us? That when wee were not onely sick in soul, but even fast dead and void of all spiritual life, sense and motion, hath breathed into our dead hearts the breath of that spiritual life of grace, and hath made us now to stand up from the dead and live in his sight? Have not we cause to rejoyce and say, *Thanks be to God, who gives us the fruits of life*? But if wee creep up bit of loose deadly sickness, wee will tell of it, and say, What a glorious and wonderful power of God was it to raise mee? But when our souls creep up out of sin and hellish ignorance, the darkness of death, how should this much more affect and cause us to magnify such a power of God?

3 This leaven, see the fearful condition of unregenerate men, they lye exposed to the Sun as dead carcases, the blinde of whole nature is now come to each living creature: That they cannot see it, is because the light of nature, through the strength of rebellious affections and common custome in sin, is so extinguished that it cannot truly inform the conscience touching our own conditions; and in that wee feel it not, it is because our hearts are stone dead, and utterly void of that power of life conferred by the Holy Ghost, which should indeed make them feel the disease of sin.

4 Fearful therefore is the estate of those men which never once suspect themselves of nourishing this monster which feedeth it self strong in them, to deprive them of life, but stand over head, sleep in their filthiness, and never examine themselves as touching any token of spiritual life, to secure themselves of part and portion in that blessed land of the living. In this estate men live as they which are infected with some mortal Pestilence, who although they are tormented, yet not feeling it, go about their businesse cheerfully, eat, drink and are merry, yea, and make a jest, and turn at the plague and behold foolishly, see thicken themselves, and laid in the grave. So an unregenerate man having both the disease of sin in his bones, yea, and the funestall and deadly sickness in his soul, yet being void of that rare grace of godly wisdom to discern it, murthereth out in his dying life from town to town, from house to house, watching others with the filth of his sores, and running botches, yea, and plaies with sin in his common talk, as a child doth with a fawning Cur in a string, till it being too strong for him, plucks him down to hell and returns upon him with the sharp stinging teeth of everlasting death and misery.

5 This must serve to stir us up to feel our selves quickened with an everlasting life, and more and more to seek and labour for the augmentation of it. The woman of Samaria, when Christ told her there were living waters, of which whosoever drank did never thirst more, she cryed, O Lord give me of this water. Look up to Christ that quickning spirit, shew him thy reliques of spiritual death, and pray him to swallow them up victoriously in the life of grace.

6 *And hee raised us up together*. Resurrection is metaphorically expressed: Metaphorically, when a man swimmeth out of some deadly evils; Proper, when a man being fallen down by death, is raised up by new quickness.

1 Joh 1. 10

Vse 1

Rom 6. 19

Vse 2  
Natural men very carnal to God.

Siml.

Vse 3

Joh 4. 19

VERS. 6



rance: this is first and second. The first when the soul fallen down from God into death of sin, doth come to be quickned with the life of God: the latter of the body, whether extraordinary, which is the privilege of some few, or common to all. Now wee that are in Christ, have all kinds of resurrection after some manner: 1. Our condition most deadly wee get out of: 2. Our soul is quickned; 3. For our body, it is hid in Christ, wee have a hope.

Doff.

Observe here, *What God hath given us in his Son*, even the resurrection of these bodies: Wee are dead by reason of sin, and these our bodies are low in mortality, and full of corruption, yet wee have them in Christ raised up: we have a sort we in present may see this exemplified: In that our head is raised for whatsoever may be said of the head, may be spoken of the members. If the Head be safe above water and living, the body may be said (though covered) to live likewise: So that our head Christ Jesus having this Resurrection, we are already sealed of it in our head. 2. Again, wee have already why? because that power which must raise us up, it is with Christ *per modum resurrectionis*: all things tending to our salvation are put in his hands: there is not a resurrection and life, for his own person alone, but the treasure of life even the hidden life, which every member must have, is already sealed by him. 3. We all of us have right to it, though we as yet enter not upon it. 4. Last of all, we have entrance even presently, because hee role for us, and representing us, even as a Burgess of a Parliament doth a Corporation: So that we see where is the evidence of our resurrection, even Christ raised as our Head is a most infallible pledge unto us. If Christ bee risen, then must wee, for our resurrection is hid in him.

Now our Resurrection may be considered two waies.

1. As wrought in our Head.

2. As applied actually in us.

As we in regard of our natural life may be considered.

1. As we have this life in our root, in our Parents, in whom we are *seminaliter* conceived, as an ear of corn is in the seed.

2. Our life may be considered as now in us received from them.

Now when they are said to be raised up in Christ, it may be understood both waies, both in regard of their resurrection, as it was made in Christ the Head of them, and as it was in part applied in them: For all the Resurrection wee have in Christ, is not yet received, wee have it by faith hid in him even the Resurrection of our bodies. As *Adam* was a root of death to all that were his, neither were they born of him sooner than mortality did seize on them: So Christ is a root of Resurrection, 1 Cor. 15. 22. *As in Adam all dye, so in Christ shall all bee made alive*. Wee must not think that when Christ was raised, it was no more then when *Lazarus*, or some other private Person was raised, but his rising was all our Resurrection; in as much as it was in the name of us all, and had in it a *seed-like* virtue to work the Resurrection of us all. Hence it cometh that wee no sooner come to be in him, but the power of his Resurrection is felt of us, making us rise to newness of life: in Christ all things are new, 2 Cor. 5. 17. *Who hath loved Christ as the truth is in Christ*, have so learned him that they are dead to sin the life of the old man, and are alive in the life of grace.

For look as a member truly by inward ligaments knit with a living head, hath life in it: so wee when we come to be in Christ, raised up and living to God in life glorious, we cannot but live in him.

There are some principal evidences of our part in Christs Resurrection.

1. The Spirit given us, *if the spirit which raised Christ our Lord from the dead dwell in you*: For with seed into them that are united with him the Spirit of life from himself, that is the Holy Ghost to dwell in them by the created gifts

of grace, which is life supernatural; They shall hear my voice who are dead, that is, they shall beleve; and shall live.

2 The will of the father touching us, that Christ should raise us up at the last day.

3 The stature made by Christ, in which wee have it, even before it bee applied: Christ doth successively perfect this life, never leaving till hee have in soul and body conformed us for our model to his blessed soul and glorious body. The raising of our souls dead, a greater work than to raise a Church-yard of bodies.

4 A lively hope of an eternal inheritance, 1 Pet. 1. 13.

5 A holy love of Gods children, 1 Job. 3. 14.

6 A living faith, for the same omnipotent action of God which raised Christ from the dead, is it which begetteth faith in us. Eph. 1. 19, 20. Which be-  
*haviour is the working of his mighty power, which hee wrought in Christ when hee raised him from the dead.*

Wherefore let us learn to admire, and give glory to Gods power which worketh our Faith. If wee saw a man raised from the dead, O how would we speak of such a wondrous power! But this is the same that raised Christ from the dead, which raiseth us to beleve. If wee creep up from some deadly sicknesse, wee tell what a power of God it was to raise us; but when our souls creep up out of hellish darknesse and death, to beleve on the living God, it is as nothing with us.

Again to consider of our resurrection, which wee have through Christ, is a forcible motive to make us cleave to him. If Peter said, *Whether shall we go? thou hast the words of life*; how much more may wee say; How should wee start from the Lord? thou hast raised us up when we were dead.

How did Lazarus (think you) and others whom Christ raised up, love him, and rest in him, when this bodily life was again given them, though they were within a while to dye again? But how much more would it bind us to Christ, if wee saw how hee hath raised our souls being stark dead, with such a resurrection as that they shall never dye again?

Wherefore how wofull is the state of many that professe Christ, yet live in ignorance, know not what a Resurrection meaneth, are dead while they are alive, in all kind of sin and wantonnesses? These never were in Christ, but like a glasse eyes are set in the body, of wooden leggs, which being by outward means joyned to it, do not receive life and sense with other members. We never knew communion with him who is the quickning spirit, if wee bee dead in our sins.

Lastly It is matter of comfort against the infirmities and death of these bodies, by his blood hee hath made a new and living way, he hath led the dance, though thou of thy self hast no right to it, yet in Christ thy head thou hast as good right to it, as any heir apparent to his lands.

Observe again, *Wee are by nature all shut out of the Paradise of God, wee come from of his gloom*, but in Christ God hath been pleased to restore to us the happy Condition, in the Resurrection of Christ, 1 Pet. 1. 3. *who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.* Christ our Head sitteth in glory, hee hath done it for us: I go to prepare mansions for you. Hee entered the Holy of Holies in our name, and so after a sort presenteth us before God, as the Priest under the Law, hee beareth in his breast the names of all his Israel when hee cometh into the presence of God, so as wee all may bee said, and that truly, *rest in the heavens*; hee hath all that glorious life in him, with which wee are in the heavens to bee glorified. Joy in purchasers, wee have by him right to it in Faith, as an heir in minority to his Fathers inheritance.

Wee by nature are all of us unfit for Gods Kingdome and so our Saviour

Vse 1  
 Admire Gods  
 power in this.

Vse 2  
 Cleave there-  
 fore to him.

Vse 3

Vse 4  
 Comfort a-  
 gainst mor-  
 tality.

Doct.

John. 14. 2



Ioh. 3. 1

faith, that *unless we be born again, we cannot enter into Gods Kingdom*. What disposition can bee in such as are children and thralls of the Devil, to bee the sons and heirs of God? No, there is nothing in us but enmity against God. Wee love hell as if there were no heaven; *Wee are such as have an Amorist to our Father, an Hittite to our mother, as Iye melting in our blood*; Now who can make mee owner of that which I am not, nor cannot be willing with. We see in our outward affairs an ourlandish man, a foreigner cannot have inheritance in our land, untill hee bee naturalized. The son of a Traitor whose lands are confiscate, cannot inherit them, as before, untill his blood be restored; so it is with us, wee are all strangers by nature to God, and heaven where he dwelleth, wee are a tainted blood, Rebels from the womb, and soill God restore us, and make us fit, wee cannot have part in this heavenly inheritance.

Ezek. 16. 3. 4

V. 1

Wicked men  
disdain of the  
godly despise.

This one Privilege (*that we are made to sit in heavenly places*) duly considered reproveth the misdemeanour of the wicked, in regard of their poor brethren: For come in place where they are, like *Og King of Bashan*, they set up their Bristles against them, and esteem them as the *base off-scourings of the earth*, and refuse of the people. For what say they? I scorn thee that thou shouldst control mee a chief man of the Town where I dwell, and shall I bee taken up with every begger? Alas! thou art the cursed begger in the rich mans weed; this man whom thou thus disdainest is the right heir, thou hast gotten his right, and that thou shalt know when the Lord of the whole earth shall cast thee out of his ground, throwing thy body into the earth as a stinking carion, and thy soul into hell. Then shalt thou know the state of all things turned upside down, and then thou which before wast a Lord on earth and seated among Princes, shalt now bee a slave in hell, and the poor creature which feared the Lord, proving his title before the throne of the Lamb, and showing his evidence in Christ, shall bee made heir of all, and sit down with *Abraham, Isaac, and Jacob* in the Kingdom of heaven.

V. 2

Comfort a-  
gainst present  
baseness and  
contempt.

A strong comfort against all crosses and tribulations; to think one day we shall to the utter slitting of all incredulity and unbelief, and cheering of our languishing spirits, see God face to face, and behold his living spouse to our everlasting comfort. Now while wee are in these bodies of clay, wee are like the moon being eclipsed; but when once we shall put off this mortality, as the livery which *Adam* giveth to all his children, then shall wee bee as glorious as the Sun in his strength. Poverty, dishonour, deformity; and all the out-cries of this Hospital of the body shall bee left behind, like unto *Elijahs Cloak when hee was caught up into heaven*; and in stead thereof all Regall and Kingly excellency put upon us. Nay the stately Majesty of a Prince is as far differing from the estate of the worst of Gods Saints, as the state of a bridge-begger is inferior unto the greatest Monarch in the world: How doth this Crosse the Opinion of the World touching the baseness of the Saints?

1 King 2. 13

V. 3

Help against  
fear.

Ezek. 16. 3. 1

This may serve then to expell all fears. *Fear not little flock, for it is your Fathers pleasure to give you a Kingdom*. Wee are already seized on it, wee have made entrance upon it. Oh that wee did but know our own happinesse, we would not so hang the head as discomfited persons, but look up to that incomparable weight of glory, run our race and finish our course with joy, yea and abide all the miseries of this life with patience, know that all these are nothing worthy of the life to come. And as the heir within a month of his lands, taketh such a delight in thought thereof, that it surpriseth all present extremities: So let the certainty and unspeakable felicity of the life to come so steel thee throughout, that the frowning of all creatures may be sleighted off as matters of nothing.

Pray

Pray for the Spirit, which teacheth us to know what are our hopes kept for us in the heavens; for where a mans hope is, thither will his soul look out, and bee more there, than where hee is bodily present. This is it which will make us purge our selves. It is the spur of action; men work cheerfully when they know an ample reward abideth them: *O that you knew* (saith Christ) *the things which concern your peace!* Prize the Gospel, by it immortality is brought to light, called riches of the Gospel.

VERS. 7. *That he might show in the ages to come, the exceeding riches of his grace, through his kindness towards us in Christ Jesus.* VERS. 7

The end followeth, [*That he might show in times to come, &c.*] We must here consider, 1. The time, 2. The grace itself, 3. Wherein it standeth, in kindness manifested through Christ.

*The time* } Doth note out all the time insuing this instant wherein the Apostles did write; but especially those times wherein these things which Christ hath purchased for us, shall bee applyed in us: so that taken thus, it doth let us see a great difference twixt these times and the former. These times which are to come, are times of refreshing, the Riches of Gods mercy, and shall bee more and more manifested: these are the *dayes of salvation*, the *acceptable time*; now the grace of God hath appeared; now that love of God to mankind hath appeared: the grace of God was hid in a mystery before. *The law was given by Moses, but Grace and Truth came by Jesus Christ.*

1 Cor. 13

Tit. 2. 11

Joh. 1. 17

Doct.

Doct.

Evangelical truths more cleared in later times.

Gal. 3. 19

Vse

Doct.

Our glorious condition testifies Gods mercy.

Observe hence, that the *dayes since Christ, and of the Gospel, are the most glorious, blessed, and happy dayes that did ever shine unto the earth.* Of all that great body of time, which lies between the Creation and the end of the world, this is the best. Time, as of itself, is not any waies active or productive of any real effects, because it is a kind of quantity, so neither intrinsically impressioned with difference, or degrees of excellency or illnesse, but according to the things done in that time, good or bad.

These latter times then, that are crowned with so much honour and blessedness, are naturally no better than the daies of the Prophets, or the darker Times of Sacrifice and Ceremony; but it is the more reall, actual, and visible opening of the mysteries of Gods rich grace, which doth innoble, sweeten, and glorify them. Now the excellency of this time of Christ is magnified with many high attributes every where in the Prophets, *Isa. 24. 22, 23. chap. 25. 6. &c. Isa. 60. 1 and 60. 3 and 66. 20, &c.* But of this we shall speak more when we come to the 14 and 25, verses.

Again, consider the times to come, they are times wherein this shall bee made of all cleared; for though wee see the grace of God, and the effects prepared by it, yet wee see them in a glass: no eye seeth, no heart, no ear, but in times to come this shall bee perfectly revealed. Wee have yet but the first lineaments of mercy drawn forth, but then wee shall see the same, perfected: God shall bee more glorious in his Saints, his glorious mercy shining so brightly in their glorious salvation. Even as the justice of God, it is not yet so revealed as it shall bee in times to come, *when Justice shall return to judgement*; when Gods justice, which now delayeth, shall shew itself in judgement, both of full deliverance to his, and of full vengeance against the wicked: So wee see then our happinesse, to whom these things are revealed in the word. We see again, that there is a further manifestation of mercy to be made when the latter dayes shall come, in the times that are insuing.

So that wee must bee thankful for that wee have and see, and must when we cannot find such grace and mercy compass us as wee desire, know that there are times to come, for which the full manifestation of Gods mercy is reserved,

I have told you what the quantity and quality of this grace should reach us, only one thing more, what leadeth us to see the riches of Gods grace, even to



consider the height of happiness to which wee are lifted up in Christ: God hath for us already in heavenly places, that hee may in time to come shew how rich his mercy is to us, when he shall apply this to us in order. The glorious condition to which we are raised, doth enoide the greatnesse of Gods mercies.

Vse

How to raise  
up our dull  
hearts.

And wee must help our selves this way to raise up our hearts to some good strain of consideration; for when the high God doth call it *glorious grace, rich grace, rich mercy, his kindest towards us in Christ*, resting on Christ, and us in Christ, hee would have us thoroughly to conceive of it, and be taken up in astonishment and admiration hereof, *to know the length, the breadth, height and depth of this love, and mercy of God which passeth knowledge*.

Diss.

Here now observe, what is the end of all Gods grace and mercy towards Believers in Christ: *wherefore doth God bestow this rich grace upon his elect? it is only for the manifestation of his glory, and the praise of his Name*; that the glory of his saving attributes might be made manifest. Wherefore doe men build great and magnificent houses, but for advancement of their honour, and to make their names great when they are gone? So wherefore doth God raise up poore miserable sinners under the power of the Devil, out of the dungeon of darknesse, but that hee might shew how rich a God he is in grace and mercy: *That wee should be to the praise of the glory of his grace*? God is more Glorified in the redemption of his people, then in creating the whole world.

Ephes. 1. 12

Vse.

Alm and at-  
tain this end.  
1 Pet. 2. 9  
2 Cor. 6. 16

This must teach us, whatsoever good things God hath bestowed upon us, that wee make God known by it; wee must shew forth the virtues of him who hath called us out of darkness into his marvellous light: *wee are made Temples of the living God*, wherein must be manifested his infinite Wisdom, Power, Love, Mercy, and Glory. Not to make our selves known, but God, that hee may come in acquaintance with others, by that glory that appears in thee. *If any man speak, let him speak the wisdom of God, if hee admire, let him do it of the ability that God giveth, that in all things God may be glorified*.

1 Pet. 4. 11

*In the ages to come*] That is, that all men in after times may consider, and take notice of Gods exceeding great mercy and grace towards us, in quickning us, raising us up from death, and seating us in heaven with Christ.

Diss.

Whence observe, *All the saying graces of God, are such as are most worthy consideration of all Christians in all ages*, worthy to be chronicled and registered unto all posterity.

This is professed and proclaimed; *1 Tim. 3. 15. I was astonished, a persecutor, blasphemer, but I was converted to mercy, &c.* Notwithstanding for this cause was I recorded in mercy, that Jesus Christ should first shew us all things suffering; *unto the example of them which shall in time to come be glorious in him*: *as eternal life*; as if hee should have said, *Remember in after times, how merciful our Lord and Saviour is, let them look upon thee a pattern of Gods infinite mercy, exceeding all sin and misery*. Come (saith David) *I will tell you what the Lord hath done for my soul, I served idols, and hee led me away: I withered away with my tongue, I sought him, I said, I will not be moved: O God, I will praise thee, I have delivered mine own soul from this generation, and thy power shall all that shall come*.

Psal. 66. 16

Vse

Doubt in thy  
self, and for  
others.  
1 Jo. 4. 11, and  
61.

If wee be Gods children, then it is by bringing forth eternal and immortal fruit to his glory, *as trees of righteousness, the planting of the Lord, in which he may be glorified*. Think, and speak, and do nothing, but what wee are content to have ourselves much less esteemed to do any thing, but which wee would not be accountable for it again, as usually we shall be. Whatsoever wee do by the Spirit, shall stand upon record to all eternity. *Rev. 14. 13. Blessed are they that die in the Lord, they shall rest from their labours, and shall be able to follow him*. *Thou shalt when thy dead shall be found, praise him*.

1 Pet. 1. 7

and glory, at the appearing of Jesus Christ.

Through his kindness in Christ. Observe here, in what things the special favour of God standeth; roots in the growing of Christ; with the benefits of Christ. Hee is made the manner in which this exceeding grace of his is taken up, and so every where the Scripture doth speak; *Herein is the love of God* 1 Joh. 4.9 *that hee hath his only begotten Son into the world, that wee should live by him.* Rom. 5.6 *Christ who was made for us strength, dyed for us: we are quickened in Christ, raised to him, our sinnes pardoned in him: a new life in Christ.* Satan subdued unto us in Christ; in Christ crucified all victory is obtained against all infernal enemies; all our growth in Christ: in a word in Christ we have all sufficiency for grace and glory. God, when hee made *Adam* Lord of the whole earth, did shew love, but the gift of the whole earth is nothing to this gift of Christ, in whom wee have God himself, and all that heaven is worth, made sure to us. God hath made him a common conceptacle, and treasury of all saving good to his Church; *This is my beloved Son in whom I am well pleased.*

Wouldst thou know the love of God? measure it not by any outward thing, by wealth, honour, or outward prosperity; for this is common with Infidels and Reprobates, whom the Lord abhorreth. No, there is no outward created comfort can secure us of Gods favour: onely the having of Christ, and the receiving of him by faith, as a gift from the father; this onely is it which is the special pledge of Gods favour and love. What is all the wicked have, the dew of heaven, gladness of heart, the Sun-shine? If they have not the righteousness of Christ to cover them, the life of Christ to quicken them, such things as eye never saw, their condition is wofull.

This must make us rest onely in Christ, like *Paul*; caring to know nothing but him, counting all things but dung and dross in comparison of him. Through him we have an entrance with boldnesse to the Father. Art thou burthened with sin, and afraid to come before God? why, let Christ be your God and thee, he is a screen to keep off the fire of Gods anger; he is our *Place-maker*, to make all whole again, a sweet smelling savour acceptable to God.

In Christ Jesus. Observe here, all Gods kindnesses, and all the fruits of his kindness, must come to us onely through Christ. Hee hath reconciled all things to himself by Jesus Christ; whom God hath set forth to be a reconciliation, etc. a propitiatory sacrifice, in which hee would return into favour with us. God was in Christ reconciling the world to himself. Christ immediately by himself doth procure us favour. And this was that which all the arguments made by propitiatory sacrifices did prefigure unto us, *Hee is made sure of God, the Father, wisdom, Righteousnesse, Sanctification, and Redemption.*

This doth serve to beat down those holds of Presumption, which many sound to destruction: for many think that they are in Gods favour, and yet are such as have not Christ; such as have no portion in the benefits of Christ; if they be blessed as well as others, with health, peace, wealth, if money cometh to them, and that their condition outwardly prosper, when as in deed without Christ (as all this may be, and is with most) there are no other fruits of Gods favour which hee vouchsafeth to strangers, and such as are none of his household; and therefore they build on a sandy foundation. *Salt*, and *Esa*, and every cursed reprobate may partake hereof. *No man by any outward*

meanes can be loved of God. Again, A fiery dart may hence be quenched, which the Devil casteth against believers in the conscience, of sin the consideration of their crosses so manifold, Thou art continually followed with crosses and afflictions, poverty, sickness, and dost thou not see what strange adversities do continually befall thee? And canst thou be persuaded that God loves thee?

Dost

1 Joh. 4.9  
Rom. 5.6

Mat. 3.17

Vse 1  
Examine thy  
Interest in  
Christ.Vse 2  
Rest in him  
alone. 1. Cor. 1.3  
Phil. 3.7, 8  
Eph. 3.12  
Esa. 9.6  
Eph. 5.2  
Dost, 2  
Col. 1.10  
Rom. 3.24  
1 Cor. 3.18

1 Cor. 13.4, 12

Vse 1  
Presumption  
of men not in  
Christ, taxed.Ecc. 9.3  
Vse 2  
Once in  
Christ, ever  
secure against  
all annoyances.

It



It is impossible, thou dost but deceive thy self. Thus will the Devil suggest. But thou must uphold thy self with this consideration, That Gods favour and love is not to bee grounded upon us by the presence of any such outward appearances. No, though poor, yet thou hast the riches of Gods mercy, thou hast Christ the heir of all. *If bee bee ours, Apollo is ours, Ceph is ours, life and death, things present and to come, the world and all is ours, we Christ, and Christ Gods.* In him let our souls rest and rejoyce: I say again, alwaies rejoyce in him. The Holy Ghost can speak to thee thus, *I know thy poverty, but thou art rich*, in comparison of whom, the greatest Monarch in the world (being without Christ) is a stark begger.

1 Cor. 3. 22

Rev. 3. 9

Dost.

John 1. 16  
Col. 2. 3.

Order of derivation.

Psalm 133

1 f.  
Suck all good of Christ.

Col. 2. 10

1st. 2. 13

Gal. 3. 10

1st. 2. 13

1st. 2. 13

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1st. 2. 13

Further here observe, *That all our blessings are measured up, even with Christ Jesus.* Hee is as it were the matter of which God hath framed all our good: the common conceptacle in which all spiritual blessings are reposed, *That from his fulnesse every man may be filled, in whom are hid all the treasures of wisdom and knowledge.* He is the well-head and fountain, from whom streameth all saving good; the vein is in Christ, thence it springeth to the fountain, and so emptieth it self by streams. So all these things are: 1. Originally in God, who is life. 2. In Christ made flesh, upon whom this grace is poured without all measure. 3. In us, who shall have from his fulnesse. For as the garments of *Adam* were moistened with that which dropped; so shall this spiritual ointment trickle upon us from Christ, when by the Application of Faith we shall be made one with him.

This teacheth us whom wee must hold by, even to bee filled with all spiritual good, even Jesus Christ, cleave only to him; *Hee filleth all in all, in him we are complete*: therefore rest on Christ, as all sufficient. We fitly leave men seeking supply at God, but to turn from God to men, is to dig puddles, and have the spring of living waters. It is meer ignorance of Christ, that maketh men look to merits, to the Popes treasury; when as even to our letting in glory all is given us in Christ; *For not I (saith Paul) but Christ in me.* Mark how *Paul* here acknowledgeth his life to come from Christ; in whom every thing is laid down to bee conveyed to us. Let us then say with *Paul*, *Whither shall we go? thou hast the words of life*, thou art all-sufficient.

*Quest.* But how come we to all this blessednesse in Christ?  
*Ans.* Hence it is, even from the personal Union of our nature with Christ, that hee dwelleth in our nature substantially, having united it to him as a part of his person. Hence it cometh, that Christ may doth send out all the streams of grace and good things to all his members, because this fountain dwelleth in him; *in him dwelleth all fulnesse of the God-head.*

Did not the Divine nature, which is the fountain of all life, natural and supernatural, did not this dwell with this humane nature, wee could not be enlightened and quickened by it: so that it is the power of divine Nature in Christ, which doth properly and efficiently work these things; even as wee see the body of the Sun doth enlighten all. This must bee held, that neither the omnipotent power of creating spiritual graces, nor yet the omnipotent action which doth produce them, is in the humane nature, or proceeding from the humane nature working to the same effects, according to the property of it. This is the order then which wee must conceive and hold.

1. The Divine nature that createth them, and infuseth them into this or that man, through Christ-man, being as a common conceptacle and conduit, taking away sin and the cause, that so way might bee made for this promised Spirit.

2. By interceding Mediator-like for them.

3. By willing the going of such grace from him, as who is with God the

Son

Son but one worker. They are therefore the works not of a humane, but a divine person. For though the Nature, according to which they are wrought be humane, yet the Person working, is the person of the Son of God.

Difference betwixt Christ and others in giving grace.

Saint Paul giveth graces by laying on of hands with prayer, but Not as if this were any way his work, but as intreating it from God in Christ, whose it is.

Not from power any way within his person, but without him, even the power of another.

Not conjoynd with God, as the body with the soul, but as an instrument with God; as when I use another thing or person, in doing this or that without my self. Hence it is that Christ man doth give graces *Authoritative & Effectively*; yea, according to his humane action doth effect them in the highest degree that an instrumental operation can effect any thing: whereas Saint Paul giveth them *Ministerially*, signifying what God doth in Christ; rather than what himself doth. Hee that planteth and watereth is nothing, all the efficacy of his action is to get Christ, God-man to give the graces hee entreateth.

Hence wee are exhorted, not to rest in man for these graces: *The flesh pre-figuring, the spirit quickning*; that is, Christs humane nature could not give all these precious benefits unto you, unlesse the quickning spirit did dwell in it, in whom all fulnesse dwelleth, yee are compleat.

Vse  
John 6

Hath God opened unto us such a rich treasury in Christ, in whom we shall find no lack; this discovereth the grosse folly of Papists, that look out after other Mediators, works, their own righteousness, satisfactions, Indulgences; imputing the sufferings of men to them; they have left the Lord Jesus, and are run e-whoring after their own inventions.

Vse  
Eph. 2.8

Lastly, on this ground invite men to Christ. How is the case altered, if a poor woman should marry the Prince? so, if wee blinde, naked, beggerly things marry this Prince of glory, our poverty shall bee exchanged with riches. Would wee have our consciences comfortably settled in the persuasion of our reconciliation unto God? wee must look at him who goeth between God and us. When wee have offended some great personages, if some mean one should move them in our behalf, it would not so stay us; for wee know they will often not hear them speak, or have them in light regard, if they give them hearing: but if wee can procure such as bee their Peers to deal effectually for us, wee doubt not but that things shall be well compounded; what will they deny such as are equal to themselves, and most neerly acquainted with them? So with us, if we have Christ, &c.

Vse  
1

Again, this phrase [*in Christ*] doth give us to consider, *How that in all things Christ hath the pre-eminence*; all the benefits wee come to in him, hee himself is first possessed of them. And this is that the Apostle speaketh to the *Colossians*, that *Hee is the first-fruits of the dead, that in all things hee might have the pre-eminence*: and this is that which (1 Cor. 15.) is taught, when hee calleth Christ *the first-fruits of them that sleep*; and teacheth, that the same things shall be applied in us, but in our order, *first Christ; then they that are of Christ*. Hee is the Lord of the quick and of the dead; and by whom all are quickened.

Doct.

Col. 1.18

1 Cor. 15.20

Instances in resurrection

1 Christs Resurrection hath a special pre-eminence and privilege above all others; for all others before were not begotten from among the dead, because they were raised up with mortality, tending to death again; but in that hee dyed, hee dyed but once, not long to bee held of it, but is that hee in risen, hee is raised to live for ever, death shall no more have power over him.

2 Again, all other rose as private and singular men, not as publike persons in the name of other, giving hope to all other of their resurrection; therefore they were not the first fruits duly gathered, but like a singular ear of Corn more timely



timely gathered. Now Christ is risen (as hee dyed) not for himself onely but for all us, and wee all are raised in him; as a Burgesse of a Parliament, what hee doth, or speaketh, it is in the name of the Corporation, who doth it in him.

3. Lastly, He raised himself, as hee was the Lord from heaven, the quickning spirit. *Destroy this Temple, and in three daies I will raise it up.*

Great therefore every way is the prerogative of our Lord Jesus Christ. All spiritual and saving blessings are first in Christ, and by faith are derived to us from Christ; and before wee can have any of these blessings which come from Christ, wee must have Christ by Faith. Our Redemption Christ hath begged, or rather bought of his Father, yet we are of our selves, as if there were no such matter, till by Faith we come to be in him.

Suppose there were twenty Traitors in the Tower, who lay condemned day again, the Prince should yeild his Father such satisfaction for some whom hee would save, wherewith the King his Father should rest content, and give him their pardon thereupon; here the thing is done betwixt the King and his son; yet till the Prince lend to them, write to the Keeper to deliver such and such, they are in the state they were, and so continue: So it is with God, and Christ, and us: the Redemption, all is concluded betwixt God and his beloved Son, Christ hath the preeminence and priviledge of it; yet till this is effectually made known to our hearts, so that wee beleve on this grace of Christ; wee are as we were in hold, in the fear of our condemnation; *We are justified through the redemption that is in Christ*; but so, that before it can be applyed in us, we must have faith in his blood.

It then all grace bee first in Christ, before wee come to have it, then come forth of your selves to Christ, get him to dwell in your hearts by faith, and then all is yours. It is an ill benefit that is not worth the fetching; but this is the greatest.

Lastly, From hence note, *The stability of all the blessings given to the faithful*; For that wee have all these things kept by Christ, it doth assure that nothing shall bee able to separate us and them: *I know* (saith Paul) *whom I have trusted, and that hee is able to keep that which is committed to him. Now shal I take you out of my hands.* And if wee do but consider his person, that all power is given him in heaven and earth, wee cannot doubt but hee will most certainly bring all to fellowship of those blessings which hee keepeth for them; hee is all things for us, which reserved with him, hee will give us in his time: His Power, who can call this into question? His will, who can doubt off, seeing he hath been made a curie, and shed his blood for the purchase of them unto us? *Christ is stronger than hee that is in the world.*

So then this is full of comfort; if one had earthly treasure, we are glad when it is bestowed that wee may be sure of it, and sing Care away. Well Christ is in heaven, our true treasure, whither the thief, nor moth, nor canker can come: this is our happinesse, that hee keepeth our Treasure; it is out of the reach of Devils and men, were it in our own hand, we would soon betray it: if we are let in heaven with Christ, Christ may as soon bee pulled out of heaven, as we disappointed of our inheritance.

Note here, the way to make our soules safe, it is to give it to Christ to keep, it is never safe in our own hands. If wee had Adams grace, it would not bee safe; the Devil would soon rob us of it. Repose all in the power of Christ, *he neither slumbereth nor sleepeth.* No wisdom or strength is able to overcome Christ; that which is committed to him is out of all gun-shot. Therefore learn wee to resign up all to Christ; then are we safe as in a strong Tower unto salvation: This made Paul so comfortably to triumph over all, *I am persuaded neither life nor death, principalities nor powers, things present, nor to come, nor any Creature shall be able to separate me from the love of God in Christ.*

VERS. 8. By grace are ye saved through Faith, and that not of your selves, **VERS. 9.**  
*it is the gift of God.*

Now hee commeth to set down our free Salvation, having reference to that hee had formerly set down, and confirming it; which every one may be able to gather, when hee heareth the discourse above named; for when they had heard that they were dead, and that they were quickned in Christ, how that God did this onely for the glory of his rich grace, every one might think; if wee are thus in our selves, if God hath done all for us out of our selves in Christ, if there is nothing but his rich grace that may glory, then it seemeth that all our salvation is of meer grace. The Apostle therefore granteth all, to any one that should thus conclude; and layeth down this Apostolical doctrine more at large; so as hee beareth down every height advanced against this truth of God. And first he layeth down the true causes positively in this 8. ver. Secondly, Hee rejecteth the false supposed cause negatively, which he backeth with a reason upon reason; as shall bee more familiarly opened. For the better understanding of the sentence, wee will unfold the particular words where it is necessary.

Method

For this word [*Grace*] it is put sometime for the favour of God, sometime for the effect of Gods favour in us, as when *Paul* saith, *Not I, but the Grace of God in mee*, sometime for thankfulness: the second caused by the first, the third by the second.

Grace what

But here it is meant of the rich grace in God out of us; as which standeth onely in kindnesse in Christ, and works, and the new creature, which is the life of grace in us, are after executed, these are not spoken of; these may stand with grace, we may rejoyce in these without impeachment. Now the favour of God is two-fold.

1. A more common and inferiour grace.  
 2. A more special and rich grace; for if the Law had given life, God should have shewed grace, and in grace was the covenant of the Law contracted. But here is meant a more plentiful grace, in which the New-Testament, with all the benefits of it, have their foundation.

*We are saved:*] There is a double salvation for man, *God is the Saviour of all*, *God saveth man and beast*; but especially of them that beleeve. Now this is to be considered two waies, either as begun, or as compleat. Now he speaketh roundly and amply of our salvation, from the beginning to the ending, as the Context cleareth against all exception.

Salvation two waies.  
 1 Tim. 4. 10

*Through Faith.*] Faith is considered two waies, the one absolutely in it self, as a vertue, and a radical vertue: the other in relation to Christ; now thus it is here to be construed; Faith on Christ; Christ now beleeved on, and Faith which is through him; are equipollent; taken both as one. Faith therefore not to Christ applyed in us by beleeve; these two you may see ranged under grace, as which onely can stand with it, *Rom. 3. 24. We are justified freely by grace*, &c. The Apostle commeth to prevent the corruption of Man, thus summing from this, that *we are saved by faith*, that then something is to be given to us. Why? Because we of our own free wills beleeved. No, though of Faith, yet you cannot challenge any thing, because it is not from any strength in you, by which you beleeved, but the Lord did give you this, hee did draw you, or you could never have beleeved; and therefore the Apostle addeth, *It is the gift of God.*

Faith considered absolutely, and relatively.

Now hee contenteth not himself to have set down the true causes, but doth discover all false ones; knowing how deep this error is rooted in our natures, everyone setting up his own righteousness; yet, the Holy Ghost fore-seeing that men should so hardly for-go salvation by works, that they would rather have this Doctrine grounded in it self; wherefore hee saith, *Not of works*; and backen by reason; because works, as they stand not with grace; so they are enemies

Every one naturally a most justiciary.



Works of all  
sorts excluded  
from merit.

enemies to the glory of God; inasmuch as they set up glory in us, *lest any should boast himself.*

But it is objected, that the Apostle speaketh this of works of nature, or works of Ceremony; or that works of grace do stand with his grace, or that rejoicing is forbidden in the works we do by our own strength, not in those we do by his grace dwelling in us.

To this the Apostle replyeth in effect, whatsoever you are, or can do, it is not to be trusted or rejoiced in. Why? Because it is of God, and this is your bounden duty, *as being created even unto that purpose*: that which you are not of your selves, you must not boast yourselves, as deserving the same. But your salvation is not of your selves, it is of God; whatsoever you are, you are it of God; whatsoever good thing you do, it is the end for which hee hath created you, it is given you by him: Therefore you have no cause, or matter whereof to boast.

*Not of us.* Not by reason that wee are of any desert of graces in us, or not through any power in us: For in the last verse he confirmeth, *Not of us, nor of works*; this proposition is thus cleared.

*Dist.*

Now then first, wee have here to consider, *what is the ground of all our salvation, It is the free favour of God?* This must bee a little cleared in proof: that though the inward graces be taken as I told you, yet in the business of our salvation, it cannot signify the gifts of grace in us. And here are so many arguments near the Text, that I need not go further.

Reasons in the  
Context.

First, in the fourth verse, when hee had said, *God who is rich in mercy*, of his great love *hath quickned us*; he interfereth abruptly, *by grace are ye saved*. Now if grace were any other thing than the love and mercy of God, the Apostle might be challenged of this absurd collection.

2 Again, in the verse before, hee doth construe this grace of God, his kindness to us in Christ: that love of his, which hath raised him to prepare all things for us in Christ Jesus.

3 And lastly, in the verse following, he doth exclude either the graces in us, or the works which come from us, when wee are new creatures, renewed for the quality by Gods spirit.

If these were not sufficient, I would wish you to weigh that place, *2 Tim. 1. 9 According to his purpose and grace, given before all worlds.* So that it is not anything in us, but Gods favour which doth work all for us.

Difference of  
the Covenant  
of the Law  
and Gospel.

And the better to see this, wee must consider the difference betwixt the Covenant of the Law, and of the Gospel.

For the first, there was the grace of God in this, that hee would contract a covenant with man, of Righteousnesse and life; when all that man could do, were offices due for that which hee had already received in his creation.

But first, this Covenant was not stricken in a Mediator.

Secondly, this Covenant was not to bee performed for any other, but for the righteousness which should have been found in our selves.

Thirdly, Wee should in this Covenant have procured the blessings of God unto our selves: So that though there was grace in a large sense, that God would enter Covenant when hee was not bound; yet if wee consider that in the gifts inherent in us by creation, it was founded, that for our righteousness and works we should have had the things covenanted, applied, that wee should then our selves have procured these things; here is grace, that God entered Covenant. But not any rich graces, because man, if hee had stood, might have challenged his justification and life, as due debt for his works, not as mere gifts from grace. But now the Lord doth all of grace.

For first, the foundation of our righteousness and life, hee hath made out of us, in his Son Christ Jesus.

2 For his Christ apprehended, hee doth perform all things, not for any thing in us, but for his Christ; hee doth not make us procurers of those things.

things, but in Christ doth himself prepare them for us, that our rejoycing might bee in him; in this there is grace, and rich grace of the Gospel, that God doth covenant in the Mediatour, that hee doth give us Christ, and reveal him in us, that hee doth for Christ make us partakers of righteousness and life, which is grace; the Law requiring, that for inherent righteousness we should be justified. Neither *Pelagius*, nor the *Papists* know the grace of the Covenant, for this is not that rich grace, because God having pardoned our sin, doth give us the graces of his Spirit, whereby wee might bee righteous and live. For if this were all, that wee are saved, and fitt of grace, because God undeservedly hath given us those vertues which make us righteous and deserve salvation; for thus *Adam* standing, might bee said to bee saved by grace, because the merits (if hee had any) were given him of the grace of God; the perseverance in the use of his free will, hee could not have had it, unlesse he had received it from God. The point then is clear, that God himself, in great favour and riches of mercy doth justify us, *The grace of God bringing salvation unto all men hath appeared.* So that the meer grace of God (not excited by any works, but working of its own accord) hath the whole stroke in our salvation. This is a truth which was well known in the time of the Old Testament, *By mercy and truth iniquity shall bee forgiven, Prov. 16. 6.* The reason is, because Gods glory is most dear unto him, neither can hee endure therein to have any partner. Wherefore (in the businesse of our salvation) hee doth so work, that man may have no matter of rejoycing out of God, who doth all this work in himself, and out of man, *that who so rejoyceth, might rejoyce onely in the Lord, 1 Cor. 1. 31.*

Error of *Papists* and *Pelagians*.

Tit. 2:11

Now this Doctrine, that the grace of God is all in all about our salvation; even this grace of the Gospel; it doth teach us the error of the *Popish Church*, in holding a concurrence of our works, &c. But of this more afterwards. In the mean time wee are to know, that if our justification be of grace, there can bee no Reliques of Holinesse, nor works of our own that concur thereunto; for the Apostle makes a flat opposition betwixt grace and works, *Rom. 11. 6. If it be of grace, it is no more of works; else were grace no more grace:* these are (so opposite, that like fire and water they expel each other; and as one saith well, *Grace is no way to bee accounted grace, unlesse every way is bee most free. By grace are ye saved, &c.* And the Apostle, *We are justified [freely,] &c.* which word answereth to the Hebrew, *Chirma*, which is very emphaticall, and is especially taken up in three cases.

Vse 1  
Confutation of *Popish Error*.

Gratia nulla modo gratis nisi sit omni modo gratuita

1 When a man doth a thing without hope of the least profit.  
2 When a man doth a thing without cause, rashly or lightly; but this sense is not here pertinent.  
3 When a man doth a thing undeservedly, nothing moving him thereunto, but much which might lead him to the contrary; and thus it is here to be understood. For when there was nothing in us which might procure it, nay, much which might exasperate the Lord against us, then hee saved us freely of his grace.

Secondly. This Doctrine hath matter of much comfort in it for us; for if our salvation bee of meer grace, and depend not on our own worth, endeavour and holinesse, why should wee fear? If it were for any thing in us to bee procured, wee might utterly despair. Alas, what are wee (poor crawling worms) that wee should bee of any worth in Gods sight, before whom the Stars are unclean? what is our Holinesse, but a filthy menstruous cloud? And whereunto can our endeavours reach in any thing to Godward? But now, since it is not in him that will, nor in him that runneth, but in God that bestoweth, *Rom. 9. 16.* wee may boldly accept, and confidently trust in this free grace of God, although wee bee unworthy of it. For why should we put away this rich grace offered, and revealed to us? Why should wee not cheer-

Vse 2  
Comfort in this free favour of God:



fully imbrace it, and rejoyce in it, Ipecially since it hath appeared unto all; and God (without respect of persons) hath set it to bee enjoyed of the poor, base, low, and unlearned, as well as of the rich, high, noble, and learned? And it is not true humility, but a sottish pride, to put away, and judge our selves unworthy of this salvation, whereof it hath pleased God (in rich mercy) to deem us worthy.

Use 3.

Live unweari-  
ble to it.  
Iude 4.

This must further teach us, to live worthy of this rich grace, *Tit. 2. 10. The grace of God hath appeared, teaching us to deny all ungodliness, &c. We must take heed wee turn it not into wantonness,* and make it a bolster for the flesh.

Mark secondly, the Apostle saith, [*We are saved* :] hee doth not say, we are in part saved, reconciled, and indued with the Spirit of God, which yet is true, but wee are saved with himself: the Salvation before mentioned, doth teach us to bee understood of full Salvation.

Doct.

Phil. 1. 6.  
Rom. 8. 30.

Whence wee learn, *That to the full glorifying of us in heaven, all is from the free merit grace of God*: hee doth not begin, and leave us at halves to shift for our selves; but hee goeth through, *hee that beginneth will finish*, working all our salvation of his grace. *When wee were enemies to him*, though hee was justly offended with us, yet did hee finde a way of our reconciliation; when wee were dead in sins, and could not bee subject to him, hee did turn us to him, and begin in us this salvation; the inheritance is of grace. When wee grieve him with sin, when wee are ready to bee driven out by enemies, even then the Lord doth keep us by his strength unto that salvation hee hath prepared. And the Scriptures every where do set out the glory of Gods grace, in that wonderful glory shall bee given us, more than in these beginnings; which if merit came into these, having been utterly excluded in the other, the Lords grace should fail when wee come to the point of our salvation, and confesse therein a partner with it, the works of men.

Use.

Ascribe all un-  
to God.

This must teach us, from the beginning to the ending, to acknowledge the grace of God, and hang on it, as all-sufficient for our full and perfect Salvation: where the Lord layes a foundation of his saving grace, hee will build upon it, and never leave it till hee have perfected his work. *Wee are kept by the power of Gods grace unto salvation, 1 Pet. 1. 5.* And therefore the Apostle saith, *Rejoicing the end of your Faith, the salvation of your souls, 1 Pet. 1. 9. He hath begun a good work in you, will finish it unto the day of Christ, Phil. 1. 6. He is the author and finisher of our faith, Heb. 12. 2.*

efficiency  
and by whom  
in us, at the  
working power

Doct.

Phil. 1. 9.

*Through faith,* that is, (as I have construed) by Christ believed on, or faith on Christ, for you must alwayes take it with the object. Mark then first, How that *the grace of God and faith stand together, they do not one take away the other.* Faith hath been alwayes requisite, as the instrument to take Christ our righteousness, that so wee might (in Gods sight) bee justified. This is taught every where, *Gal. 3. 22. The Scripture hath concluded all under sin, that the promise (by the Faith of Jesus Christ) should bee given to all.* And *Joh. 3. 36. God so loved the world, that hee hath given his only begotten Son, that whosoever believeth on him, should have everlasting life.* Where wee see Faith to be brought in as the instrument, without which, neither the promise can be appropriated, nor salvation attained. So *Acts 16. 30, 31. What shall I do to be saved?* It is answered, *Believe on the Lord Jesus.* And truly the righteousness of Christ hath not been of more ancient time given to men, than Faith hath been appointed the receiver hereof, called therefore, *The righteousness of faith.*

Objeſt. But it may bee objected (as wee have before taught) that the grace of God cannot stand with any thing in man. How then (will you ask) can it stand with Faith?

Anſw. It is true, that the grace of God doth not brook any thing inherent in man, and of man, and yet notwithstanding may well agree with Faith.

For

For 1. Faith is not of man, no not in man by nature; For all men have not Faith, 3 Theff. 3. 2. but it is in man renewed, and as a gift of meer grace,

Secondly, Faith doth not justify, as it is an inherent quality in us, but as it apprehendeth Christ Jesus the Redeemer, who is made unto us of God righteousnesse: Thus you see that Faith is not at all prejudicial to Gods favour. 1 Con 1. 30  
And this is not the only reason, because that Faith is given of grace; For then all the gifts of the Holy Ghost might come likewise into the article of Justification.

Again, 3. Faith receiveth only, and sheweth to God that righteousness and merit of Christ which God hath given, and only for that thing received, not for receiving, doth seek to bee justified.

Again, 4. Faith receiving Christ, standeth with grace, because it is of grace, that the faithful soul laying hold of Christ, is justified: for the Law knoweth not this righteousness, but biddeth us bring our own; it is therefore the Lords grace that accepteth Faith for the righteousness of the believer, in the agreement of acceptation, and therefore Faith is said to bee imputed for righteousness.

Objct. But then here wee may answer a cavil; some may ask, How wee can bee said to bee saved by grace alone, sometime by Faith alone, sometime by mercy, by Christ; when if by any of these alone, the other should bee excluded?

Ans. I answer, the word [alone] excludeth such causes as fight with these, or any of them, (for fight with one, and fight with all) not those that are *subordinate*.

This then doth let us see how absurd they are, that will make Faith and Gods grace fight together, which the Lord hath so sweetly coupled. This by the way.

I come now to the main Doctrine, which is this, viz. That Gods grace doth justify, that first was must bee true believers: Grace and belief must not be severed in the matter of salvation; God so loved the world, that whosoever believeth in him, &c. Look as in the Covenant of the Law, *Do this, and live*; no deed, no life: So in this Covenant of the Gospel, wherein the Lord promisseth for Christ to pardon sin, to justify, to accept to eternal life; here it may bee said, *No faith, no portion in the promises of God, in the grace of God in Christ Jesus*: for look as plaisters unapplyed, so is Christ unbelieved. Nay more, hast thou not Faith? Whilest thus thou art, God will not justify thee, nor accept thee to life: For to pronounce thee just, that dost not believe on Christ, were to pronounce the guilty innocent, which is an abomination with God. For hence it is, that Gods Mercy and Justice kisse (offering no violence to each other) because God doth so of grace save us, (sinners in ourselves) that first he maketh us (through Christ applyed) righteous, and worthy Salvation, worthy in regard of his just acceptation.

Whereas the Lord doth so justify us of grace, that wee are also made just in the Redemption of Christ; wee may see and contemplate that admirable Mystery, how the Lords Justice and Mercy should accord in one.

1. There is all Justice unto Christ, whose soul felt the anger of God in that enmity, that his body (affected therewith) did sweat bloody blood, who was broken even with hellish torment by the hand of God for our sins, and was humbled to the death of the Crosse.

2. There is all mercy to us; it is mercy that the satisfaction of Christ should bee ours, that all hee did, should bee accounted as done by our selves. It is mercy, that Christ himself the Satisfier, should bee given us, saith Paul, Rom. 8. 3. Hee hath gratified us with his Son, hee hath bestowed him freely on us.

Now wee will, for our more painful considering of the point, set down these four things:

1. What

Use;

Dost;

Ioh. 3:16;

Use;

Admirable reconciling of justice & mercy in Christ.

Explanato;



1. What is the act of Faith.

2. What is the Subject in which it is.

3. What Object it hath.

4. What Properties.

Act of Faith  
in two things.

First, For the Act of Faith, it standeth in these two things,

Knowledge,

and

Apprehension.

Isa. 53. 11  
John 17. 3

Faith therefore is by a Senecodoche called Knowledge, *By his Knowledge shall my righteous servants justify many, Isa. 53. This is life eternal to know, &c.*

The Apprehension likewise, or receiving of the thing believed, is no lesse certain; the Scripture so construing faith, *Job. 1. 12. So many as received him, to them hee gave power to bee called the Sonnes of God: for hee that hath received his testimony, hath sealed that God is true. Hee that believeth not, maketh God a lyar; And this is the principal thing in justifying Faith: For the Devils know, and many can prophely in his name, to whom hee will say, Depart ye workers of iniquity, I know you not.*

Mat. 7. 23

*Quest.* But how is this Apprehension made, whether by the understanding and acknowledgement, *Col. 2. 2.* or by the will.

Christ apprehended by the understanding and will.

*Ans.* I Answer by both; 1 By assent in the understanding, 2 By assurance and confidence in the will: the latter cometh from the former. And from this second degree it cometh, that Faith hath the force of quieting, according to that, *Being justified by Faith, we have peace with God, Rom. 5. 1.*

*Object.* But it may be said, Confidence is an effect of Faith, therefore not the act of Faith.

Confidence both an act, & effect of faith.

*Ans.* It is both the formal Act and Effect, diversly considered; the Act, as it apprehendeth, and resteth on Christ: the Effect, as it bringeth forth the peace and liberty.

*Obj.* But it may be said, Faith causeth confidence, therefore is not confidence. *Ans.* It followeth not; the fire giveth mee light and heat, is it not therefore light and hot?

Subject of Faith, the heart.

Secondly, For the subject of Faith; I answer, it is the Heart onely: *With the heart man believeth to salvation, Rom. 10. 10. If thou believest with all thine heart, Act. 8. 37. Trust on the Lord with all thy heart, Prov. 3. 5.* And it were better to stay in these bounds of the Scripture, then to mince these things. The old Scriptures have in them the Doctrine of Faith, and yet they have not proper words for the mind, brain, will, in them all; now the proper functions of these two powers do both concur in Faith. And though some have counted it strange, yet in School Doctrine this hath been justified, that one and the self same habit may bee in two divers powers of the mind. A great deal of Discourse about Free-will was very absurd, if this were not warrantable: for the Scripture useth words noting the function of the will, *Receiving, coming, &c.* Again, when the mind hath determined this or that, as true and good to mee, the VWill presently embraceth from the determination. VVhen the understanding hath judged aright of the Promises, and adjudged them to our selves that they belong to us, then the VWill welcomes them, claps about them, hugs them, and as it is (*Hebrews 12. 3.*) kisses them. This last Act is the very pith of Faith, that which is called Application, *My Lord, and my God: and as Paul saith of himself, Gal. 2. 20. I live by the faith of the Son of God, who loved me, and gave himself for me;* (speaking in the person of true believers.

Beware of vain Philosophy.

Job 20. 28  
Object of faith, generall and particular

Thirdly, The Object of Faith must bee considered generally; the full Object, and the particular Object about which it is occupied, as justifying.

The general or common Object is, even all those things about which Faith is conversant, in the whole obedience of it, when now wee are justified. It doth not justify, but only as it apprehendeth Christ, or the righteous

ness

ners of God, and pardon of sin in Christ.

Christ with all his benefits, or the benefits with Christ, are the object of Faith. And thus the Scripture and experience doth manifest, that Christ, as in whom is forgiveness of sin and life, is it which Faith onely layeth hold of, as it justifieth and saveth.

Objection. But it may bee objected, if a man believe forgiveness of sin in Christ his justification, then hee believeth his sins are pardoned before they are pardoned, before he is justified.

Answer. they are together in time, though in nature there is an antecedeny.

Quest. But how can the pardon of sins, which yet is not really applyed, bee believed?

Answer. It is in the eternal determination, in the purchase of Christ, in the word of Truth, it is sufficient for Faith, that it is in the word of Promise.

For the properties of Faith which justifieth.

1. It is *Persuading*; A shield against all the fiery darts of the Devil: It cannot be lost, nor overcome of any creature, because it is built on the rock Christ, so as the gates of Hell shall not prevail against it. This is our victory, whereby we overcome the world, even our faith; 1 John 5. 4.

2. It is *Lively*, working by love; it maketh that we shall neither be idle nor unprofitable: It is no dead thing which will stand us in stead. There are indeed many kinds of these dead faiths; some are blinde professions, which are meerly counterfeits; some are Historical persuasions; touching the truth of the Articles of Religion, without any particular confidence; some are common illuminations in the points of the Gospel, with mis-grounded persuasions, like that of *Hannan*, what shall be done to the man whom the King will honour? Hee no sooner heard it was in the heart of the King to honour a man, but who should the person bee beside himself? These are called Faith, because they are inferiour operations of the Spirit, and have an illumination like as Faith hath, though they differ much from that which is justifying and saving.

3. Saving Faith is sincere and sound, called therefore *Faith without Hypocrisis*; as which hath his saving effect; *Receiving the end of your Faith, even the salvation of your souls.* All other Faiths are like slips, they will not pass in heaven, for the obtaining of spiritual blessings through Christ; because they do not truly and inwardly unite us with Christ; otherwise then as a Wee is united with the body.

4. It is a *precious faith*, within it self a Pearl, rare, and of greatest worth; the least grain better than a Kingdome: most rare, *All men have not faith*, therefore called, *the Faith of Gods elect*, because it is given to none else: more precious than gold; for the effect, it innueth to Christ, and all treasures of grace and glory in him.

If this bee so now, as I have proved, that Gods grace doth not save but by Faith, many are hereby to bee convinced. As the Devil pleaded to Christ Gods protection though hee should throw himself down, so wee shall do well, though we go on in unbelief. But mark I pray you, *Without faith it is impossible to please God*, Hebrews 11. 6. Except God bee pleased, thou canst not bee saved. Now then the matter being of life and death, it concerns thee to look well to it, whether thou have a true faith or no.

Objection. Why, would you make mee a Jew? I hope I have a good faith, else I would bee sorry.

Indeed I confesse I have no knowledge: But what then?

Answer. Why then, out of thine own mouth thou shalt bee judged, and by thine own words thou shalt be condemned. Because thou hast no knowledge, therefore thou hast no Faith, neither that of miracles; Historical; nor any at all.

Properties of  
justifying  
Faith.  
Eph. 4. 16

Gal. 5. 6

Dead faith  
of divers sorts.

1 Th. 5. 6

It is sincere  
1 Tim. 1. 5  
1 Pet. 1. 9

2 Pet. 1. 1  
Tit. 1. 1

It is  
1. Not every  
kind of faith

No knowledge  
no Faith.



all: for the common nature of all faith is, to give assent unto the Word of God; now this assent cannot bee where the Word is not known. Thou then being ignorant of the Word, art altogether unfaithful, and without faith. Nay, in this respect thou hast lesse faith than the devil himself; for hee believes historically that which thou neither knowest nor believest, as having it confirmed unto him by daily and infallible experience. Nay further, I tell thee plainly, that if thou dye in this thine ignorance and blindness, there is (of the two) more hope of the devils salvation, than of thine.

2. But to passe by these, and come unto a certain religious person, I who I warrant you is wholly devout, and can good skill in his Creed, acknowledge every Article, though not in the same sense as the Holy Ghost teacheth it, but as the Church teacheth it. Would you know whom I mean? Why, it is an holy Catholike (as hee termes himself) of an ancient house; whose whole descent lyes in gilded veloped Parchments, and unwritten Verities; one that can his Creed *verbatim* in Latine, (as wee do in English) yee I must tell you that *ipse*, the very same person razeth many a fundamental Article. To give you instance in one or two for all: They say they believe in Christ; and yet joyn works in the matter of their salvation; and as for Christ, the Surname of our blessed Saviour, they cut him short of his three offices, King, Priest, and Prophet, by their tyrannous Pope, Merits and Traditions, putting again a Reed in his hand, cleathing him in Purple, crying, *Hail King of the Jewes*, and yet crucifie him. They say they believe Remission of sins, and yet teach that a man may not bee assured of his own salvation; though it bee included in every Article of our faith. What should I stand here to rip up the panch of all their abominable Heresies? By these you may judge of the rest, and safely conclude, they have no Faith at all; nay, in this respect, less than the devil himself, who said, *Jesus I acknowledge, and Paul, but who are yet I Acts 19.*

3. But here comes a third person to bee examined, one that comes near to a Puritan, (as the common Atheists of this age term them) but yet not a Puritan; hee it is, that believeth all the Articles of Faith, consenteth to them, professeth them; yea (and which makes him different from all the former) hee doth inwardly rejoyce, and is affected with them in some measure. Would you have mee point out this man unto you who it is? why, it is hee that can loath the Gospel of God to bee evil spoken of, because men in truth take him to bee him, whom indeed hee is not. Very devout on the Sunday, (as they call it) but as prophane as the worst on Munday. This man, you shall see him sometime very devout, and to look towards heaven with his eyes as a penitentiary, yea, and to stretch forth his hands to the poor in gifts eleemosinary; yea, and if you mark it, so will some Drunkard too, hee will upon his Ale-bench play the Divine, and with a counterfeit sobriety praise God; and as for the poor, if the toy take him in the head, hee will disburse, and give him all that hee hath in his purse, and yet neither holy nor charitable. Even so this soul, having once tasted in Christs Wine-cellar, of that comfortable Nectar which the Saints of God drink, *viz.* the blood of Christ; hee may for a time look with a cheerful hee, and fresh countenance, walk and talk much like a Christian, but in truth nothing less, but a faithless wretch, and unconscionable temporizer.

*Quest.* But it will bee then here demanded, how this man may bee known and discerned from him, that hath indeed a true, justifying, and saving Faith?

*Answer.* I answer, it is as hard for a man to know him, as it is to discern him that hath a Vizard before his face, hee is so close veiled and masked with the show of holinesse, that a man may pry into the very face of him, and yet never see the secret, until hee discover himself by some flinching revolt, and apparent

the Apostles: *Judas* you know went a long time unkenned; in regard of the Apostles, albeit very expert and well discerning men; hee was well accounted of, yet in trust; and carried the bag; untill our Lord Christ Jesus, by the power of his transcendent God-head, did discover and detect him.

But yet, that wee may not altogether bee deceived; let us try the spirits, whether they bee of God or not; so far forth as wee are men, and therefore can be probably conjecture: howsoever, in regard of our selves, wee may grant, easily by way of affirming or denying in our own consciences. Let us well observe, and wee shall finde, that the man that hath this temporary Faith, hath (as I have said) but a general knowledge.

1. Hee knowes Christ but by hear-say, or as it were by the face; hee hath outward familiarity and communion with him. And this knowledge is wrought in him, partly by the Spirit opening the eye of his minde, as the Oil; but chiefly by a man to a confused kenning of the light, or rather a mist; partly also by the often hearing of the Word, conferring; reading; and the like.

2. His heart is seldome or never touched with the sharp point of his sinnes; and therefore you shall see commonly, that this man will bee full of scornful and idle talk, ready upon all occasions to lavish into vanity.

3. His conference will bee cold and carelesse; and for the most part about unprofitable and curious Arguments: As whether wee shall know one another in heaven or not; whether hell bee in the ayr; in the earth; or where it is; &c. all tending to controversie, and meer vanity.

4. You shall see, that this person, howsoever hee seem to bee reformed in himself, yet hee will utterly refuse to reform his family.

5. This man makes it a special part of his Religion, to bee talking of other mens bloody sins, but cannot abide (with the Stork) to peck his own; hee will bleed afresh for his own sins, and to grieve, and complain of his own infirmities and wants.

6. Howsoever hee seem forward in Religion, and very precise outwardly, yet hee will have an eye still to the door; and to enrich himself by any uncomely cheat.

7. Lastly, outward crosses in the world prejudicial to his state, or to his good name, makes him in the end to renounce and cast away all Religion, and to quit himself for all his forwardness. These, and the like Symptomes, alway accompany a temporary Faith: the professors whereof I grant are in the best, but ever encountered and opposed by the prowelle and valiancy of the Spirit.

There is rich comfort to every believer; this is a happy priviledge for him; that hee is not liable to damnation; hee is justified in Gods Court from his sin; for by Faith hee is made one with Christ; Rom. 8. *v. 1* *Gal. 3. 17.*

As we hence to bee admonished: first, to try our Faith, bring it to the Touch-stone. Wee would bee loath to take a piece of money that were counterfeit: Oh then take heed the devil cheat us not with *weake-faiths*, which countenayle nothing. 1. Such as never try their Faith; it is a sign they have not Faith in truth. 2. Thou must use all endeavour to come to Faith; it is begot by the Word preached, as the only instrument; Rom. 1. 16. Rom. 10. 14. This Faith is begotten, and continually nourished by the Word, it is the ayr in which it breatheth.

Observe hence, *This is power in man doth quicken him, as water quickeneth, or dignify; which hee is now quickened; doth move his soul, as water quickeneth this inherent righteousness, conformable to the Law, doth and stay in this case.* Oh what can it do, that is as water in a ready channel? What is the power of it, to work Salvation? Which (if the strength of God should not for his money take uphold) it would bee quenched.

Discovery of him that hath but a temporary Faith.

Use 2  
Comfort to Believers.

Use 3  
Two-fold admonition.

Dist.  
Phil. 3. 7, 8.



Difference between us and Papists about the merit of works.

To the point of difference we will direct our eyes.

Conditions of two sorts.

Insufficient grounds, whereon they establish merit.

Merits given, & deb't.

quenched uncessantly: What can our dignity do in meriting? As Sons, we are infused to the inheritance: but the claim of Sonship and merit are flat contrary. The Papist confesse that life is merited by Christ, and is made ours by the right of inheritance: So far we go with them, yea, touching works, they hold many things with us.

1. That no works of themselves can merit life everlasting.

2. That works done before conversion, can merit nothing at Gods hand, much lesse life everlasting.

3. That there is no merit at Gods hand, without his mercy, no exact merit, as often there is amongst men. All these are true. The point whereabout we dissent, is, that with the merit of Christ, and free promise, they will have the merit of works joyned, as done by them who are adopted children. Now that which directly must bee opposed unto this, is, *That Gods gracious promising, and giving it to us in Christ, cannot stand with the merits of our works.*

*Object.* But why then doth God promise life everlasting to works? *If ye marry the deeds of the flesh, ye shall live, Rom. 8. 13. If ye sow to the spirit, ye shall reap of the spirit life everlasting, Gal. 6. 8.*

*Answer.* There are some conditions simply conditional, that do well stand with grace.

1. Such are those conditions, whereon they openly interceding, wee promise, and undertake to do a matter, or bestow a kindnesse on any, as, Go with mee to such a place, and I will give thee hidden treasure: come to me to morrow and I will give thee an hundred pound.

2. There are other conditions which have the reason of a cause meritorious: such do not onely intercede, but deserve upon contracts as much as wee promise: as, Do my work well, and I will pay you truly. Of this kind are these conditions which are contained in the Law, *Do this and thou shalt live.* As for the other of the Gospel, they are onely bare and simple conditions, which deserve nothing, but must intercede and precede the bestowing of eternal life. And here it were worth our labour to consider the grounds of merit, which the Papists lay down in the chief of their arguments. They are these in Brief:

1. Christs Merit.

2. Our Adoption.

3. Our Works.

4. Gods Covenanting with us.

But none of these are sufficient to establish Merit.

1. For first, wee cannot merit as children eternal life, because it is our right by birth. No child can bee said to merit the inheritance to which he is born, and how can any merit that which is his right already?

2. Nor do our works of themselves merit; when all obedience is but a winds of our thankfulness; nor is there any proportion between the duty and the inheritance.

3. Neither yet as they are dyed with the Blood of Christ, or do come from his spirit; for, as they are of Christ, dwelling in us by his spirit: so are they also from our selves, having a Law of sin dwelling in us, and lustings against the spirit, which maketh them to be done imperfectly, and by halves.

*Object.* Is it possible to think that life everlasting is a reward, and that rewards are deserved? *Answer.* All rewards are not due upon, nor given for desert; there is a reward given by favour. When David said, thou to him that worketh, thou shalt receive reward, as by favour, but by debt, both bee not infinite so much, that some often receive reward, onely upon the favour of the Donour? And our Saviour saith, *Mat. 5. 42. And if thou love them that love thee, what thanks shalt thou have?* The word *gratia* which signifyeth a

gratuity

Secondly, whereas it is objected from the Covenant. I answer, wee are under no Covenant of Works.

Object. Thirdly, but the Gospel saith, *If ye mortifie the deeds of the flesh, ye shall live.*

Rom. 8. 13.

Answer. I answer, such promises do tell us, [*who*] shall live, not [*why*] they shall live. Secondly, they are made to persons now by Faith already in Christ, and so first justified and saved. That Question, What shall wee do to be saved? It saith, Believe. But Christ answered, *Do this and live.* I answer, there are two sorts of promises, Legal and Evangelical. These are general, as for justification and life; special, such as are given for the exercising of Faith in the believer. Now to know the difference betwixt Legal and Evangelical, general and special, will make us see what wee are to account of this Objection.

Promises Legal and Evangelical.

The Legal and Evangelical differ thus; These latter are made in Christ: those otherwise for obedience full and perfect, performed by the person himself.

Quest. But how do these special promises differ from the general in the Gospel?

Answer. In the subject, the condition, the end. 1. While they are as seed; and as a way gone, which doth bring us to a treasure freely bestowed. 2. While they do encrease Faith; while wee look for, in well doing, or suffering, our Faith, which is an instrumental cause, more and more is strengthened, and so consequently more and more salvation is apprehended; and thus I think that the word *work* should be construed. They are a seed improperly, because they are the manifestation of our Faith, after the Race of good working glory springeth up; as if by them it were caused. 3. When Faith is the root of good works; that which is spoken of them, must principally, be referred to the root.

To the fourth, all those places prove no merit of works, but a measure of glory conformable to works, *That I may know as I am known.*

Quest. But why after works?

Answer. Because they are evidences of Faith, because more known, and convincing, to encourage them.

Object. For the fifth, God doth justly give us life to work, therefore there is no debt to him, as deserving it with him.

Answer. It followeth not; the Justice of God is manifested, not for the dignity of the person, or of the work hee doth or debt, give the crown as deserving; but because hee is faithful to make good what hee hath freely promised. *God is just, if any confesse his sin,* 1 Joh. 1. 9. God is just, when hee doth punish the wicked, believing on Christ. Again, there is no Covenant which should make these things due upon working. Now by their own Doctrine without a Covenant, they cannot merit. And this may be held for a conclusion, That in all recompence of works, if the works of the Law could be brought to God; there is no debt in regard of the desert of the work, but only in regard of Gods fidelity.

The principal conditional agreement is such, where the condition is the cause of the thing promised, the necessary condition. Agreements are such, where wee undertake only upon, not for the condition, to do this or that: For example, Serve mee by the year, this I will give thee; Son, ply your book, bee a good boy, such a house and lands shall bee thine.

Quest. But why are these not as well to be taken for causes as the other?

Answer. Because they are made to such as now by Faith are in Christ; and have by another title the things promised; to the persons working, not to the work. Why should not the speech to my childe, make the condition the cause of his inheritance? Because it followeth his birth.

Lastly,



Lastly, to works, as evident testimonies of the causes; not as causes deserving. It is not said to God, give that thou hast received, but, give that thou hast promised. Nothing but Gods free promise maketh heaven due. Now these things must be received in love, or else all is nothing. And Motives thus to eternall them, are these:

1. Gods Mercy, Justice, Glory.

2. Man cannot bee humbled.

3. The conscience cannot bee established in comfort.

But the ground of all this Popish cavilling against the truth, riseth out of ignorance.

1. Ignorance, what works can merit.

2. Ignorance, that this with our glorification, is but one single salvation, though accomplished successively.

3. Ignorance, that Christ and Merits fight together.

4. Ignorance, of our Imperfection in righteousness and works.

And thus much for this, which overthrow, all merit is overthrow; for without a Covenant on Gods part grounding merit, there can bee no desert with God.

Now the things objected in way of reproachful consequence, are,

First, That wee disgrace works. To which wee answer, that wee give them all their priviledges, in regard of the fountain, coverture, acceptance, recompence, every thing, but walking cheek by joole with Christ in the work of salvation, and that to grate them, is indeed to disgrace them.

Secondly, they say againe, that wee preach licentiousnesse; When Paul heard that objected, *Let us do evil that good may come thereof; and let us sin that grace may abound;* wee cannot wonder that wee are thus maliciously deprived.

Thirdly, They say againe that we take away all the spur of good working, and kill the heart. If I shall get nothing by my works, to what end should I work? as good play for nothing, as work for nothing.

Answer. If all were such mercenary minds as the Papists, with whom it is true, *No penny, No Pater-noster;* it were something they said, yet false; for wee teach a most plentiful and ample recompence of works. Here only is the difference: They say this recompence is grounded on the desert of their works; Wee say, in the free vouchsafing, and acceptance of God. But indeed, themselves kill the heart of all workings; for if I must first deserve it, then my conscience can never be settled peaceably. For I can never assure my self that I have works enough, nor that those I have are good enough: when a man is here, then his heart faileth and fainteth; for as good never a whit, as no whit better even as a labourer that should in the heat of his work be brought into doubt of his reward, he would set him down and say, as good play for nought as work for nought.

To let us see how our religion doth lift up the grace of God, and deprecate merit, two tokens of true Religion: For that Religion, which sincerely defendeth the graces of God, which seemeth up no enjoying in man, so derogatory to the glory of God, which putteth down the Pharisaical teachers, where with man prideth himself, and holdeth Christ so, as adjoining nothing which might make him vain, that only is the right Religion: But this doth our doctrine, &c. As contrary to that which exalteth man above himself, and detraceth from the glory of God, and the praise of his grace, which is all in all, in the matter of mans salvation, is the badge of Antichrist and his devillish Doctrine.

This teach us also for the Arrogant spirit of the Papists: when the Saints have found and acknowledged themselves *less than the least of Gods mercies;* Gal. 2. 20. when they have cried out, *What shall they give to God for all his benefits?* Psal. 116. 13. These faile to their own net, derogate from the glory of Gods rich mercy and grace, from the all-sufficiency of Christs merits, blasphemously affirming they have deserved heaven, even the fulnesse of all happinels.

Abundities  
listened on  
our Doctrin  
by Papists.

Rom. 3. 8. and  
6. 12.

Popish Do-  
ctrin dif-  
ferences from  
good works.

7/6 1

7/6 2

Arrogant spi-  
rit of Papists.

gratuity (as it were) and a reward of free labour, importing thus much, that the reward men have of God, even upon their best service, it is but gratis, a gratuity, no equisitas, no debt upon desert.

Obj. Lastly, They say that which is given according to works, is deserved by works. But so is eternal life.

Ans. That indeed which is given according unto works, as the meritorious causes thereof, that may well be said to be deserved by works. But now eternal life is not so given, but is bestowed according to works, as they are Testimonies of our faith, whereby we rest on Christ onely for our salvation, and for whose sake onely beleaved on, they expect eternal life.

This must learn us to renounce whatsoever wee are, in regard of resting in it as a cause of salvation. Look in the ninth of Deuteronomy, ver. 4. Say not in thy heart, For my righteousness the Lord hath brought me in to possess this land,

or. No, wee must put over all to the free grace of God in Christ, counting our best deeds as menstruous garments, *Reckoning all as drosse and dung to win Christ, that is, to be found, not having our own righteousness, but that which is through faith, Phil. 3. 9.*

It is the gift of God:] So the Apostle saith expressly, Rom. 6. 23. *The gift of Gods eternall life, through Jesus Christ.* The last salvation is made no lesse of the promise and grace, than is our justification, and righteousness, and life, Rom. 5. 15. *If through the offence of our many be dead, much more the grace of God, and the gift by grace, which is by our man Jesus Christ, hath abounded unto many.*

Obj. How can it be called a reward?

Ans. It is so called metaphorically, not that properly it is a recompence or wage; but because it followeth in the end of working: a reward may be given of mercy, bounty and mercy.

Obj. But when the Scripture calleth it, now wages, now a gift; how shall I know where it is properly taken?

Ans. The Scripture telleth us, that the word [gift] is properly taken for a benefit, without the desert of any thing in us, or work that can come from us; nothing more free than gift, so let us hold our salvation most free. A reward may be largely of bounty.

But the Papists will tell us, it is a gift figuratively, by a Catachresis: They say it is Gods gift, because it is given of God, whereby it is deserved. This cannot stand with this Text: [Not of us, nor of works.] This were an intollerable Catachresis to say, that the thing I buy with my money, were a free gift to mee, which the Papists must here yeeld. Again, if it were therefore onely of grace, and a gift, then it might as truly be said, not to be of grace, and not a gift of God, which some impiously spare not to speak. Again, it were a contradiction, to call it a gift, buying with the penny, and receiving of gift, these are contrary, God taking at my hand as good as hee giveth, taking for which hee cannot deny me heaven in just exchange.

VERS. 9. *Not of works, lest any man should boast himself.*

In the verse before, the Apostle sheweth the fountain of all saving good, to be the free grace of God: and the qualification in us (by Faith) which makes us capable of all that good. Now hee proceeds in way of amplification to shew that no works are of virtue to bring us to salvation. This the Apostle setteth down in opposition to the corrupt judgement of the world: affirming that all salvation in heaven, and assurance of it here, is not by works, but of the free grace of God. And this hee proves by the end of the grace of God, which is to include all glory and boasting in our selves.

Now then observe, that *Nothing which we do, hath merit in salvation, if it be not prepared by Gods grace.* Thus the Apostle doth every where shut out the desert of works from being causes of Salvation. God even in Abraham

How reward  
is given to  
works.

Use. *Renounce we  
our selves  
wholly.*

Why it is cal-  
led a reward,

Omnis donum  
ex dilectione  
donantis profi-  
ciscitur.

The Papists  
shift about  
much,

VERS. 9  
The Apostles  
argument

DoB.



hath shewed us an example, who had the inheritance given him, not upon working, but believing; *His Faith was accounted to him for righteousness*, Rom. 4. 22. Gal. 3. 6. And that of Sarah and Hagar; how Hagar's sons could not inherit, that is, they that are according to the Covenant of the Law, could not by the works of the Law be justified, Gal. 4. 23.

*Obje.* But the Papists will except, that they are works of the Ceremonial Law; or if of the Moral Law, yet such as literally only, and not spiritually, have conformity with it.

*Answ.* But in Abraham this is refused, whose works (now being justified) are debarred from being his righteousness before God, or giving title to the true Canaan. Again; the Apostle doth beat all such exceptions flat to the ground in this Text, letting us plainly see, that hee understandeth those works which wee do now *created in Christ*, Eph. 2. 10. And this Legal sentence of *Do and live*, in which tenure the Law runneth, the Apostle teacheth, that it hath no place in the beleivers. But it will not bee amiss, 1. to demonstrate it by reason, 2. to clear the main Objections, and so to come to the Use.

Even the justified merit nothing.

Reason.

1. Our works even of Sanctification cannot merit our salvation, because they are the motions of us already saved, they are the effects of salvation already revealed in us, not the causes of that wee have not. The Scripture knoweth not but one onely way to salvation, which is successively promoted, *When God justifieth, then hee glorifieth*, Rom. 8. 30.

2. Works are imperfect in us, the flesh and spirit so striving, that the action even of that which is predominant is brought forth (by reason of this strife) with great imperfection.

3. Infants are saved, but they have no merits; for the habits of holiness are not meritorious, as being freely received: Salvation therefore is grounded on some other thing than works, or Infants could not bee heirs of heaven.

*Obje.* It will bee granted it is so; it is both an inheritance as we are Sons, and a reward deserved, as workers.

*Answ.* But this will not stand, these two titles, one overthroweth the other; *If of the Law, then not of Faith*, Gal. 3. 14.

4. That for which wee are accounted righteous, for that wee are saved also; in what our righteousness is grounded, in that our salvation is grounded; for, what is our justifying? It is the acquitting of us from sin and death, and noteping of us as righteous to life: Now how plainly the one and the other is grounded in him, I leave it to their judgement who are any thing experienced in the Scripture; *God hath sent his Son, that we might live in him. Hee hath made us righteous in him. Hee is Jehovah, our righteousness. Hee is made unto wisdom, righteousness, &c. That which was impossible to the flesh, being weak, God sent his Son, &c. that the righteousness of the Law might bee fulfilled in us*, Rom. 8. 3.

*Obje.* But it is objected; first, from the names whereof it is called, as a Reward, Wages, a Crown, a Prize, the Penny.

Secondly, from the Covenant.

Thirdly, from the efficiency which the Scripture seemeth to place in works to this purpose.

Fourthly, from the rule after which salvation is distributed.

Fifthly, from the Justice of God.

Sixthly, from the abundancies of the contrary Doctrine.

To the first I answer, the names of Reward, Wages, Prize, &c. are figuratively to bee conceived, that look what the prize and crown is to him that sheweth and fighteth, what recompence is to him that giveth ought? what wages to him that laboureth, the same is glory to him that receiveth it. Again, it is all these of grace, and free, not of desert and debt.

Se.

humble. The Apostle here w<sup>th</sup> speaketh to the Ephesians now in Christ, who would not conveire that they might place any rejoycing in the fruits of Goodwill. Nay, even works of grace, the Apostle doth forbid rejoycing even in them, that hee doth transfer it wholly out of our selves, upon that which God hath done for us in Christ. *Adam* might not thus rejoyce, who yet might have rejoyced in works, had hee stood; for works of grace cannot bee rejoyced in, as any way procuring causes of salvation.

Take no thought for salvation by works, learn to cast thy self by faith into the mercifull arms of Christ thy Saviour, and against all contradictions of sin and Satan (suggesting thy own unworthynesse) cleave fast unto him as all sufficient for thy salvation.

Now followeth the end, why God hath placed the matter of mans salvation wholly in the free gr<sup>at</sup>e of God; *Let any man (saith the Apostle) boast himself.* That no man might have any cause to boast.

Observe, *That there is no self any thing in man, wherein he may rejoyce, as deserving salvation.* Rom 3. 26. 27. Having said, that God is just, and a justifier of him that is of the faith of Jesus: hee addeth, *wherein then the rejoycing is included.* By *what Law?* Of Works? Nay, *but by the Law of Faith.* So 1 Cor. 1. 31. having shewed what rich treasures come by Christ; hee addeth upon it, *that he that rejoyceth, let him rejoyce in the Lord: When believing, wee rejoyce with joy unspeakable and glorious.* 1 Pet. 1. 8. *We rejoyce under the hope of the glory of God.* Rom. 5. 2. But there is nothing in man, which may make him glory as being a procurer and deserfer of his salvation. Why so? Because whatsoever hee is, or can do, It must be all reckoned as losse in this businesse; for this is the end of the whole mystery of our salvation, that wee might bee all in God, out of ourselves.

Obj<sup>ct</sup>. But it may bee objected, that the Saints have boasted themselves of their works before God.

Ans<sup>r</sup>. There is a double boasting, or rejoycing in works: the one, as in means of procuring our salvation; the other, as in Testimonies of Faith and a good conscience, and of a person to bee saved. The Saints never rejoyced in the former, but in this latter kind. Or thus, the one of *promission*, and *hopefull*, which is grounded in faith alone, *Rom. 3. 27. Boasting is excluded by Faith, we have peace with God, &c. we rejoyce in tribulation.* The other, of a good conscience, which is in works; for as the fruits do testify of the Tree, that it is not an evil, so do works of the man, that he is not an evil man. We see then what the Papists are, and their Religion; for they derogate as from Gods grace, so from his glory, to set up boasting of man; just Pharisees.

Obj<sup>ct</sup>. But the Apostle seemeth to forbid it, saying, *Why rejoycest thou in that thou hast, as it should not have received it?*

Ans<sup>r</sup>. The Apostle doth take away this, with this consideration, as if things were of our selves; but doth not therefore give leave to rejoyce in these things, if wee know they are given; for hee placeth our rejoycing out of our selves and our gifts.

The Apostle yieldeth unrepellent; not safe without sundry proviso; diligently observed: As, that it bee of good things; that wee know them of God; that wee know them to be gifts of God.

Wherefore the truth being so clear in our own consciences, wee must learn our duty; let our rejoycing before God bee only in his love, in Christ; and in nothing but in the eternal love of God that loves us, who are the chosen people, *whom he hath predestinated unto himself by his grace, and love, and mercy, in Christ Jesus, our Saviour.*

Another thing here to be observed is this, *that we should not rejoyce in our works, but in the love of God, which is the cause of our salvation.*

vse 3

Doct. We have nothing to boast of as our own.

Reas.

Boasting twofold,

use.

or 2nd

use.

Doct.

The



Reasons,

The reason is plain; First, whatsoever must be meritorious in salvation and righteousness, must be given in creation. The Covenant of the Law was broken with Adam on his perseverance in innocency and on the works of those strengths received in innocency: If a man could now fulfill all the Law being in Christ, he could not challenge righteousness in the Law. Why, but the Scripture saith, *Do this and live*: True, but it meaneth, of thy own strength.

Secondly, whatsoever is received in Christ, must stand with grace; for Grace, Christ, Faith, stand together. But whatsoever in us should deserve, cannot stand with grace; therefore, whatsoever we are in Christ cannot deserve: Faith is not of doing, Grace is not of working.

Thirdly, If this which we become in Christ, should enable us to justify and save ourselves, then Christ should bring us back again to the Law: but we are dead to the Law, *Rom. 6. Gal. 2.*

Fourthly, If we should, by that we are in Christ, deserve our salvation, then Christ should make us our own Saviours: If Christ have deserved it, we have none; if we have, he hath not.

Fifthly, It is a contradiction to say, Christ hath deserved heaven for us, so that he maketh us deserve it; as it is should be said, one hath paid my debt for me, so I will pay it my self: One hath purchased such a thing for me, but so, that I must purchase it my self.

Objection. But it may be said, it is no prejudice that Christ should merit *us*: As God is more glorious that he doth many things immediately, then if he should do them alone, as he giveth light *not* by the Sun.

Answer. This urged and granted, Christ doth efficiently, we *formally* merit. What we come to receive in Christ, is salvation and glory. If Christ should make us able by grace to deserve, then he should make us able to make his death in vain. Any thing joyned with Christ, doth overthrow Christ. Christ hath not deserved that his own desert should be in vain.

You may see then, that the true scope of the Text is a word is, to shut out the works of grace from our whole salvation as desert. The Papists shut out all our works done before grace, from deserving our Salvation began; our pardon of sin, and sanctification habitual. See how the Spirit of Prophecy croaketh the Scripture, to say, Christ merited *us* is commendable; is wicked, for it is as incommensurable as his Person is God head: to say, This was his merit, that we should be able to deserve, and procure, and so save our selves, is a most impudent falsehood: Forgiveness of sin, life, salvation, he died for, that we might receive these things through him: But that we might deserve them for our selves, there is not a word.

These four false Conclusions are held by the Papists.

1. Works only of nature and Ceremonial, are exalted.

2. Works of grace are God's penny, and may deserve without impeachment to his grace.

3. Works that we are in Christ, may be rejoiced in, and trusted to.

4. Because of Christ and his merit, our works come to be meritorious.

How absurd, and contrary to scripture and reason these are! I have proved, and now I proceed to prove, how true they be.

The spirit of Antichrist.

VERS. 10

VERS. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath prepared for us to walk in.

The Apostle having showed, that our salvation is only of grace; and the means by which we are made capable of all saving good in Christ, by faith, excluding all trust in merit, and that from the end, lest we should boast himself: hee now gives a reason, why Gods grace is all in all, that is, from our redemption by Christ. As if he should say, there was no possibility in man to make himself a man: so no possibility in man, to make him self

to bring himself to eternal life: hee confers nothing to the works of his new Creation in Christ, no motion of mans will, thought, or desire, or any preparatory work; all proceeds from the infinite creating power of God, hee gives all.

The scope of this verse is, first, to lay down a reason why wee by that wee are, and works cannot merit: Secondly, to prevent an objection touching works. For (works excluded) it may be asked, what place they have, if they do not merit in the matter of salvation: The Apostle Answers, that though they are excluded in case of salvation, yet they have their place, for, they are ways in which the heirs of salvation must walk in.

The words then render a reason, proving the matter before, de-  
scribing good works from God preparing them: and from the end of them in  
reward of all.

The interpretation of the word [*creatura*] teacheth us,

1. That there is no preparent matter in us for salvation, not a capacity.

2. What is the state of all the faithful, New creatures.

3. That wee cannot resist the work of God, it is not in our power to with-  
stand the Creation, or a creating force of God.

In *Christ Jesus* All of us had our being in the first *Adam*: So was the fe-  
deral *Adam*, the Lord from heaven, *2 Cor. 11. 3.* As in *Adam* radically all our  
lives were (wee being in his loins, successively to descend from him) so in  
Christ is all the spiritual life originally, and wee come to be quickned in our  
time. So that a man can no more resist his regeneration, than hee could his  
natural generation. *One of those you can do nothing*, Joh. 15. 5. Who is the sub-  
ject of good works? A Believer. Were not this absurd, if one should say, I  
have paid thy debt, but yet I will have thee pay it too: I have bought such a  
thing for thee, yet I will give thee money, and have thee buy it too? So lay  
they, Christ hath deserved and purchased heaven, yet hee gives us grace, which  
is as it were Gods penny, and bids us buy it after.

Ob. But yet they may say it is not altogether bootless, because it doth ampli-  
fy the worthiness of Christs merit; that wee should be made by it able to  
merit more selves.

*Ans.* The Creation, though usual lyars, should not every thing? How absurd  
think. For should say, it greatly glorifies the Regal Dignity of a King, that  
hee should not only be so in his own person, but make all his Subjects so with  
him? Besides, it taketh for granted a notable falshood, namely, that Christ  
deserved that wee should deserve.

What is this new Creation? It is nothing but the Divine quality throughout  
man. The parts of it (as of the natural man) are, the holiness of the soul  
and body: The manner of bringing it forth, it is in these two points, in the  
conception and forming of it, as in the Infant; *all conception*, there is all  
holiness order, & Cause.

Hence wee learn, *what all the faithful are*: They are new creatures in Christ;  
they are such who are created anew, and made partakers of another nature  
than this they bring from their mothers womb, *even a divine nature* they par-  
take in: *as Peter* speaketh, *1 Pet. 1. 4.* The Apostle every where telleth the  
faithful, that now they were not old creatures: *Old things are passed away, all be-  
cometh new*, *1 Cor. 5. 17.* *You were sometimes thus and thus, once darkness, now  
light*, *Eph. 5. 8.* *Such were some of you*, *1 Cor. 6. 11.* *Whoever is in Christ,  
is a new creature*, *2 Cor. 5. 17.* *Know ye not, so many as have been baptized in-  
to Christ, have been baptized into his death*, *Rom. 6. 3.* *renewed in understand-  
ing, in will, in affections, in all the members, by having them made weapons of  
fight*, *Rom. 6. 13.*

This doth witness to many, that they are not believers as yet, and there-  
fore under wrath. Why? Because they live in the old man, in their old con-  
cupiscences,

Ec

Exposition  
of  
the  
word  
creatura  
in  
this  
verse

In Christ we  
do all we do  
well.

Doth



cupidities, of hatred, pride, lust, covetousness; unbelief, vanities of good-fellowship. Now this doth shake a great many, who though there is some change, yet there is no new creature: There is in some, the tongue up with good words, but that is all: In other some an outward profession, but no power of godliness, no change in the heart and reins: for whosoever hath faith is justified in heart. *Ab. 15. 9.* In other some, a forsaking of sinnes by halcyon, as *Harold did many things, Mar. 3. 30.* Apt and forward some are in conquering such and such men, sitting on the skins of many better than themselves: But so long as the love of any sin is retained, there is no part of new creation in that person.

Vf. 2

To prove we  
are in Christ  
we must  
prove our  
selves new  
creatures.  
Parts of the  
new creation.

Again, if wee will be assured, that wee by faith are in Christ, let us then be able to prove to our selves that wee are new creatures, that wee have found the death and life of Christ, to work in us a death of our corruption, and a life of righteousness, *Circumcision is nothing, nor uncircumcision, but a new creature, Gal. 6. 15.*

1 The parts of this new creation are, holiness of the spirit, and of the body, minde, will, affections, and every member of the body; *hee is sanctified throughout, 1 Thel. 5. 23.* In a natural creature a part of the body may be wanting, but no such defect in the new creature. In this new creation, the person begotten, resembles him that begets, in his will, affections, and inclinations, holds a suitable correspondency to him. Let men try themselves by this, so long as men are so unlike to Christ, and so contrary unto him, and are rather like to Satan in their colder inclinations, and affections, it may be said to them, as *John 8. 44.* to the Jews, *I see are of the devil your father, rather than of God, to whom they are in all things so unlike.*

new creature  
of new life  
Degrees

2 There are degrees of new creatures, or kinds:

Babes in Christ, young ones; old men, the perfection of stature;

Wee have not all a like measure of grace: but God giveth men graces answerable to their callings, afflictions, and crosses: God fits his graces according to the exigent of the person.

Again, God giveth graces and strength according to the means of growth in proportion. A man living long under means, yet a Novice; a babe, in respect of the proportion of the time he hath been a new creature, may be stronger than hee: as the poor woman that cast her mite into the treasury, gave more than the rest, not in quantity, but in proportion. Thus with the *Hebrews, chap. 5. 12.*

Signs

3 The signs of this new creation are,

1 Change; as in every generation there is a great change, as in creation of the world, when out of the confused Chaos was drawn this beautiful frame of the world: Such is the change in forming of the new creature in Christ; of a sinful, ignorant, and wicked man, he is made holy, glorious, righteous, light in the Lord.

2 A Spiritual motion in the heart; for when the seed of grace is cast into the dead soul of a man, perfectly it beginneth to move towards God; hee finds a heavenly disposition of heart to seek God.

3 A hanging desire after the sincere milk of the word; a note of a new born babe: *1 Pet. 2. 2.*

4 Desire to draw on others to grace. Life, when grown to strength, is generative: So it is in all who are quickened with the life of Christ, they labour to breath the same life into others, especially when come to any growth in grace.

Vf. 3

Madness of  
men that  
so change

This leaveth us for the wretched folly and madness of many, who will not stick utterly to deny this point of themselves, they are no changelings, the men they were. And wise ones think it would argue them to bee of great levity, if they should be ashamed of the ways to which they have still accustomed





which can bring life out of death, which none can do but hee that is essentially life. Again, if the creation of heaven and earth were an incommunicable work, how much more this, which is far more glorious.

AG. 26. 12

Object. But the Ministers of the Gospel are said to enlighten the eyes, and to turn from darkness to light, from Satan to the living God.

Ans. Wee do without, that which God doth inwardly alone: wee say, arise, but it is God that quickeneth. The word of it self, is but a dead letter; but when Gods Spirit goeth with it by a quickning power, then it becometh an immortal seed in the heart, to conceive and form the new creature. No power or virtue, no nor the Word or Sacraments can produce such a blessed effect, except God himself put to his own hand, and imploy his own infinite power, they can never beget in a man a new mind and heart. *What is Paul, what is Apollos?* What are all the Ministers in the World available to make a Christian? Alas, they are but men like ourselves; *Paul may plant, and Apollos water, but it is God that giveth the increase. That your faith and hope (saith Paul) may stand not in the wisdom of men, but in the power of God.*

1 Cor. 3. 5

Vse 1

Dignity of  
Gods children.

This letteth us see the inestimable dignity of the Saints, that they are a most divine generation, a heavenly company: Even in this regard the world counteth it (and deservedly) a great thing to bee of the blood Royall, or to be nobly descended. But all this new creature in thee, cometh from the immortal seed of the word, and from the efficacy of God himself begetting thee. In which respect the meanest of Gods children doth as far outstrip the greatest Princes and Monarchs in the world, in glory and honour, as the state of the poorest bridge-begger is inferiour to the greatest Potentates upon the earth.

Vse 2

Glorify God in  
this behalf.

And still de-  
pend on him.

Again, It doth teach us, to whom wee are to ascribe whatsoever wee are; we must sing with the faithful, *Not we our selves, but the Lords hands have made us to bee his people, even the sheep of his pasture*, Psal. 100. 3. for (to the new creatures are sometimes called. Yea, this letteth us see on whom wee must depend for the promoting and preserving of this creature; for it is his part to govern and preserve, who doth mightily bring forth, hee beginneth, hee must end. Shall God travel, and not bring forth? If wee bee lumps of flesh unshaped, hee can form and fashion us from glory to glory by his spirit, 2 Cor. 3. 18.

Dott.

1. 2. 3

2 In Christ: ] Here we see in whom it is, though all our salvation is ascribed to God, yet the persons and by whom wee come to have these things, is Christ Jesus. And it doth not onely note the order of working, but it noteth who is the root in whom all the heirs of life are framed: yea, it noteth to us the merit of Christ, that hath procured this for us with God, and the efficacy of Christ Jesus, who is a quickning head, in due order reviving every member.

For first, before wee come to have this life of God dwelling in us, the Lord hath done a great worke in Christ: For as all of us had life given us in Adam radically, (yea, those that have not yet being) so that they shall descend from him by carnal propagation; so God hath made Christ a common stock, from whom hee will have every one to draw life, which is treasured in him, not that carnally they must descend, but by a spirital ingrafting of them into him. In him therefore, as a second Adam, hath God created us again.

Vse 3

But this is not all, for even in Christ wee have this, not onely because it is first laid down in him, but because hee hath deserved wee should be made by God new creatures: because God hath in Christ first reconciled us to himself, 2 Cor. 5. 18. Christ did give himself for the life of the world.

Again (in Christ) Because hee doth effectually apply this unto us, and in our time doth quicken us: hee is that quickning spirit, the Lord from heaven, 1 Cor. 15. 45.

So

So then this doth teach us, that God by Christ hath quickned us; How great is our we bound to him? for it is but speaking the word, and it is done in the full creation of all things; here more is required, the giving of his sonne, sending him down from heaven, not sparing him. Christ did not say [he saved] but endured words, stripes, yea an agonised death, that hee might bee a treasure of these things for us, and a dispenser of them unto us, when wee first come to have spiritual being.

Here many things must bee marked. First, *How that the new man and new works go together*; the one cannot bee severed from the other. When once wee come to put on the new man, wee shall then finde that our actions shall bee reformed: this might bee shewed in every new creature. Look at Paul, instead of persecuting the Gospel, Gal. 1. 23. when hee was converted, hee preached the Gospel: instead of persecuting the professors of it, hee did with joy suffer for it, and did gather with diligence to relieve the necessities of Christian professors: In stead of conversing in the flesh, hee had his conversation in heaven while hee was on earth, Phil. 3. 20. If one bee risen with Christ, then hee will seek the things above, Col. 3. 1. of which hee hath been careless; then hee will labour to mortifie his corruption which hee hath cherished; then hee will think, speak, and work righteously. For as the natural life doth work forth in his actions, in sense, motion, breathing, and in discourse; so the life of God cannot bee idle, this in the new creature of the heart will bee working, breathing it self in spiritual sighs and groans. And look as on the contrary, the old man hath his works, Col. 3. 9. Put off the Old man with his works: so hath this also. Grace it is called a Law, Rom. 7. 23. Because it doth command in a man, hee cannot sin, for the flesh abideth, 1 Joh. 3. 9. And hee sheweth about works which are suitable to it. What are these works? The putting off all evil, *slaying the corruptious in the world through lust*, 1 Pet. 2. 4: keeping our souls unsported of the finnes of the times, the working of righteousness. Now all righteous duties are, either obedience to things commanded, or Christian suffering for Christ, and for the Gospel; in both is the new creature employed.

Many hence are reproved, who will dream that their hearts are good, while their actions are naughty as if God did make a new creature for old works: If ye were of God, ye would, do the works of God.

Again, it doth let us see, how wee may know that wee are made new creatures, even then, if wee have good works: God cannot have the heart, while the Devil hath the works; following our own hearts, swearing, lying, Sec. A good man will have good fruit; out of the evil heart comes adulteries, murders, and idle talking, fellowship with the unfruitful works of darknesse. As is the fountain, such will be the streams that flow from it.

When corruption so far prevailleth, to carry men after the pleasures of sin, vanities of the times, eagerly seeking the commodities of this life, with neglect of things heavenly; these cannot stand with this new man. Many think, if they can the Creed, have Christendom, bee orderly Churchmen, say the Lords Prayer, receive at Easter; they think this is Christianity enough; and that now they have learned Christ, and are become new men. As for putting off sinful lusts, to which naturally their hearts incline, they think it needlesse; and that God, who hath made, and knoweth our natures, doth not expect that wee should be free from that which is a nature in us. But this is to get our Lesson by rote; he that crucifieth not his natural lusts and inclinations, hath no union nor communion with Christ.

But if any weak soul should think, because they feel sin raging in them, and themselves captivate to it, that therefore sin is not mortified in them, and that their state is as yet the same. You must know it is one thing, not to have our sins mortified; another thing, not to feel any stirring and moving of it in us. It is said

Vse  
Magnify  
Christ accordingly.

Doct. 1. C

Consider  
a good work

Vse 1  
Many continued to be still old men.

Vse 2

Callation  
the comfort of  
the gospel.



371  
yung  
said truly then to bee killed when that is done, on which it will dye in time, though it take on a while. Hee that seeketh it a burden, desireth to bee free from it, that reneweth his Faith to Christ, who is made of God his sanctifier, and resteth on him to see all these works of the Devil utterly dissolved: he is a new creature in Christ; For this contradiction of flesh and spirit, argueth a double nature included, whereof none are partakers, but such as are born anew of God and truly sanctified.

Doctr.

Observe secondly, in that hee saith, *Wee are created into good works*; when it is that we come to have good works, even when wee are made new in Christ. Before that a man come to bee new in Christ, hee cannot do any thing, not onely unmercifull, but any thing which is good. *Out of mee ye can do nothing*, Joh. 15. 5. you can bear no good fruit, such, with which God the husbandman is pleased. Nay, no deed that is answerable to the Law of God, can bee done before wee bee anew created. *I will put my spirit into you, and take away the heart of stone, and give you heartes of flesh, and will make you to walk in my wayes*, Ezek. 36. 26, 27. The doing of Gods Commandements doth follow the Circumcision of the heart. For the Law is spiritual, and nothing that is not spiritually good, can bee conformable to the Law. Wee are a new frame, created of God to good works. Now therefore, till a man come to bee a new creature in Christ, he is not able to do any thing that is good. And if the things which are necessary conditions of a good work be considered, it will bee more plain. It must be done,

Conditions of  
a good work.

1. From the heart.
2. In the obedience of faith.
3. To Gods glory.

1. For of the heart Christ saith, *Out of mee ye can do nothing*: and James, chap. 3. 11. *Can cleane water come out of a muddy fountain? Can a man gather figs of thorns?*

2. In obedience, for otherwise it is not any service of God; and to right purpose. All the contrary discourse doth lean upon a false supposition, that there is a strength of nature in innocency, without grace superadded, that is proportionable to work a work answerable to the Law: For this is false, but nature, without the grace of the Spirit, is able to do a work answerable to the Law. 3. If this were, yet this is a second false supposition, that these may be found any where not weakened; for this never was, nor never shall bee, God giving at once, with the natural being a supernatural quality of grace.

3. And for Gods glory, the Apostle is expresse, 1 Cor. 10. 31, *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.*

This doth serve to confute the Papists, about their works of preparation to the grace of God, &c.

Use 1

Use 2

To let us see when we come to work good works, even when wee are made new creatures.

Ob. 10. But it may bee asked how they can bee called good works, seeing the best have their defects and imperfections?

Ans. Because they have both a purified fountain, *To the pure all things are pure*, Tit. 1. 15. and because they have a coverture in regard of all their want; both of these Faith doth give: *But without faith it is impossible to please God*, Heb. 11. 6. Faith maketh the person acceptable. *The Lord had respect to Abel, and to his offering, but unto Cain and his offering hee had no respect*, Gen. 4. Now by Faith Abel offered a better sacrifice than Cain, Heb. 11. 4.

Use 3

Seeing good  
works of nat-  
ural men.

It doth let us see, what to think of most of our good deeds, they are but shining vices, they are such as shall bee indiments against us, if they proceed not from a renewed nature.

Ob. 11. But some will say. If it bee so, that the best works of unregenerate men are sin, then it seems unlawful for him to pray; if hee pray not,





right hand doth lift up the left: The soul which puncheth it self forth in the head and foot, is the cause of it, but not as it is in the head, but as it puncheth forth the faculty of moving in the hand: So the God-head absolutely considered of, the Father may be said the Author of the whole work of our Redemption; but yet this comfort to be done by the God-head immediately, as it is now considered in the person of the Son. We must look at these things as we do at the Sun. If wee will see it more fully than our eye can bear, wee are blinded with its brightnesse: And so, if wee try too curiously into such things, our eyes will be blinded with unsearchable glory. Christ is the second Adam: As from Adam by propagation wee receive our being; so from the second Adam, who is the quickning Spirit, the Lord from heaven wee have all the spiritual being of our whole persons. God doth not work in us, but through Christ: whatsoever God the Son did do in his own flesh, the Father in the moving of it did it, and the Spirit do it: but yet immediately the second Person did it, as being necessary by union of nature, which neither the Father was, nor the Spirit, so whatsoever is done in us, the Father doth, and the Spirit doth it, but in Christ, and through Christ, as which is more immediately coupled to us than the Father and the Spirit: we have neither their communion, nor by consequence, their working, but by means of the Son.

Use 1

Wee do see, who it is that doth work all our works for us: hee that giveth the work must be glorified. We must come to God, if we do a publike duty, a private, in which wee have any comfort, to ascribe him that had prepared such a going for us his unprofitable servants.

Use 2

We must learn to say our selves on Christ, when wee have not those good things, nor cannot accomplish them as wee desire; for who can receive anything which is not given him from above? But this comfort must be applied, where there is in the conscience testimony of true desire, and acceptable diligence.

Use 3  
Six weeks God  
prepare good  
works for us  
to do.

Thirdly. It doth teach us to expect the Lords defence, and to indure according to his will all such waies, as by event and his Word we can gather to be prepared by him.

Which God hath prepared for us to walk in. He describeth good works in way of prevention, which God hath prepared.

In what things this standeth?

1 In predestinating these things. for so wee may see that Paul, Rom. 1. 1, and prepared for them before they were in the womb, by Gods predestination: yet that for every work it may be said, God in some sort doth pre-obtain, I create the Spirit, Isa. 44. 16.

2 That God doth in the Commandements reveal them unto us, and this is a way wherein our works are prepared to our hands; for the Law of God doth rise them out before our eyes.

3 God hath set us examples, both his own, and his childrens.

4 God doth give the concurrence of grace, which maketh able for this or that work.

5 Hee doth excite the Will, for such is our dulnesse, that we must have our Will raised by him to will.

6 Again, he doth preserve us, that now willing we may work; and all these are included in this word, Prepared.

To walk in: Not like Hezekiah, sometime to step this way, to set forward only for a space, and so sit down; for to walk is a progressive motion, a going on, to have our whole conversation in them.

Observe then, *we must walk in these waies, that are prepared of God: Each walked with God, Noah, David, I will walk in the uprightness of my heart in the sight of my house, Psal. 101. Puffeth out the stink of your pilgrimages in sin,*

Our life must bee a minding of the Commandements; wee must walke  
in the wayes of God, as Chapman comming to Fairs : wee must walke  
in the wayes of God, *Psal. 119.* He that will winn not, looethed *I presse forward*, faith  
*Psal. 119. 37-40.* This signifieth, that man that comes in this life to the end of  
his waile, and there lets down his self from going further; hee never as  
yet he hath forward in the way to heaven. No, Gods children are walking  
onward, the Apostle calleth for it of the furwardest, *1 Thes. 4. 1.* abound  
more and more. *Let him that is holy, likewise holy still.* Rev. 19. *Work out your  
salvation.* Phil. 2. 12. Men in the world may come to such confirmed estates,  
that they may give over trading, and live commodiously on things already  
gotten: but it is not thus with the soul, which, where it ceaseth to profit, wasteth  
itself.

As thou wouldst have comfort, that thou art a new creature in Christ, made alive by the Spirit; try it by this: how thou walkest. Look not so much upon that thou doest at some times, by fits, and starts, but look to thy walking as thou goest on, what increase of Faith, what strength thou gainest daily against corruption, what spiritual liveliness, and power to wrestle against temptations, and to withstand and overcome the lusts and rebellions of thy heart; How thou dost hold on in the constant practice of holy duties; How dost thou gather strength to the inner man? How is thy knowledge enlarged, thy love inflamed? &c. These are the lively motions of the new creature. It is not said properly to walk, who can go twice or thrice about his chamber, sit himself on some plain ground for a quarter of an hour, but he that can go on strongly and freely upon a hill, in wares uneven. So Christians, who can go while God maketh their way in-offensive, turning every thing by, which might hinder; but presently give over, if ought disturbeth, they are not come to this walking, in those wares which God hath prepared for his.

**Verse 1**  
**Merely try we**  
**our life in**  
**Christ.**

And now let us strive forward; exercise our faculties wee have received, and look to him who hath said, *Hee will put his spirit into us, and make us able to do his Commandments*. Because wee feel it painful to the flesh, when we are in spiritual duties; hence it is that wee chuse rather to sit still, then to feel disturbance. But even as aking limbs are recovered by exercising of them. Wee looke and have limbs (as wee say) and are lost by the contrary; so it is here, wee shall out-grow these spiritual infirmities, if wee will hold on in peace, and keep a constant walk with God, in the waies hee hath appointed; for meer walking is not fit for the new creature; *Thou shalt not turn to the right hand, nor to the left*; But thou must obey that voice behind thee, *Thou shalt say, walk on*; Isa. 40. 31. Many walk in waies, but better bee a sleep on their beds: Yet are children of the light, walk so; this maketh the way of a Christian a strait way, a narrow gate; because it is thus straitly im-  
posed, and hedged in, there is not elbow-room in it for corruption, and  
lawless lusts, and lawlesse thoughts to sport themselves.

Put on, and  
walk thitherly.

VERS 11. Wherefore remember, that ye being in time past Gentiles in the flesh, but called unto remission of them which are called Circumcision in the flesh, made

VERS. 113

Therefore a note of inference, thus :

Who, in being dead, come to be quickened in Christ as their head; they, who were, they have been, are now, Citizens of the household, the Temple of God.

Argument of  
this place,

But you hath he quickned : Ergo, &c.

... is fit down by way of Exhortation and Application.

Now this is set down by way of Exposition and Application.  
 Answer. 2. And that he might the better improve the benefit, he doth, am-  
 ply improve the former condition in Gentilitie. In this verse, and the next,  
 that former condition is set down, either generally, or more specially; Gene-  
 rally

## Analysis



tally, they were Gentiles in the flesh, the special differences following up:

- 1 They had not the seal of Gods Covenant.
- 2 They had not the foundation of Gods Covenant.
- 3 They had no communion with the Church.
- 4 They had no propriety in the Covenant, or promulgation of the Covenant.

Without the benefit of the Covenant, the thing hoped for.

Without God.

Now in this Verse we are to consider;

- 1 Of the general difference of the Jew and Gentiles in the flesh.
- 2 It is to be marked that they are called [*Circumcision*] whether they were rightly so called.
- 3 What was the principal note of People, distinguished from People, the Sacraments.

The description of Circumcision, there being two parts or kinds, inward and outward.

The thing is propounded; 1 proved from verse 14, to the 19. 2 amplified. Propounded, *In Christ you are near.*

Argument 1.

1 Hee who is the Author of all peace twixt man and man, in him you are made near: But this is Christ.

2 Hee who hath made us into one, and abolished all enmity twixt man and man, and God and man, *That he might make in our man, and reconcile us to God,* he is the Author of our peace: But this is Christ, ver. 14, 15, 16.

3 He that proveth it, who never hath published our peace, ver. 17.

4 He in whom we find entrance to the Father, he is our peace, ver. 18.

Dist.

In general observe, *There must be a remembrance of our miserable condition by nature.* The Lord for this cause onely doth leave a stink of sin in us, which may break out often to our heaviness. Now in stead of setting down this by way of Conclusion, hee delivereth it in an Apostolicall Exhortation, with Application to the persons whom he exhorteth. 1 The thing he would have remembered, two-fold:

1 What they had been.

2 What they were.

Now this latter part in the Verse, to the end of the Chapter, is proved and amplified: proved to the 19. Verse: amplified from thence to the end.

Dist.

Hee then first in general we see, *What is the duty of the Ministers of God,* ver. 20, to open unto you, what you are by nature, and to prompt with new remembrance of it when you are converted. Then Paul to the Corinthians, having said that no Whoremongers, Murderers, Covetous, Envious, and Drunkards shall inherit the Kingdom of God, he telleth them, *Such were some of you, but you are justified,* 1 Cor. 6. 11. So, To 3. 3. *We in times past were disobedient, deceived, &c.* So Paul tells the Romans at large, *To were the servants of sin,* &c. Rom. 6. 17.

Ans.

For this is, 1 a ground of meekness towards others.

2 Of stirring up groans.

3 Of tasting the benefits of Redemption.

4 Of provoking to unfeignedness, Rom. 6. 19. *As you have given your members servants to unfeignedness, and to impurity: So now give your members servants unto righteousness in holiness,* 1 Pet. 4. 3. *It is sufficient that we have spent the time past after the Lust of the Gentiles, &c.*

5 Again, it is the ground of a holy blush, with which all must walk before God.

*What fruits have you to these things whereof you are now ashamed?* Rom. 6. 21. In Paul was a remembrance of that hee had been, whereupon hee was so humbled,

It is a good thing, and  
worthy Christ  
with his bene-  
fit with him.

bled, that hee hung down the head, as *denying himself worthy the name of an Apostle*, 1 Cor. 15. 9.

It is also a special furtherance of Gods glory, which cannot bee safe, if his works should not bee had in remembrance: The Lord forbid the Israelites not to forget what things he had done, how he had cast out Nations, taken them from bondage, for this end, that it might bee remembered. Hence it is that the Name of Converts that have been, is continued upon them; *Matthew* is called *the Publican*, though now hee was not so: *Simon, the Leper*.

This must not bee heavy to any to hear of; and it must bee practised by us all, to remember what wee are, and were, before God taught us to know him in Christ. Wee must not with the Priest, forget our old Clerkship; wee must still carry in minde our natural estate; this will make us thankful, diligent, and humble.

*Gentiles in the flesh*: ] In corruption, in the flesh, in regard of the outward man, rejoycing in the flesh; a prophane nation, without the seal of the Covenant in their flesh; this is put *ἀνθρώπων*. You Gentiles, not of us Jewes. Mark further that hee saith, These were called *Uncircumcision*, of the Circumcision in the flesh made with hands: This difference from Gods people was in name, diversity of names becometh diversities of people separate in Religion. Now the Jewes and Gentiles were severed both before God, and one from another; they have interchangeably passing betwixt them one and the other, names of difference, *Circumcised*, and *Uncircumcised*: The Lords people, while that Unity continued, were one uniform name together; when they grew into divers Sects, then likewise they grew to diversity of names within themselves, as *Essaues*, *Scribes*, *Pharisees*, *Herodians*, &c. So in the New Testament, there was but one name to the Professors of *Christ Jesus*, *first Disciples*; which at *Antioch* was truly, and with the confession of the mouth which tendeth to salvation, changed to the name of *Christians*, and thus continued. The Apostle therefore, when men would bring in new heads of families after theirs, dealeth roundly against them, 1 Cor. 1. 12, 13. shewing why they were not thus to distinguish themselves one from another; in regard of such to whom they did adhere, and justly; for, shall wee bee such as are in one body, and one spirit, one hope of calling, one Lord; one Baptisme, one God the Father; may not one name serve the turn? What if there bee some accessory differences, shall they bee able to change the name? The better, not the greater part must give the denomination: Therefore it is lamentable to see how full the Christian world is of names importing difference; of *Presbyterians*, *Formalists*, *Calvinists*, *Lutherans*: The Gentiles called the people of God one name, the people of God called them another. But let not us, who are all his people, have diversities of names one for another; *If you bite one another, and devour one another, take heed ye bee not consumed one of another*, Gal. 5. 15. And it is pittie there is no more kissing of the main thing in which wee conspire, and mutual toleration of lesser matters, in which many are diversly minded; for in some cases toleration may bee used without sin, Phil. 3. 18. *As many as bee perfect, bee thus minded; and if ye bee otherwise minded, God shall reveal unto you*: Which I speak out of the simplicity of my judgement, not desirous to give the least wipe on one side, or to insinuate on the other. These names are naught, they are breaches of the Commandment; and as they are bred of variance, so they cherish dissention, which is the Viper that eateth through the bowels of the Church: It is the solace of the enemy, open or secret; let us therefore bury them.

Again you must mark, that amongst many things which might have been chosen, this is it that maketh the different denomination, even Circumcision.

Whence observe, *That the Sacraments of the Church are principal bonds of Unity*, the unity of it: The not communicating in them, a most special difference,

*Vse*  
Think not  
much to bee  
told of former  
evils.

*Diversity of  
names among  
Gods people,  
unitefully.*



1 Cor. 10. 13. *We are all baptized into one Spirit.* When the Apostle, Ephesians 4. reckoneth up the grounds of unity, this is one main one; *Baptisme*: And wee see here, that the conjunction of Gods people, and their disjunction of those that were not, are set down from communicating in Circumcision. There are many ends of the Sacrament: for they are seals of the Covenant, they are bonds obliging us to thankful obedience, they are cords of love, and notes of distinction: And so was this of Circumcision ordained to distinguish the people of God from others uncircumcised.

*Vse.*  
This Sacrament  
means for that  
purpose.

This then must bee a ground of knitting, even unity in Sacraments, because *though many, yet wee are one bread, one body*, 1 Cor. 10. 17. *Wee are baptized in to one Christ Jesus.*

Papists Sacra-  
ments tried.

Again, wee see how Christendome doth distinguish us from all Turks, Pagans, all without: Yea, in this point the Papists and wee differ, who have Sacraments that are not bonds of faithful people together, many of their Sacraments not agreeing to many that are faithful; who take away the Cup, that wee all are commanded to drink, that wee may through Communion in that blood have the Spirit, which coupleth every member together.

DoE.

The last thing to bee marked, is, the manner in which these things are set down: to bee circumcised in the flesh made with hands.

Whence wee must mark, *That there is an outward action in the Sacrament upon the outward man, which must bee distinguished from the inward action which God worketh on the soul.* This Circumcision was a seal of the righteousness of Faith: yet what the ministry of man did in it, the first institution will testify to Abraham. And (Exodus 12. 48. Leviticus 12. 3.) there being a further action to bee looked for; *Mose*, in Deuteronomy 10. 16, and the Scripture of the New Testament doth distinctly set down a double Circumcision; *One of the flesh, in the latter, made with hands*, Romans 2. 28, 29. *Circumcision of the flesh, and Circumcision of the heart*, Colossians 2. 11. which here are exprest, not made with hands, but of God. Thus it is in Baptisme; wee must know that there is an action of man reaching to the flesh, the washing away of the filth of 2. 1 Pet. 3. 21. and an action of God, which washeth the conscience from the guilt of dead works; a Baptisme of Water and of the Spirit, outward and inward. Not that there are two Baptismes, but there is one Baptisme, which is distinguished into the outward and inward actions, as parts of one inward Baptisme: Even as when wee conceive thus of man as outward and inward, wee do not multiply men, but do consider one and the self-same man in a double kinde.

Vs. 1

And this must bee marked; that God may not bee robbed of his glory, that the Papists and Lutherans errors may bee avoided: The Papists will have the Ministers action lifted up by God, to the taking away of the souls sin. But then it could not bee truly said, that the removal of corruption from the Spirit, were not done by the hand of man: As because God doth by meats maintain our life, hee by his blessing giving that vertue to them; it cannot bee truly said, that our life is sustained by meat and drink.

Vs. 2

Wee must not tye Gods working to Circumcision, or think there is no effectual grace without these things, if wee see not the working presently: God burns with fire, so that it is a natural instrument, and cannot suspend the effect: God gives grace with the Sacrament, as a voluntary instrument when it pleaseth him. The Sun blindeth, though blinde ones see not; and the seed is leed, though it presently spring not.

Secondly, wee must look that wee content not our selves with the one;

1. That wee conceive no vertue communicated with these external things.
2. That wee tye not God to any circumstances of time; wherein to work by them.
3. That all the efficacy of the Sacrament is from Faith, and endeth in Faith.

1. It signifieth. 2. It sealeth. 3. It is an instrument applying; as going in to the pool of Bethesda, it was the mean of healing them, their going in; yet no virtue infused into the water, but a virtue in the water put forth.

Mark here further one point; How the people of God esteem of the Gentiles, even as a prophane, and wilde kinde of persons, there was nothing more contemptuous, than to bee an uncircumcised one. So that wee learn hence, That the high things of the world, if not taken to the mercy of God, and to communion with him, what are they in the eyes of the godly? vile and sinful: The person who is heir of glory, what doth hee think of that forlorn person? hee is vile in his eyes. How did David reckon of the Philistines, but as dogs?

Doff;

VERS. 12. *That ye were at that time without Christ, and were aliens from the Commonwealth of Israel, and were strangers from the Covenants of promise; and had no hope, and were without God in the world.*

VERS. 13

Here bee cometh to the things hee would have remembered, their misery standing in five points: First, *[without Christ.]* The Apostle speaketh not of that they were in Gods counsel, or in respect of Christs Redemption; but in regard of actual application.

Doff;

Whence wee may see, *What is the head of all spiritual misery; it is this, to be without Christ Jesus:* This doth lead the dance to all the rest. Who so hath Christ, with him hath hee all things also, Rom. 8. 32: all the good things of God are his, but who wanteth Christ, hee is in death, under wrath, & so, neither having things spiritual, nor true Son-like title to things temporal, hee is without the Father. Now there are two wayes of being without Christ:

Divers wayes of being without Christ.

1. The one, in regard of that presence of his in the Word and Sacraments: 2. The other, of dwelling in us by his Spirit: *Let that be in mee, bringeth forth fruit,* Joh. 15. 5. that is, so far as by the apprehension of knowledge, and so far forth as by putting mee on in the Sacrament: This must here bee understood: 1. By hearing of him, and putting him on in the Sacrament: 2. By a personall and common work of the Spirit: 3. By true Faith. Now these every way were without him, without the true belief, without any of those more spiritual works, without so much as hearing of Christ.

Use 1

Numbers still in a miserable condition.

Now this must bee laid to heart with us, as being a glasse for us to look in; we were in time past as they: but now wee have Christ in regard of his manifestation, in Word and Sacraments, and many in temporary hypocritical persuasions: But how few are not without him in regard of his dwelling in them? Now if wee bee such, it is not only a miserable condition; but it had been better with us, that wee had never heard of him, as sometimes it had been with these Gentiles. If Christ were with us, that wee had him, wee should bee led with his Spirit: wee should not give ourselves to fulfill our lusts; *Who so walketh by the Spirit, fulfilleth the lusts of the flesh,* Rom. 13. 14. *Who so hath put on Christ, must take no care to fulfill the lusts of corruption;* *hee hath put on Christ, that hath crucified the flesh with the lusts of it,* Gal. 5. 24. *Whoever is in Christ, is become a new creature,* 2 Cor. 5. 17. Now all such as have not him, are worse than Heathen, if so they should continue; For it were better for them, if they had never heard him named, than not to believe: *This is condemnation, that you believe not in the name of the Son of God,* Joh. 3. 18. This of all other shall bee the most fearful in the day of reckoning. In hearing of him, you are lifted up to heaven; but if you bee without him, becoming thus more unto you, it shall sink you lower in hell than the uncircumcised heathen: *Hee that hath the Son, hath life; hee that hath not the Son, hath not life,* 1 Joh. 5. 12.

Seeing our life and death standeth in this, to have Christ, I would give a thousand millions for him, may some say. No, hee is no sale-ware, neither can hee be purchased by money, or money-worth; if thou wouldst have him, thou

How Christ is to be got and had.



thou must have him as a free gift, thou must sue for him in *forma pauperis*, I am a poor miserable man, I must unlap my sores before him, and shew him my nakednesse: Hereupon a poor soul in his rags steps into Gods presence, and challengeth Christ as a gift from the hand of the Father: Thus by Faith he cometh to bee possessed of Christ.

Gods gift, mine receiving.

The better to understand this point, consider what is done on Gods part: Whether hee hath not given sufficient ground whereupon to rest our Faith: Surely, if wee would devile how a man may give a gift in a more advantageous manner without all exception, wee cannot devile it more free, than that gift of God in giving Christ: God offers him, *Hee that will come, let him come*, Revel. 22. 17. What can bee more free than this? If you doubt of it, I will read unto you that great Proclamation, Eley 55. 1. *He, every one that thirst, come, &c.* The Lord there setteth the Conduit running with Wine; *If any be athirst, let him come, buy without silver, &c.* Revel. 22. 17. The Spirit and the Bride say, *Come, whosoever will, let him take of the water of life freely.* Here Faith layeth hold, and receiveth Christ tendred as a gift out of his Fathers hand.

Revel. 22. 17.

Pse 9  
Blessed shall be  
have Christ.

Again, wee may see here what is his grace unto us, who before that wee knew good or evil, should put his Christ upon us, if our unbelief have not resisted the proffer of God: for in thy infancy God sprinkled the blood of his Son upon thee, and brought thee from death to life with Christ.

John 1. 12  
If we would but  
Christ.

Again, that thou shouldst have Christ held out and painted before thee, especially that thou shouldst bee drawn of God, to go unto him by the mist and assistance of thy heart: *Blessed are your eyes that see these things*, Luke 10. 23. If to bee without him, bee the Fountain of all misery, to have him is a well-spring of life and blessedness: *By him we have peace with God*, Rom. 5. 1. *By him, title to all things*, Rom. 8. 32. *By Christ, the change of all crosses, of death, Christ shall bring us to life and death advantage.*

Dott,

*Strangers from the Commonwealth of Israel*; ] that is, such as had no communion with the Church: So that wee see a second degree of misery is this, *to bee barred from communion and fellowship with the Church of God.* As it is a most excellent priviledge to have fellowship with the Saints, and is that heaven on earth: So to bee secluded from this, is no small misery.

Reason. 1.

For first, they that are without, can have no fellowship with God; *Where two or three are in his Name, there is hee*, Mat. 18. 20. *Hee walketh among the candlesticks*, Revel. 1. 13. hee dwelleth with the Saints.

1 Tim. 1. 20.

Secondly, they must needs bee under the effectual tyranny of Satan; therefore when one is cast out of the Church of God, *hee is delivered up to Satan*.

Pse 1

See former  
misery, and re-  
lapse net.  
1 Joh. 2. 19.  
Honour Christ  
for our comfort  
and hope of  
glory.

Thirdly, hee is without all means: for who so will have God his Father, must have the Church his Mother. And the Net of God, which must draw us out of our wofull condition, is not spread but in his Israel.

This should make us recount how miserable wee have been in our Predecessors, and still to looke that wee bee not such, who though they are bodily amongst the people of God, yet are not of them: *They went out from us, because they were not of us; if they had been of us, they would have continued with us.*

2. This must also make us acknowledge the bounty of Christ, who hath made us bee born the Israelites of God, even amongst the Churches of God, so that wee have the means of Doctrine, and government, attained communion with Christ, and communion one with another. The Lord commanded of the Gentiles, they should not come into the congregation of his people; the vile and precious could not bee mingled.

And happy  
time of birth.

1 How should we blesse God for his goodnesse in this regard? What stayed the omnipotent arm of God, from creating us in that vast compass of time, I mean that almost 4000. years between the Creation and Christs com-  
ing

ing: and from planting us without the pale of the Church, where wee should have had no means, or ordinary possibility of salvation, but have lived and dyed in cursed Paganisme, and heathenish Idolatry? It was nothing but his meer mercy: respecting and reserving our being upon earth, unto these more blessed and glorious daies of the Gospel. 3 Let us for ever put this point as a perfume into our daily Sacrifice of Thanksgiving and Praise with addition of further thankful acknowledgement, that wee have been born and brought up in that golden knot of time (as it were) and the very Diamond of the Ring of all that happier revolution since Christs sufferings: I mean, in the glorious breaking out of the Gospel, from under the clouds of Popery: whereas if wee had sprung up in those darksome times, wee had a thousand to one been choakt, and for ever perished in the mists and fog of Antichristian Doctrines.

4 Nay and yet further, (that whereas for all the happinesse of the times) our being living in this world, might have light among the Turks and Infidels (a World to Christendom) in Popish Kingdomes, or in the persecuted and schismatical parts of the true Church: 4 It hath pleased our blessed and most merciful Lord God, to put us also into this little nook of the earth, where the Gospel shines with such glory, truth, and peace. 5 Let us therefore be thankful; and bring forth fruits answerable to this rich mercy of God: watchfullest that he take away his candlestick, and deface the face of our Churches, causing us to want our holy assemblies.

Thirdly, Let us not leave our fellowship; and estrange our selves from Gods people, from the assemblies, as Brownists and other Novelists do. To bee discomfounded in Town, or for a Citizen to bee banished a City, is a great evil: But so to be an exile from Gods City, and discomfounded from the communion of Saints, this is lamentable indeed. Why should wee, like Prodigals, withdraw our selves from our Fathers house, and bring upon our selves by such singular separating, this great misery, to bee estranged from them who are Gods true Israel?

It is again to bee observed, that this phrase noteth more in these Gentiles, as being separated from the presence of Gods people, the not being members of Gods *Israel*; it noteth also an alienation of the affection from them. The word is thus taken, *Col. 1. 21. You being estranged, and enemies in your understanding: whilst it was so in this matter.* For administration, the Doctrine of *Israel* was a wall of separation, was hated to the Heathen: they were not onely forth from being in it, or of it, but in affection were alienated, and hated it.

This doth teach us, *How the natural man hateth conjunction with them, whereby Salvation is to be found.* The wildome of man cannot bee subject to the wildome of God, the Doctrine of God, the Discipline of God, the whole policy of the *Israel* of God: Man by nature is so estranged from it, that it is hateful to him. Though the Gentiles were miserable, and no way to come out, but by joyning themselves as Profelytes with the people of God, yet they abhorred in hearty affection to joyn with the *Israel* of God.

And it is even so now, that men are even most averse from that which should be most beneficial to them. Men should chuse to live under the hearing of the Word, Sacraments, Discipline: but they for the most part, there below themselves, where they may bee least troubled with these matters: So where they should have their eyes to the Saints, who can teach them, who can exhort them, could wisely and faithfully reprove them. *Prov. 13. 12.* they take such companions, as will rather incite and draw them to folly and wickednesse. So the wilful Papists will not bee drawn to the assemblies: The fool will not come to the wise: *They hate the light, because their deeds are evil.* *John 3. 19, 20.*

*Strangers*

*Use 3.*  
Call not off  
fell out of this  
blessed com-  
munion.

*Gen. 1. 26.*  
*Tequibois*  
*Ex. 1. 9.*

*Doff.*

*Use.*  
Now this  
fearful brand  
of corrupt na-  
ture in many.



Strangers from the Covenants ] of the Law, and of the Goſpel; for theſe two Covenants were well known in Jewry. It needeth two things,

1 That they were ſtrangers from the Doctrin.

2 That they were not confederates with God; for without the one, they could not bee the other. The Doctrin of the Covenant unknown, they could not bee confederates with God, *Mat. 23. 35. The Lord ſeeth them as ſtrangers; after 17. 30. The ſigns of their Ignorance God regarded not, but he called them to repent, ſaying unto his Teſtimony, 12. 7. and his ſervants to Iſrael, Pſal. 135. 17. The Covenants are a propriety of the Iſraelites; ſo that the promulgation of the Covenant was not vouchſafed the Gentiles; becauſe the Lord regarded not them ſo far: And hee being debtor to none, did freely chaſtiſe Iſrael, gracing them with his Covenant above others.*

**Diſ.**

Now then here wee ſee firſt, *What is a great miſery, to bee without the doctrine of the Covenants of God*; and ſo, not to bee in Covenant with him, hee to bee our God, and wee his people: It muſt needs bee woeful. For diſtack away, the means of our coming to Chriſt, of our having communion with him, and one with another, is intercepted: Without this, nothing but darkneſs, ſhadow of death. *How can wee believe, if we have not heard?* This is reckoned, as one of the Iſraelites chief priviledges, *To have God for their God, and to be his people*; this is reckoned all happineſſe. The Covenant is the ground of all benefices; man could not obtain any thing from God, but by that Covenant.

**Rom. 10. 14**

**Pſal. 144. 15**

**Eph. 1. 13**  
Many in a ſil-  
ent ſtill-  
neſſe are  
Pſal. 138. 19

This teacheth us ſee our miſery, if we be ſtrangers from the Covenant: *What haſt thou to do, to take my Covenant in thy mouth, and haſteſt to bee reformed?* So that all theſe are ſtrangers from the Covenant, that are not reformed in their waies, a woeful thing: They have no right, to any portion, any bequeſt therein.

**Eph. 2. 13**  
Happineſſe of  
men within  
the Covenant

This teacheth us to ſee our happineſs, who have theſe things ſealed from our birth in our eyes and hearts, for by virtue of this covenant God is become our God: *I will bee his God, and hee ſhall be my Son*, *Revs. 21. 8.* At the Husband ſaith, this woman is mine: So the woman ſaith, this Man is mine. In like manner, God by Covenant having married us unto himſelf, and plighted his faithful love to his Children, *Hos. 2. I have married thee unto my ſelf. This is my people* (ſaith God) and the people ſay boldly, *This is my God*: Or as the Father ſaith, this is my Son; ſo the Son ſaith, this is my Father. God doth convey himſelf (through his Holy Spirit) into our hearts, with ſuch ſtrict familiarity, that hee is ſaid *to dwell with them*. So that, as a man may ſay of the thing which he hath in true poſſeſſion, this is mine: ſo may we ſay of God, *Hee is mine*, ſeeing I have him within mee; and have a true poſſeſſion of him.

**1 Cor. 6. 16**

**A Note whe-  
ther God be  
loved by Cove-  
nant.**

Now, whether wee have God thus, or not, it will appear by the moving of the heart. For as he that hath the ſpirit of Satan ſhall finde him ever egging and provoking him to evil, and as it were jogging him on to one filchineſſe or other; ſo hee that hath the Spirit of God ſhall find it, and feel it active and ſtirring in him, to the reforming of the whole man, enlightning his underſtanding, reforming his will, correcting his thoughts, and ſitting as it were in Commiſſion over the whole man, ruling and governing him in ſpight of the power of Satan and privy conſpiracy of his own fleſh.

Hee that perceiveth this Monarchy of the Spirit, ever ruling the tyrannous affections aſide, may well bee aſſured hee is taken into Covenant, and hath the Spirit put into his heart, and ſo Conſequently that he is no ſtranger to the Covenant of God.

**Diſ.**

Secondly, this doth let us ſee, *That the Lord ſeeth the Gentiles without the means of calling them to ſalvation*. For the clearing of it, we muſt ſet down three things.

1 That

1. That the Doctrine of the Covenant is the only ordinary means;
2. That the Lord did deny them this;
3. That it was not any thing, but his meer pleasure, which did make him give it to the Jew, and deny it the Gentile.

It was not the Law of nature, if one could follow it, that could bring him to Salvation: It is not the book of the creature: It is not every mans humour, and secret whispering of the Doctrine of Christ, such as might from the Egyptian bondage, or the Traffique of some private persons, or the Captivity, bee here, and there scattered among the Gentiles, *Psal. 147. Her mani- fested his Word to Jacob, his Statutes and his Judgements to Israel: he hath not so done to any Nation.* It was not any thing, but his pleasure, *Deut. 32. 4. Say not in thy heart: For my righteousness the Lord hath brought me in, so I possess the Land, &c.* This made the separation, and was the fountain of all that love to his people above the rest of the Nations.

It is plain then, how that the Gentiles were thus without the Doctrine of the Covenant, God not pleasing to vouchsafe it: *The Gospel is the power of Gods salvation, Rom. 1. 16. It pleased God, by the foolishness of Preaching, to save them that believe, 1 Cor. 4.* They had not Christ once named: It was denied in every age, before the flood; after the giving of the Law. God cast Cain from his face, from the society of his, in the means of his presence; so that a distinction grew between the sons of God, and of men; the one had the worship of God, the other had not. After the flood, the posterity of Cham, in the Tents of Shem was the Lord known. At the Law giving we see that the Lord denied the Ordinance of *Levi* to any Nation, but to Israel: Yea, in the time of Christ, the Gentiles were denied as dogs, *the bread of the children, Mat. 15. I am not sent, but unto the lost sheep of the house of Israel, Mat. 10. Go not into the way of the Gentiles.* Paul now girt to this business, is forbidden to Preach in Asia, *Act. 16. God suffered them to walk in their own ways.* The sending, or the not sending of Labourers into the Harvest, is belonging to the Lord: the Lord killed that rebellious people with kindness, when when that had no such means, would have been more faithful, *I will have mercy on whom I will have mercy, Rom. 9.*

So that it doth let us see, that the Lord may justly leave men without the means of salvation; and that hee doth so, not giving them his word, much less giving his Son to dye for them, or willing their salvation: And moreover that the Gentiles had not the Covenant, the Tables, the Doctrine of it, or confederacy in it, it was the prerogative of Israel.

Secondly, If the posterity of Abraham (in regard of the flesh) were secluded, how can wee dream that the Gentiles should bee admitted? But *Israelites, Madianites, Edomites*, were excluded. No outward thing can ground our hope. *without hope.] Observe what is a great misery, even this, to be without hope.* The Gentiles were without the thing hoped for, without any expectation of it, utterly hopelesse: Now this is a pittifull condition, when wee are without hope for hereafter. *Hope is the Anchor of the soul, Heb. 6. 19.* So that as a ship on the main Sea, tossed and hoisted up and down, in continual danger of Shipwrack; so is the soul without hope. Again, it is the spur of all diligent endeavour, *Hee that hath this hope purgeth himself, 1 Joh. 3. 3.* Again, it is the ground of all joy and peace, and but for hope, the heart would burst. Their heads were uncovered, so that every wound was deadly to them; *The Helm of Salvation is hope, Eph. 6. 17.*

Now then wee must examine our selves, for such were we, which must be remembered: What was then our estate, when our souls wayed up and down without an Anchor: when we in evils had no hope of particular illue, or of that general redemption; when wee were comfortlesse and without any prick to incite us?

Again, we must look whether wee have hope, for else wee are miserable.



table: *The Hypocrite's hope shall perish; Job 8. 13. He may boast that he looketh for life, but his hope is tryed in the daie of adversity; Job 27. 8. who hope like the Hypocrite, when they have heaped up riches, if God take away his fruit? Every man may swim, while he is held up by the chin. No unbeliever can have hope, for this doth as a hand-maid follow faith: After the measure of belief, is hope proportioned: My flesh doth rest in hope; Psal. 16. 9. If thou wilt wait, thou wilt I hope in thee; Job 13. 15.*

Three waies  
one is without  
God.

*without God.] Three waies a man may be said to be without God.*

1 By prophane Atheisme;

2 By false worship;

3 By want of spiritual worship.

For a man may be said in some sense to have God; that hath an acknowledgement of a divine power: Again, a man may bee said to have God; and the true God outwardly, who doth make outward profession and worship, such as is taught of God: And man cometh truly to have God, when hee knoweth him in Christ, when hee loveth him, feareth him, trusteth in him. Now hee speaketh here of the *Ephesians*, that both outwardly and inwardly, in regard of outward and inward worship, were without God; for otherwise they had Confidence of a divine power, and were worshippers of the great Deity.

Doll.  
Mal. 1. 4. 17

Jer. 17. 5

*This then is a wonderful misery of any, to be without God: God is a fountain of life; who so is far from him, must perish. Blessed are the people, whose God is the Lord: Cursed are they that are farre from him: Hee is the fountain of life; The Father of lights. James 1. 16. Thou canstest off all that goe whoring after other gods: Cursed bee they that is withdrawn from the Lord his God; Psal. 73. 27. Idolaters, either by false worship, or by hearts withdrawn from God, shall not enter into the kingdome of God: All by nature are estranged, yea enemies to God; the Hypocrite forgets God: Hee that keeps my Commandments, the father and the Son dwell in him; Joh. 14. 23.*

2<sup>o</sup>.  
Examination  
whether we  
have God for  
our God.

If all our misery be in the want of having God for our God, then let us examine our state, whether wee have him or no: God in Christ saith, He will take us for his people: Wee promise, that wee will have him for our God. Now the having of God for our God, doth comprize all our duty to God; that we set up God in our hearts, as God: which thing we do,

1 When we grow up to know him in all things; wee cannot have God our God, till we come to know him in Christ. Ignorance doth estrange us from God, and knowledge doth acquaint us with him. Forlooke as the eye becometh one with that which it seeth, and is after a sort, in that light it beholdeth; so we are by the vision of God, which is begun in us, one with him, and in him.

Secondly, When we make him our trust, hanging all our hopes on his mercy and truth towards us: Who so reposes all his confidence in God, hee taketh him in so doing for his God; trusting on him for the giving and maintaining of all our good, both temporal and eternal, leaning on him for all defence, and deliverance from evils spiritual, yea, and corporall, casting all our care on him, *Moving us confidence in the flesh, but rejoycing in Christ Jesus.*

3<sup>o</sup>.  
Phil. 3.

Thirdly, When we love him above all: Love, wee know makes man and woman one; and the same doth bind us fast to God. When our hearts can say, *Love, what have we to do with thee, or to wish in comparison of thee?* Psal. 73. 25. This is seen by the joy and delight wee have in comming privately or publicly into Gods house or presence; *When our hearts long to be desired, and to behold Christ.* Phil. 3. 23. When wee hear Gods Name blasphemed, and all wickedness committed, our hearts melt away with grief and our eyes gain our tears, when we delight in his Statutes more than in all wealth.

Fourthly, Wee have God for our God, when above all wee fear him, and dread to offend him, because he hath been gracious unto us, and hath power to do

do with us as he pleaseth. When wee tremble at his judgments; which so long have been upon us, and still hover about us: When wee fear by the least sin to displease him: When our hearts are reverently affected in his presence; afraid to trespass against his statutes, the breath of which is punishable with eternal death.

Finally, when wee make him our chief and only joy. *Rejoicing always in the Lord*, Phil. 4. 4. For what wee make our chief joy, that is our God; for the heart resteth principally in that with which it is most delighted. Now what is more equal, then that wee should solace our selves in him with joy unspeakable and glorious, who hath delivered us from death, and sin; and Satan? In him who is a fountain of all good; and defender of us from all evil; able to minister all the good, both spiritual and corporal, which wee have, and give us whatsoever is wanting.

V.B.S. 12. *But now in Christ Jesus, ye which were once far off, are made nigh by the blood of Christ.*

VARS; 137

Now hee cometh to the second thing hee would have them remember; that is, What now they were; and it may bee brought in by way of prevention. For, lest they should be swallowed up of sorrow, in recounting their former condition, the Apostle annexeth, that their grief might bee sweetned; their opposite condition.

In the words you have to consider,

1. The persons described from their being in Christ, as members with the head.
2. From that they had been in time past.
3. Their contrary condition, *That now they were nigh*.
4. The medicinal cause of it, *By the blood of Christ*.

First then from the order of the Apostle, wee see that *we must first look on our misery, that we remember also our estate by mercy*: These two do well agree together, the one corrects the other, so that both are wholesome; purging medicines, without reflexives interlaced, will weaken too much. For, doth not only show them their estate of nature; but it being a bitter pill, doth gild it over, with annexing their comfortable condition in Christ. He had no word to the Cocinians; *Such were some of you*, but hee piteously addeth, *But now ye are justified*, &c. 1 Cor. 6. 11. nor to the Colossians, *Ye were dead in trespasses*; but, *ye are quickened*, &c. Coloss. 2. 13. nor to the Thymians, *Ye were when ye were Gentiles*, &c. Tim. 3. 3; 4; but ever hath as a counter-poison added unto it, the change made by grace in them from miserable. We must have one eye cast downward on our unworthiness; and another upward on the grace of God, and be comforted by grace.

The Apostle, when hee had cast down himself in thinking on his wretchedness, doth raise up himself through Christ, Rom. 7. 24, 25. And hee seldom remembreth of their misery, (which is to bee marked), but hee doth likewise what they were by the mercy of God. For the Apostle, who saith of himself, *He was once ignorant of the devils conspiracy*, did note right well, that the devil will labour to swallow up in sorrow, as well as to kill by carnal things. And look as extreme medicines are not alone wholesome, unless they be corrected with countermies, so the Apostle, who knew well how to show misery, knew right well that it was not safe to leave them to the swelling of their former pills, unless the bitterness of them were some way stayed.

And thus he sheweth how to dispend the Word in wilderness, and Christians how to carry themselves, they must not bee all in one extreme, like these Philosophers, that are either alway weeping, or else alway laughing: For if they be heaviness with them in the evening, they must look to that which may bring joy in the morning; and as a man after hard labour, delighteth to



take the syr in a garden; so must they, when they have humbled their souls in viewing their misery; refresh themselves in walking among those sweet flowers, even the branches of God.

DoE.

Secondly, wee see here how the Lord doth bring such as are furthest estranged from him, to his mercie unto him: Many that are first, shall be last, and the last, shall be first; and shall come to sit down with Abraham, and Isaac, in the Kingdom of God; when the children in appearance are excluded: *Tan*, who was our enemy; *John*, who was our enemy; *you* hath her reconciled, Coloss. 1. 21. Mark here the free and large grace of God: if wee had been enemies in heart only, it had been much to finde favour; but when wee have made a trade of evil works, and lived all our lives in open rebellion; how undeserved, and how rich is the grace which giveth pardon? If the King pardon one whose good will is doubtful, and take him to grace, it is much; but when one hath lived in making attempts on his person; then to forget and to forgive, were more than credible clemency. The love of God is seen in this, that when wee were enemies, hee gave his Son to reconcile us; and his free love, that of meer grace, not of our right, counsell, nay against our deserving, saveth us.

Reason. 1.

1. To shew the abundance of grace, *Where sin abounded, there grace abounded much more*, Rom. 5. 20.

2. To shew us presidents of mercy; as *Paul* saith of himself, *For this cause I wanted to mercy*, that *Jesus Christ* first should shew on mee all his suffering, unto the ensample of them which shall in time to come believe in him unto eternal life, 1 Tim. 1. 16.

3. To increase love in us new Converts towards him; *She loved much, because much was forgiven her*, Luke 7. 47. And this is love indeed, that her love was first, even when we hate; hee carrieth even hell it self into heaven.

Use. 1.  
None need to despair.

1. Hence wee see, that none hath cause to part from him the beneficent tender, and desperately to deny himself the grace of salvation; *The grace of God hath appeared unto all*, Tit. 2. 11. and excludeth none; but such as exclude themselves.

No not of others, though very bad.

Secondly, it doth make us able to expect with patience the return of such as are far wider; yee they where they will; bound with never so many, and so strong chains: God is able to draw them to himself: Publicans and Harlots hee call to his Kingdom. Despair wee then of none; hee can pull *Janet* out of the belly of hell: Examples herof the Scripture hath plenty; *Moses*, *Paul*, the Thief, Gentiles; say, *Greater is her that is in us, than her that is in the world*, 1 Joh. 4. 4. *The Lord rules in the midst of his enemies*, Psalm 124.

Comfort to men already converted.

3. Lastly, it doth comfort us in the assured hope of our salvation; and may assure us, that hee will not fail us, till hee hath brought us to salvation, now we are friends, who were once enemies, reconciled to, and made us new; much more now being reconciled, shall we be saved by his life, Rom. 5. 10.

DoE.

Thirdly, we see how a change is made in those that are new in Christ; the case is altered, their condition from cursedness is turned into blessedness; they from being alien from Gods people, made to honour every way to God in Christ. As *we* had a new creature new wisdom, light; a new conversation renewed unto the fruit; so a new condition lightsome, that is, blessed and prosperous, for this is the fruit of conversion. This may be amplified, from considering the particulars of our estate, our aid in Christ: *Old things are past away*, not at our new, 1 Cor. 5. 17. new man, a new condition.

For the new creature you have heard of, the new conversation is plain, if you have learned Christ: *I live by the Faith of the Son of God, who hath given himself for me*, Gal. 2. 20. So for their estate, full of all blessings, God dwelleth

dwelleth with Christ; wee therefore being in him, must needs have communion with the Father and Spirit. Again, Christ is the head of his members; wee must therefore needs bee next to those that are in affinity with Christ, as in a marriage conjunction.

So that hence wee may judge of our being in Christ, even by that we finde in him: Look whatsoever you have been, if you once come into Christ, you will bee altered; so that whoſo walk in darkness, in strife, envying, coveting, in voluptuousness, all which are enmity with God, they are not come next to Christ: *For they that are Christs, have crucified the flesh, with the lusts thereof.* Gal. 5. 24.

By the blood of Christ: ] This is the last thing to bee marked, *What it is, by which wee come to bee reconciled to God; it is the blood of Christ.* But before we come to consider of it, it is fit to answer some questions, which will help us to more fruitful understanding.

Ques. First, what is to bee understood by the blood of Christ?

Ans. I answer, his bodily death, or bloodshed, with the curse; for it is a Synecdoche. By [Blood] is meant a bloody death; by bloody death, a death on the Crosse; by the death of the Crosse, a cursed death. Though Christs intercession hath his place in appeasing God, and other actions; yet this death is chiefly named, because the force that other things have to pacifie God, is derived from this Sacrifice.

Secondly, it may bee asked; Why the Scripture every where nameth blood?

Ans. 1. To shew in it an accomplishment of Types.

2. Because it was most sensible.

3. Because in it was the perfection of all his obedience for us.

4. In opposition to the blood of Beasts, hee doth thus point at the body; whereof those Levitical Sacrifices were shadows.

Ques. 2. The third Question is, Whence this blood hath that force?

Ans. Partly hence that it is the bloody death of God; and partly, that it was joined with feeling the infinite wrath of God.

Now to consider of the thing, that in Christ his bloody accursed death, wee come to bee next to God, wee come to have hope, wee come to have all spiritual privileges; Redemption through his blood; *Wee are redeemed from all iniquities, not with silver and gold, but by the precious blood of Christ Jesus, as of a Lamb undefiled, and without spot;* 1 Pet. 1. 18, 19. whom God hath let forth for us a reconciliation through Faith in his blood, Rom. 3. 25. In Christ his blood, which breaketh down the wall of partition; *Hee purgeth us from our sin, in his blood.*

I teachen us, what it is that the eye of our Faith should principally respect, and look upon in Christ; viz. The blood of Christ, the crosse of Christ, the obedience and sufferings of Christ; in a word, Christ crucified, that is the subject that our Faith must take hold on: Christ crucified, is the object of our knowledge, 1 Cor. 2. 2. the matter of our rejoycing, Gal. 6. 14. the ground and foundation of our Faith, Rom. 3. 25. It is a world of heavenly comforts, that a spiritual minde may gather unto himself, in the due meditation, and beholding of the death of Christ.

When wee thinke of Christ crucified, and shedding of his blood, there wee may see,

1. Our sins punished to the full.

2. Our sins pardoned to the full.

3. Our sins crucified and mortified by his blood.

4. The flesh crucified, Gal. 5. 14.

5. Our selves crucified to the world, and the world to us, Gal. 6. 14.

6. There wee behold how patient wee should bee in affliction, even to the death.

Use.  
Trial of truth.  
version.

Doct.

Use 1  
A special object of Faith.

Benefits accruing by the blood of Christ.



7. There is the picture of our whole life, which must be a continual course of mortification.

8. There is the seasoning of our death, that whensoever it cometh, it shall be a sweet passage to a better life.

9. There wee see all evils turned to our good.

10. Lastly, therein wee see all good things purchased for us, grace, mercy, and peace, and eternal salvation.

Yea, a heaven of treasure and riches gathered for us; and that wee are made partakers of, by a due view of meditation of Christ crucified: And therefore whosoever would have any true relish of Christ, hee must labour for the relish of the blood of Christ.

Use 2

Redemption by the blood of Christ.

It teacheth us, the difficulty of the work of our Redemption, which could not be effected, but by the blood of Christ, the Son of God. Oh how deeply had wee plunged our selves into a bottomless sea of miseries, that nothing could pluck us out, but the death and blood of Jesus Christ! How fast did the filth of sin seize upon us, both in our bodies and souls, that nothing could wash us, and cleanse us from it, but the blood of Christ? How fearfully had wee intrahled our selves to death, hell, and destruction, that nothing could deliver and free us, but the blood of Christ? How infinitely had wee exposed our selves to the wrath and vengeance of God, that hee being a God of compassion, and of himself most gracious, and ready to forgive, yet he could not be moved to have pity and compassion upon us, but only by the cruel and cursed death of the Lord Jesus? The more difficult the work on his part, the greater was his love to us, and therefore the more thankfulness wee are to render unto him.

Use 3.

It is also a most precious work.

Thirdly, this doth let us see the preciousnesse of the work of our Redemption: If wee should tender a great masse of money, wee would have in esteem that cost us so dear; but this hath cost the very blood of the Son of God himself. How highly did the Lord value our souls, who was pleased himself (that knew the worth of every thing) to set our souls at such an high rate, as the blood of Christ? How dearly did hee esteem and love us, when he would come and purchase these poor souls of ours, and pay so high a price for them?

Use 4.

Sin hence appeareth hateful.

This doth shew us how horrible sin is, to ingender in us godly grief; such Epicurisme is in us, that wee count sin a light hurt, which any thing will save. But who so duly weigheth this, that sin, ere it could be done away and satisfied, hath made the Lord of glory to empty himself of his Majesty, to shed his precious blood; this will make his heart to melt and bleed within him for his sins: *I will pour* (saith the Lord) *Zach. 12. 10. upon the house of David, and upon the inhabitants of Jerusalem; the spirit of grace and compassion, and they shall look upon him when they have pierced, &c.* If once the Lord make us turn our eyes to Christ, and to regard what hee hath suffered for our sins, nothing will more then that trouble us with godly sorrow, and bruise our hearts for them.

Use 5.

Hereby assurance of Gods love.

Lastly, it doth assure us of Gods love for the time to come: *If when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, Rom. 5. 10.* If a man out of his love hath sought the friendship of his enemy, and used means to be reconciled to him, is it not likely that hee will be constant in this love, and take all wayes to maintain it to the end? But howsoever it fall out with man, who is variable, most sure it is, that God, since his love was so wonderful towards us when wee were enemies, that hee gave his Son for us, to reconcile us to him, will now much more freely exercise his love towards us, and firmly abide in his good will unto us, that enmity being undone and dissolved.

VERS. 14. For he is our peace, which hath made of both one, and hath broken the top of the partition wall. VERS. 14

Now followeth the proof: [*For he is our peace:*] He hath taken away all enmity, and made us one with God and our selves; he is the Author of our peace: Therefore wee have this set down, that Christ is our peace, that is, the Author of peace: the abstract put for the concrete, as wisdom to make us wise.

Secondly, This is proved by the effect, and manner of working the effect, [*He hath made both one:*] The manner of working, by taking away that which hindered peace set down in three phrases, all signifying one thing, though different in regard of divers considerations. The end of this is set down in regard of men, and in regard of God. Now then herein we will consider of this.

1 That Christ is the Author of peace.

2 The branches of it.

3 Objections against it.

4 The uses of it.

Observe first, *Christ Jesus is the Author of all our peace:* All true peace cometh by Christ; so it was foretold by the Prophet: called the *Prince of peace*, *Isa. 9. 6.* The true *Servant*, in whom that is only accomplished, even a-bundance of eternal peace, *Zach. 9. 10.* *The bow of battell shall be broken, and he shall speak peace unto the Heathen:* The Angels sing, *Peace on earth*, when Christ cometh, *Luk. 19. 44.* For better understanding, we are to know wherein this peace standeth, and that is in two things.

Doctr.

Wherein this peace standeth

1 In restoring the amity and friendship which wee had in creation, but lost by the fall.

2 In vanquishing those enemies which had taken us captive, and wrongfully detained us. Wee must take with us the consideration of our estate in our selves, opposite to this peace we finde in Christ. Men considered in themselves are still waging a five-fold war:

Fivefold war as of our selves.

1 With God; for, *Rom. 5. 10.* *Wee were enemies to God*, *Col. 1. 20.* so that wee neither are, nor can bee subject to the Law of righteousness: As thus we are to-wit: God so his wrath is kindled against us.

2 Wee are at war with the Angels; breaking peace with the Creator; wee can have no truce with the creature.

3 There is a war twixt us and the creature, for that is ready to Minister to the Lord of Hosts, and to take revenge of us, as in our selves considered. Ashee that loseth the favour of the Lord and Master, loseth also the love of the true and trusty servant: so wee, having brought upon our selves the displeasure of almighty God, all creatures are ready prest upon the will of God, to conspire our destruction.

4 Man is at war with man, wolves one to another.

5 Man is at war with himself, having accusing and excusing thoughts, by which he is in himself rent asunder, *Rom. 7. 25.*

Now Christ hath put an end to all these wars, at his coming all are hushed, and peace made on all hands.

All taken away by Christ.

1 Hee hath reconciled us to God, *2 Cor. 5. 19.* *Rom. 5. 1.* *This is my beloved Son in whom I am well pleased*, *Mat. 3. 17.* This was it which all the atonements made by propitiatory sacrifices, did pre-signify; even how this High-Priest, Jesus Christ, should with the sacrifice of his body, make God and us one again in mutual love, as he and the Father are one.

2 The good Angels come to be at one with us in Christ; *They rejoice in a sinners Conversion*, *Luk. 15. 10.* now ministering spirits for the good of the elect, *Heb. 1. 14.* they Preach peace, and are thankful for our weal and happiness.

3 We



3 Wee have peace with the creatures; as was promised, *Hos. 2. 18. Job 3. 23. The heavens hear the earth, the earth the corn, wine and oyl.*

4 In Christ, outward and inward peace amongst men; Jew and Gentile hath been united, all of one heart, knit together in the bond of peace, foretold by the Prophet, *Esay 2. 4. and 11. 7.*

5 In Christ wee come to have peace of conscience in our selves; *even the peace which passeth understanding, a continual feast;* boldnesse, and confidence to God-ward, *Eph. 3. 12.*

*Object. 1* But it may be objected, first, what Christ saith, He came not to send peace, but a sword.

*Luk. 12. 51*

*Ans.* This doth not make any thing against it; *That he is the author of peace.* For the same peace is not understood in both these places; *Hee came not to send peace,* that is, carnal peace; hee is the Author onely of spiritual peace.

*Object. 2* Secondly, it is objected, that the state of the Jews, to whom he came, was turbulent, full of tumult, till they were subverted.

*Ans.* True, the state of the Temple and Jews was troublesome; but so, that the world could not take away this peace, *My peace I give unto you, and shall take it from you, Joh. 16. 22.*

*Object. 3* Thirdly, it is objected, that we finde in our selves, since we came to be in him, more disquietnes than we ever tasted before.

*Act. 17. 34*

*Ans.* To which I answer, what we finde in the world, we must look for; *the world you shall have affliction:* And what we finde in our selves, taketh away the feeling of peace, not peace it self; like as in juggling, things remain unaltered, though our sense is corrupted.

Secondly, He is an Author of peace, but applyeth it successively by degrees: Like Master, like man, like Prince, like people: Christ for a while endured many and great troubles, and so must his members.

*Pse 1.*  
In all terror  
of conscience  
look to Christ.

This doth let us see, to what we must look in all our terrors of conscience, by apprehension of Gods wrath, even to Jesus Christ, hee who hath with his blood quenched this wilde-fire; for, *Gods wrath is a consuming fire,* *Heb. 12. 29.* Wee with screens do keep the fire from our faces and eyes; but they are wise, which put between their souls and Gods wrath, this screen of Christs reconciliation, lest this fire burn to the pit of destruction: This doth still the conscience, and fill it with good hope. When we have offended some great personages; if some mean one should move them in our behalf, it would not so stay us, for wee know they will not often hear them speak, or have them but in light regard, if they give them hearing: But if we can procure such as be their peers, to deal effectually for us, wee doubt not but things shall be well compounded; what will they deny to such as be equal to themselves? So with us &c.

*Pse 2.*  
Cleave fast  
unto Christ.

Again, this must make us cleave unto Christ, even to let our tenderest bowels love him that hath done this for us: Oh if one do but take up some hurtful jar betwixt us and some other, whose favour we have found very beneficial to us, and whose displeasure we know may prove prejudicial, we would be very thankful to him. If one should mollify the Kings displeasure, and make him favour us, would wee not with all love embrace him? Christ hath healed worse things betwixt God and thee, how shouldst thou love him?

*Pse 3.*  
Seek to remain  
to Christ.

Seeing Christ alone is the Author of all true peace, this should cause us to seek to be under his Kingdome, yea, to give our eye-lids no rest till wee were got under the regiment of Christ. Look how you would do if the enemy were entered your gates, taken your wives and children, spoiled you of your goods: If there were a Town near unto you, where you might prevent such danger, and finde safe protection, and live peaceably and securely,

who

who would not with all expedition betake him thither? Why, so it should bewail us, by nature we are taken, spoiled; now the Prince of peace protects all with the covert of his wings, so that there is no destruction, no destruction within the walls of his regiment: If we love not to be spoiled, we would fly to him most certainly.

This is also for our imitation, to become followers of Christ; that we learn to be peace-makers, and to be of a loving, meek, and peaceable disposition; *but*

*the willow from the river, Jam. 1. 17.* This teach us see the miserable condition of the wicked; they not being in Christ can have no peace; *There is no peace (saith my God) to the wicked, Ecl. 2. 14.* Men out of Christ have no peace with the creatures, nor one with another, *as are Wolves, Lions, Leopards, one to another.*

*Obj. 2.* How can this be? We live quietly, and neighbour-like one by another.

*Ans.* Though a Snake play with a man, not offer to sting or hurt, yet it is a Snake; for though these fruits are prevented, and restrained by God's providence, yet the root liveth within thee. Man by nature is cruel and unpeaceable, his feet swift to shed blood, he knoweth not the way of peace; *Rom. 3. 15, 17.*

*Obj. 3.* *What is the separation of this people by the work of Christ?* Observe then first, *The separation of this people*

*Concerning which mark;* *When it began chiefly;*

*1. In what it stood.* *Before whom.* *How long it endured.*

It began after the peoples return out of Egypt, and when they were now by lot under Joshua assigned to Canaan for their polity and place, in which they were bounded. There was a separation from the beginning, of faithful and unfaithful, *Cain and Abel*, sons of God and men; so after the flood; *Shem and Japhet* from *Noah*; but this entered after, and was more conspicuous.

It stood not only in things temporal, but spiritual, they having Christ looking on them, through the Lattice-windows of their Ceremonial worship; *The Law a School-Master to Christ, an introduction of a better, hope, Gal. 3. 24.* They had light and life, when the rest were in darkness and shadow of death.

God was the Author of it; see *Deut. 32. 19, 20.*

It endured until the death and resurrection of Christ. Now it follows, to consider of the uniting of the Jew and Gentile by means of Christ: Thus the Prophets did fore-tell this taking of the Gentiles to fellowship with the Church; *In Christ all the nations of the earth should be blessed, Gen. 12. 3.* *All the Nations should flow unto the bosom of God, and should worship with Jacob, Isa. 2. 2.* And God saith, that *He will make a path from Egypt to Affur, and Affur shall come into Egypt, and Egypt into Affur: so the Egyptians shall worship with Affur, Isa. 19. 23.* Now in Christ these promises were *Amen*, all of them accomplished, when Christ said, *It is finished, Joh. 19. 30.* Whereupon presently, he that had forbidden his Apostles to go into the way of the Gentiles, *Mat. 10. 5.* he doth bid them *Go teach all nations, Mat. 28. 19.*

Now secondly consider, in what this *One-ness* standeth; it is a strict conjunction, even as one man mystical, of which we shall speak hereafter. In the meanwhile, the fourth chapter of this Epistle will open unto you the contents of this union; they were not now worshippers of *Diana*, but had one God with the Jew, they were joint worshippers of the true God, one in spirit, an effect of which in them was to be of one heart and mind, in one hope, in one

V. 4  
Make peace  
as Christ did

V. 5

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Occasion of all  
people, what



Rom. 11. 15

*Obj.* 1. It may be objected, that Christ his making way for the Gentiles was the occasion of rejecting of the Jew, as concerning the Gospel. They are enemies for your sake, the loving enemy of them is the reconciliation of the world.

Secondly, We see that still there are differences, as of Jew, Turk, and Christians.

*Ans.* For the first, the rejecting of Israel is but in part, and for a time. This is though said to be done, because it is in part done for the full accomplishment shall be, when all Israel, all the people of the Jew and Gentile are called. Therefore we are one, not that the Jews and we now go hand in hand, but that the ancient Church and we do conspire.

For the second, God hath even a hidden Church in Turkey, as they are of Gods setting, but of mans taking up, to distinguish them that gather themselves to the Churches from other.

*Obj.* But their children are unholy.

*Ans.* It is good to be sober here; For the present estate of men our off from the Church, doth not prejudice their children: the right to the table doth not require the immediate parents faith, of necessity; but any within the Christian generation, neither would the Apostle, finding infants of deceased parents (where they planted Churches) have denied them Baptisme.

*Use.* 1. Union of men in the Church is matter of thankfulness.

It doth bind us in thanksgiving: if we could recount the great comfort of this benefit, we should break out into thankfulness; the union of twining demes, the union of any Churches of the Papists with us, would it not joyce us? Every good subject will seek the enlargement of the Kings territories, and the rooting out of all opposites, that set themselves against the welfare of his Kingdome: How much more should it be our joy, to see the kingdome of Christ propagated, and our selves with the Saints of all the earth linked in one.

Doff. 1

*Think further, does the scope of the partition wall.]* Observe, what is the thing intended; namely, to keep out them which debate it. Call on the wilderness, where you, said John, you were by, while the Fornication of Jacobel was wrought? 2 Kings 23. A folly to mediate of peace between God and man, and man and man, out of this order: As if one would make two rooms and make Closets into one, he must beat down the walls, and pull up the hedge that makes the partition.

Doff. 2

Secondly, mark what was the use of the Ceremonial Worship, to keep the Jew in among themselves, and to separate them from the Gentiles, Gal. 3. 12. When Faith came, we were kept under the Law, and thus up was the Faith which should overthrow it revealed. It had many ends: to teach them their guilt, it was a Bill against them to drive them to Christ, to typify out Christ in his offices, they were shadows of him the body, ties to tie them together, to fix ourselves to their faith and obedience to be rules of their distinction, to be as wall about them keeping them apart from the Nations, and the Nations from them, that is to be a wall of the ceremonies of Sacrificing, &c. of Circumcision.

The Moral Laws were not a wall of partition, for the Gentile was bound to them, did further their work of them: was plagued from Heaven in all ages for the breach of them: Yes, if the Gentile had come amongst the Jew, he might have been forced to the work of them, as Noah, see the foreign Merchants for breaking the Sabbath, are brought to order, it was not the judicial, founded in natural equity, as the letting their Land rest very seventh year or breaking vessels, as the Law of Divorce, selling children, or of Ceremony, as the Judicial, of flying to a City of Refuge, in case of involuntary Murder. But these Ceremonies did make the Gentiles as free as the Jew. Sacrifices were an abomination to the Egyptians, and to the Jews. Apparel, perfume, and ornaments of men, Swine's flesh, It is not the liberty only, but the superstitions which do make a divorce come down.

them and us; and wee see that with us manner of Ceremony hath the same effect. If of God, they do both serve to bee bonds of unity, and walls of separation from those without; if of man, they do binde such together as receive them, and are a wall 'twixt such and others who cannot yeeld to entertain them. I would it were not too apparent, that they from their first admission were occasion and prop of difference: and now Christians are subdivided by them into conformable and unconformable.

The use heretofore is, to let us see what the form of Gods worship is to us, it is as a wall about us, both guarding us, lest wee go out, and keeping others from having access to us. And it leaith us see, what is the best constitution of worship, the spiritual worship, with what care wee are to maintain it, if wee will have the City of God in safety: For, look as a breach made in the wall, the City is soon entered. The Papist hath polished his Doctrine; for what, but in religious rites and practise, stands all their worship: Never more extremely observed; teaching every thing by some sensible significant Rite or other: Whereas, God will have no sensible Rites in his Church, teaching any thing to the mind, but Baptisme, and his Supper, which himself hath ordained sufficient. Wicked therefore is their practise, that would still bring the Church to bee in the A. B. C. and touse the Feskie, from which Christ by his death hath delivered it.

Wee learn hence, to turn away from monitory and signifying signs; why should wee take up that which is happily buried? True it is, Gods Worship is for the substance of spiritual, and was alwayes; but for the manner of it, it was carnal this standing of sensible and fleshy observations which God did prescribe, not as simply delighting in them, but as accomodating himself to the childish condition of the Church in those times, wherein the more plentiful presence of spiritual gifts was not obtained, Christ not being as yet manifested and glorified.

VERS. 15. *In abnegating through his flesh, the hardness that is the Law of the Commandments, which standeth in Ordinances, for to make of man, one new man in himself.*

VERS. 15.

Meaning. Observe hence, how those without are affected to the Discipline and Worship which God himself created, they have it in utter hatred: *7* *For* *the* *things* *of* *God*, *1* *Cor.* *2.* *14.* *The* *wisdom* *of* *the* *fool* *cannot* *be* *subject* *to* *the* *wisdom* *of* *God*, *his* *is* *unity* *Against* *it*, *Rom.* *8.* *7.* Though that this Divine Service and Worship did only (of all Worship in the earth) lead to the knowledge of our selves by Christ, and salvation in him; yet the Gentiles, because it favoured not with corrupt nature, had it in detestation: And so it is the portion of the wisdom of God, to be rejected of the world: Wee see, that the orders which Christ hath left for the governing of his Church, the simplicity of the Word and Sacraments, and the whole worship of God, how doth the Papist (to let the Jew and Turk alone) hate it? It is hateful to him, it is too base, too contemptible, hath no pomp or state in it, nothing pleasing to nature, and the life of man; and therefore they have found out such pomp for the eye, such perfume and incense, that it would ravish a man to come into their Temple, like us, the Jews. So, whereas Excommunication, the Preaching of the Word, the Sacraments, the works of Mercy, Prayer, Fasting, and other such are recommended to us by God, as his only pure Worship, the true administering of which, the earth cannot bestow: The Thieftender to house of Hame, as well as the Jew, they are to be shunned in the fear of being excommunicated. And for the Word, they try down with this Preaching desperately. And there being but these left, a Great Confession is Of Conscience on the Word. As they have once done with the former; so they would have the third extinct too. For Fasting, the same might be said, they

DoB.

Three things to direct us.





For the first, we are free from them as Ordinances Political delivered, they bind us, 1. As the perpetual equity of God, agreeable to the Law of Nature and Moral, is in them. 2. We are bound, not to the particular determination of punishment, but the general; with liberty both to intend and exchange the kinde, and to mitigate or release the kinde, freed from all particularities and circumstance, bound only to the substance, or somewhat proportionable.

The second, not grounded on unchangeable equity, and clothed with ceremony, no way blinde, yet may without sin bee taken into use; the ceremony created, the general equity remaineth; the particular determination bindeth.

For the third, how far the ceremony is abrogated? Ceremonies were either typical, or of order only, without signification. Now the first are repealed, in regard of bond to them; in regard of use, in way of signification, in way of worship; yet so may bee used, as to prevent offence. This wee are to know, that the ceremonies of the Jews were not only taken away, as they were types fore-shewing things to come; but as they were a worldly or carnal elementary kinde of instruction; or as they were sensible trainings of them, to which God did condescend, because it was the baby-age of the Church, wherein men were carnal in great measure, but in little measure spiritual. True it is, Gods worship is for the substance of it eternal, and was always: but for the manner of it, it was carnal; that is, standing of sensible and fleshly observations, which God did prescribe, not as simply delightful in them, but as accommodating himself to the childish condition of the Church in those times: This was the wisdom of God, in training the minority of his people.

The use of them remaineth in liberty, without these formal respects, with these three limitations.

1. To open a way of edification.
2. To avoid scandal of the weaker.
3. To keep the due time, till refractory willfulness, rather than teachable infirmity, crutch their continuance.

Ceremonies for Order are abolished, this general remaining, that all things be done in order; it being in the power of the Church, to conclude Ministers still bound to Order.

Now for the reasons of their removal:

1. The ends of these Laws are ceased; if reason is the soul of a Law, look then as when a soul departeth, the body dyeth; so when the reason ceaseth, the Law is abolished.
2. They were given but for a time: Now a Law given to a certain time; the Law, when that time expired, is a nullity, every thing nullo as before, it is a dead thing till it be quickned, till the time of correction, &c.
3. The nature of them, they were shadows; when the Sun riseth, shadows are dissolved. The state of us in minority, might require them, but men at years need no Guardian.

The Use is to let us see the Lords indulgency to us, and it should bind us to most free service: Circumcision, Sacrifices, infinite circumstances they were tyed unto to observe, which wee are freed of.

Secondly, it teacheth us for the Lords liberty to change his services; no that God bestoweth another, because his service one while is thus, another thus. As a sampling have a disease, the Physician describeth one thing; if which a growman, hee groweth another; his art is constant, though his prescript groweth; So God in our Infancy in one kinde bee minister to us; in our youth, in another; in our maturity, in another; in our old age, in another.

Not Judicial, which hath perpetual equity.

But only, as clothed with Ceremony.

In what sense Legal Ceremonies might be used after Christ.

Reasons of removing Legal Rites.

Use 1.

For the more hearty in spiritual worship.

Liberty of God in changing the forms of his service.



Popish con-  
demned the  
receiving  
Jewish worship

constant and grown age, in another. And wee owe him the reverence, how oft (ever hee shall reveal himself thus or thus, to give attendance.

3. It doth confute the Papists, as reverers of the liberty by Christ, and setting up of that hee hath pulled down, in their service setting up a foolish imitation of the old worship.

*Through his flesh:* that is, his manhood, in the dayes of his flesh and his manhood: A Synecdoche; for this our nature is an instrument personally united, in whom the second Person worketh, and by which, as by a conduit, hee conveyeth our spiritual life.

Doctr.

*So that wee see what it was which put an end unto these shadows, it was Christ crucified:* The exhibition of Christ did not do this, nor yet his teaching; for the Ceremonies were applyed in his blessed flesh, and hee taught men to go and observe the Law of *Moses*; but when his hour was come, that he should in that Priest-like office of offering himself to his Kingdome, and eternal intercession, then hee nailed all these to his Crois, and abolished them; at his death the Vail rent in sunder, and as *Daniel* had fore-told, hee should be slain, and abolish the Sacrifice: For what things were against uniting of his people, against us as Bills witnessing guilt, and types of Christ dying, these went to end in death. *If I be lifted up, I will draw all unto mee*; the handwriting of Ordinances, shadows, the body of all is Christ.

V. 1  
Effect of this  
liberty as a  
rich legacy.

How wee are to esteem this liberty, and to reckon of it: Look how things bequeathed by death are accounted of; as wee will stand for the privileges of our Towns: And in a City, how a Charter on such and such consideration granted in such a Kings dayes, &c. how much more in these granted by God, through the purchase of the sufferings of Christ? *Wee must stand in the liberty, wherof Christ hath made us free*, Gal. 5. 1. Wee see all shadows abolished; the shadow and the body will not stand together. As Painters, who take an imperfect draught of a thing, when they have now finished their matter-table, they cast away all their former rudiments; so God having now brought the true image of heavenly things, doth cast off those imperfect shadows which had formerly been in use.

Scripture  
which  
showeth  
that  
the  
liberty  
is  
not  
to  
be  
used  
as  
a  
license  
to  
sin

V. 2.

This letteth us see a right property of Pharisaical spirits, that stand precisely on every trifling ceremony, not caring for the great things of the Law, and the true spiritual obedience of it; they will tythe Mint and Cummin precisely, wash hands and cups, their hearts being all foul, and full of lusts. For look as idle bodies which will not follow due labour, they will go with their tales, as a Pedler with his pack, from one to another; yea, their fingers shall go, and their feet shall speak, they will occupy themselves busily in that which is superfluous: So here, when men will not exerce themselves in the power of godliness, it is strange how they will abound, and how eagerly they will stand upon kissings and cringings, &c. This may be seen in the Church of *Rome*, who not knowing the powerful Ordinances of God, have turned all into such dumb shows, as are the Mass, their Processions, as full of superfluous observations, as empty of substance.

Doctr.

*For the sake of us sinners.* Mark first, how highly the peace of the Church is to be rated. God letteth all his own institutions be repealed, that this may be procured; it is plain from the argument in the Text, that the union of the faithful is highly rated with him.

1. Hee that giveth his Son to death for this purpose.

2. Hee that teacheth down all his own Ordinances, rather than this should be prejudiced; hee doth not pose what question his glory might come into with men so obdurate; as if his service were a monetary matter, and the least innovation dangerous: But so dear reconciliation is, that nothing may stand twixt him and us. *1 Cor. 13.* doth wholly handle this Theme; what an excellent thing concord of brethren is; hee doth liken it to *Oymeniti*, (now those

Hee that  
giveth his  
Son to  
death for  
this purpose

we were in delight) to the dew of Heaven which made all things fruitful.

It teacheth what is our duty, even to prize peace with our brethren: *For*

*as it is said, Have ye not all one flesh? and one spirit? as it is said, Let us*

*of Gods own ordaining, yet they weighed lighter than this unity, and must*

*yield to it. And the father, it is good to look at the example of Gods left*

*the examples of men (way us a wrong way. We think, though matters are Ge-*

*renious are thought but light matters, yet we see great learned men otherwise*

*considered. But if we will go by example and fact, let us look at Gods who is*

*without all exception, he beareth down his own, given his Son to be crucified*

*to conclude a peace with his people, and those that were not his*

*Again, as we must prize it, so we must seek it; Seek the peace of Jerusalem*

*Many Reasons for it, it weakens the Faith of many; it is the cause of a Con-*

*fusion of all; If ye bite one another, take heed ye be not consumed, one of you*

*Gal. 5. 15. It strengthens the enemy; some one way, some another. It*

*is the best that is of Galatians religion, and careth for no such things.*

*This reproveh such especially as make a secession, and departure from the*

*Church of Gods, our visible assemblies, either upon dislike of some members*

*in administration Ecclesiastical, or disallowed forms, and manners of teach-*

*ing things, such the communion of Saints for full complement, and*

*beneficial manner. This is not in my conceit, so much to respect, as*

*to reform, to mangle the body, to divide the head, as appeareth by the*

*Carinthians, who notwithstanding they held Christ the foundation, yet parted*

*Christ, 1 Cor. 1. 12, 13. in that they addicted themselves to divers teachers of*

*the same Gospel. Admit she be strangely aimed, so was her husband, when*

*she in purple. It is Fornication onely, that makes the divorce, and therefore*

*for any to murmur in argument, as touching a repudiating Bill, is too too*

*obscurely to meddle between the bark and the tree, and out of party and dis-*

*cord, over boldly to pronounce them sundred, whom the Father as yet in*

*his widdome hath given and coupled. And surely he that recommended us*

*to the dwelling with our Wives, as men of knowledge, 1 Pet. 3. 7. knoweth*

*well how to deal with his Church, notwithstanding her manifold imper-*

*fections.*

*What then (say you) shall we submit to that which is evil? 1 Cor. 5. 6*

*Let every man (as it was said of the tree in the garden) bring forth fruit*

*in his kinde; that is, walk within compasse of his calling. Whatsoever lyeth*

*not in us to reform, it shall be our zeal and piety to tolerate, and with pa-*

*tience to forbear. Especially in things of this nature, which concerne not so*

*much that outward and acceptable communion, which we have either with*

*God or men, essentially required in a visible state, as the due ordering and*

*caring of every business in the said communion, wherein there may be*

*many superfluities and defects, Salva anim Ecclesia, yes, and such a Church*

*notwithstanding, as wherein the best and choicest members (circumstances con-*

*sidered) may have more cause to rejoyce, than to grieve.*

*To make of this one man in his self. Here we are to observe, 1. T. 1*

*1 The person, with their condition, [whereas] high time hath come*

*2 In whom, [in himself] 3 To what we are framed [one and the same] 4 The union it self, or kind of it; the form of it; we have spoken of the*

Use 1. Prize peace highly as God doth. Rom. 12. 18

Use 2. Seek the peace of Zion. Diffida nostra amicorum dispendio, hostium compendio Hieron.

Use 3. Sin of them that make a rent in the Church.

Godly and golden moderation

1. T. 1

1. T. 1

Observe



**Dr. B.**

Observe first, The way we come to the end of the fitting Fellowship with Christ who is one, and the head of all his Church, the Church of the first-born, the Church of the living, who they should go and join themselves together under one head: For what is the ground of the unity in all the members? That they have this common Father under one head: So it is in the spiritual consideration, and therefore the ground of making us one, is the standing of one spoken of in the first chapter. Look at it is with two never to be divided, take the man and woman, let them and their allies be utterly alienated yet if they are not made between them, they come into a degree to be near in kind to the Friends of the other, the Husband's brother, the wives brother, both the Husband's. So when by Faith we are married to Christ, so that hee is one flesh with us spiritually, all his brethren become ours, and we thus in him come to be one.

71

10. The Psalmist says, the Jew the Turk, not holding Christ the head, can  
not be one with us. See Gal. 3:12

**Die.**

It is essential that we study what we shall do, if we would grow into acquaintance with God and his people, we must become members of Christ the head.

Secondly, again, I observe, How greatly the faithful come to be one thing. There of our Nation had been some will, to be one kindred, to be one household, to be believing that to be one man, all are in Christ. But God will not have all men together, as the perfect Jews, through the unity of this Empire. No congregation in the world to cherish the same, and will agree even one flesh after some sort, but yet they are not one person any way: but the truly gathered, when they come to be in Christ, become one person with the Father, and the Father and the Son.

Sec 1/Con. 124  
12.53

There is the combining of man, three things.

So there is, — one *body*, even the Spirit; a *one body*, the head, Christ the man, in every believer; — a *consuming* of these to make one mystical person, the which is called Christ mystical; and all the believing of all ages shall manifest the one Christ.

U.S. 1.

How does it remove sinfulness, selfishness, selfishness, selfishness, hatred, unkindness, etc. What union is this? Or how are we of Christ's body?

It does teach us to seek the good one of another, to do honour one to another. Beasts will gear and clasp amongst themselves, but who ever violence themself?

Again, feeling we are one brain, and so members one of another, it  
naturally care for the whole, fellow feeling in joy and sorrow, etc., etc.,  
\$1.50 per copy, 100 copies \$150.00

DoE.

13. **New man.** This is a confession that if it meet us every day, we must not talk of our man as *what he is* but *what he is to be in Christ*, by a faith in and dependence, such, with which all our things must grow out of Christ, even *what he is in Christ*. It is a new creature. (2 Cor. 5:17).

Old man,  
what

...to understand this mark what it is to be an old one, and that Rando is in two things.

1 To hold like a compass, in blindness, and thine own, unholiness, to be overruled with darkness, and the deceivable light of sin.

As in the outward man, there is difference of Country, of Liberty, of wealth, of

**New plan:**

Now to bein Christ a new man, is, 1 to have the spirit of our minds renew-  
ed, our wills altered, our affections sanctified &c. so be made dead to the ad-  
miring of all outward things, swallowed up in the acknowledgement of nothing  
but Jesus Christ, and thus the Scripture ordinance which maketh the new man  
to flourish & bring forth the image of God; 2 in casting of all outward re-  
spect

peels. Christ comming in the room of them all, and being all in all: *neither Circumcision, nor uncircumcision availeth, but a new creature*; Gal. 3. 1. *Neither Jew nor Greek, male nor female, but Christ is all in all.*

Col. 3. 11  
Gal. 3. 6

It is with us as with wilde Olive-graffs, which grow up to change, according to the stock into which they are ingrafted. Thus it is with the faithfull; who finde that since they knew Christ effectually, their minds, wills, and affections have been changed, they have not thought so highly of outward things, as when they knew no better. Nay, they acknowledge no man as blessed, according to outward things. *If you have known Christ after the flesh, henceforth know ye him no more*; 2 Cor. 5. 16. Their eyes are closed upon the world as a vexed thing to them, and their hearts and affections are set on Christ and the things wherein Christ abideth.

This doth convince many, that as yet they are not in Christ; the man within is left, whose heart is stuff with the cares of the World, is not in Christ; the more any admire these outward things, and knoweth no better, is not in Christ. *I account all loss, in comparison of Christ*, Phil. 3. 7, 8. *You that are Christ's, have crucified the flesh with the lusts thereof*, Gal. 5. 24. Other things cannot longer occupy the heart, whose affections are possessed, and filled with Christ. For look as a woman, the more she groweth up in love of her husband, the more she groweth out of lusting after any other (the heart can truly love but one at once:) So were our affections once taken up with the love of our heavenly Husband, they would grow out of adulterous desires and delights in the things of this world.

vs.  
Numbers not  
yet in Christ,

*To make peace*. Observe, *what is the fountain of all true peace, it floweth from our communion with Christ*. The Apostle Eph. 4. 3. exhorting them to *keep the bond of unity in peace*; doth lay down this as the principally they were one body, ver. 4. giving us to understand, that hence it is that we come to be in peace, because we are made one man in Christ Jesus; peace goeth not before, but followeth our uniting in Christ, Col. 3. 15. *Let peace rule in your hearts, whereunto ye are called in one body*; be of sweet or gracious behaviour, and this followeth on the knowledge of God: First there must be an entering of us, before there can be a peaceable walking of us: Now it is our union into him, which maketh us lose those wolvis and lyon-like qualities which are within us by nature.

Do.

By this wee see how it is with us, if we be in Christ, then we shall be of one heart, as was said of the multitude of beleevers; all of one minde; then there will be no hurt in us; how intollerable soever wee have been of Lyons, wee shall be made harmlesse companions to Lambs themselves.

vs. 1

Secondly, by this we may try whether we be in Christ, by that love wee bear to his members. *Herby wee know wee are translated from death to life, because wee love the Brethren*, 1 Joh. 3. 14.

Thirdly, wee are not to wonder, if we see want of peace; for wee know the cause; all are not in Christ. And how should the seed of the Serpent, and of the woman agree, there being intestine enmity to be expected? Politicians, if they see any stirring affections, they take this way, to make union by intreaty of marriage. Contrast thy soul to Christ, and so thou shalt be at peace with thy Father in heaven.

VERS. 16. *And thus hee might reconcile both unto God in one body by his cross*, VERS. 16;  
*and lay down himselfe*.

Now followeth the end, in regard of God; and in it is to be considered:

1. Our reconciliation is effected by the death of Christ, who is the head of the Church, and so incorporate with his members.

2. The manner of our union with Christ, is by his blood, which is the life of the Church.

♦ The



More remote, himself crucified.

4. The cause <sup>More immediate, the abolishing of hatred in himself.</sup>

Doctr. 1

Eph. 2. 3.

Use 1.  
Note and bewail thy natural condition.

Use 2.  
To become  
God's friend,  
become a new creature.

Doctr. 2

Doctr. 3

The word [*reconcile*] with the third circumstance [*re God*] doth teach us two things: the one included, namely, *That there is a difference, or enmity by nature 'twixt God and us*: Mediation is not of those that are one, but of those that are at odds, that are two; so in setting free, so in redeeming, these phrases import we are bond-slaves and captives; and this is that the Scripture openeth, that our sins do make a wall of separation; they do make God an enemy to us, sons of his wrath: *Our wisdom is enmity against God*; Rom. 7. 5. *averse, and repugnant to the will of God*; *Our minds set upon evil works*; Col. 3. 21. We are all by nature enemy-like affected to God and his people. *The judgement of every man naturally consisteth in the things of God foolishness*; 1 Cor. 2. 14. In his affections he doth not favour them; he counteth his Commandments a yoke intolerable; and maketh a tush at sincere obedience. For the Saints, *the righteous is abomination to the wicked*; Prov. 29. 27. Were not the Jews a mock in the mouth of the heathen? did they not reproach them for their Circumcision? Gal. 4. 29. *All the enmity of the world is enmity with God*; James 4. 4.

Let us hereby see our selves, we are altogether by nature thus; *Wee have a Law in our flesh, rebelling against the Law of our minds*; not induring the spiritual obedience of Gods Law; Rom. 7. 23. What is all our love of this world? Is it not enmity against God? If a woman cared not for her own husband; but were bent to the embrace of other men; were she not enemy-like affected to him? So wee to God. What is enmity, if this be not? Not to care for him and his wayes; to incline and look another way. For the Saints, they are our enemies; as wee think, and they are hateful of all other to us. Our spiritual Phrensie liketh not them of all others, whose presence doth binde us in some sort.

We must labour to be changed, seeking to God; to give us another mind: Who can indure to hear these termes, Thou art an enemy, a hater of God? Yet who laboureth to be free from the thing, praying to God to purge forth the secret hatred, which maketh him hee cannot assent to, and affect that which is good? Could an honest woman finde a heart strange toward her husband, would she not be ashamed of it, labour to the contrary? Dost thou finde a heart averse, not affected toward thy God? O wilt thou not cry, *Who shall deliver me from this body of death*? Rom. 7. 24. Seek to God to get enmity against the Seed of the Serpent, and to *circumcise thy heart, making thee love him*; Deut. 30. 6. *Who ever hardened his heart against God, and prospered*? Job 9. 4.

Secondly, we see here, *That there is a reconciliation wrought betwixt us and God*; 2 Cor. 5. 19. *God was in Christ, reconciling the world unto himself*. And on the entrance of Christ you see, that good will is sung to the sons of men; Luke 2. 14. We by nature are full of pollution, which the eyes of Gods holiness cannot behold; but in Christ, who is the well-beloved, in whom hee is well pleased, Math. 3. 17. he cometh to be well pleased with us, to bear us great good will, and to be delighted in us. This the Lord promised, Isa. 63. 18. *I will make Jerusalem a rejoicing, and her people a joy*; which sheweth nothing else, but that Gods favour, his pleasure and good will should be toward every member of his Church on the face of the earth; yea in Isa. 63. 4. he promisseth, that the Church in the New Testament shall be called his *Chapman*, that the Lord should delight in her. But to see the heavenly meaning of this more brightly, we are to know, that as hatred or displeasure are not properly in God as affections, but therefore given to him, because he shunneth a thing, and punisheth it, which men do when they hate, or are displeased with any thing: Even

Even so, reconciliation is ascribed to God, because he worketh the same which himself, bearing good will, and being kindly and mercifully as-  
fected.

Now if one should ask, In what this standeth? I answer, 1. In the remission of all that which was hateful. 2. In that the love of God is prepared, which the fruits of his love are communicated. By Adam was the Law given, and thus came by John 1. 17.

It standeth in; that we labour to know our selves reconciled to God in Christ, and for assurance of it by the Spirit of God. To this is up to this consideration: Is God our enemy? Who then can be our friend? As the Apostle saith on the contrary, If God be with us, who can be against us? So it has been shown, who can be for us? In his favour is life, his wrath and anger is death; if all the world be not worth one smile of his countenance, who for all the world would endure the frowns of his face? As it was angry with Haman, Haman's face was presently covered, darkness and blackness befell him, when now the King was angry with him: Was it thus with him, when but man frowned? Then well may they take their leave of all outward comforts, that stand under the wrath of God. If the displeasure of a King be death, how many deaths must Gods displeasure be! whose wrath is everlasting, and burneth to hell and destruction?

Have we therefore broken our peace with God, lost his favour? What is to be done? Take a course to live again, seek and sue unto him in Christ, whom he hath set forth to be a reconciliation for us, through faith in his blood, and that God, who chargeth us to forget all quarrels and wrongs, when once our brethren call for peace, he will himself make good that which he hath promised, saying, *Know unto him, and I will return unto you, saith the Lord, Zechariah 1. 3.*

Thirdly, we see hence in what order we come to be reconciled to God: We must first fellowship with Christ, we must be incorporated in him, and with believers, before we can be reconciled with him; for we being one body with Christ, and his members, come to be reconciled. Though some think, that this body is to be understood of Christ his personal body, they are mistaken; for it hath reference to one man, and is the same with that *crucified*, Chap. 2. 2. and Chap. 4. 4. to *Jesus*, Col. 3. 15. He would have then said, his body of his flesh and his bone, is put for his body crucified. Whosoever comes to salvation, and tastes the fruit of his favour, must first be in this body; for he is the *firstborn* of his body, Ephes. 3. 13. For though we by nature are Traytors, and the vengeance of God is in part on us, and hanging over us, yet when we come in to union with Christ the Son of his good pleasure, and with the multitude of his beloved ones in Christ, all our defaults are covered, and anger ceasing, the good will of God is inclined to us, his righteousness, the head, shining through every member, as the righteousness of it now in him.

We see then by this, the necessity of coming to be of this body; if ever we have God reconciled, or any spiritual blessing from him, we must come to it in this body. We chuse to be of such Corporations, in which we have most members. Strive then to be of this Corporation, If we walk in light, we have fellowship with Christ, and one with another, and the blood of Christ cleanseth us from all unrighteousness, 1 John 1. 7.

Secondly, it teacheth us see what is the condition of all such who are not of this body, who may assure themselves they are not of this body: The head hath nothing for any thing out of the body, no influence of life, or communication of any saving good. Wherefore, as you would have any benefit by Christ, labour to come into this body; not to be as Wens, and wooden legs, but as living members, such as have Christ living in you, teaching you by his law to think, speak, and do all things. It is good being members of good

manifestation with God, what kind of

Vse 1  
Make sure of such reconciliation, Rom. 8. 31.

Vse 2  
Renew it still after every breach.

Four things that are necessary to be done

Dott. 3

Vse 1  
Get to be of this Corporation.

Merry of them that are no members of this mystical body.





VERS. 17. *And came and preached peace to you which were afar off, and to* VERS. 17

Now he cometh to the second thing that maketh us actually near to God; and one to another: there must be not only the perfecting of this matter in Christ himself, but the application in us: Therefore the second part of the proof, that in Christ we are made near, is on this manner.

He that hath effectually published this peace to Jew and Gentile, in him we see that Christ hath effectually preached, and by preaching applied this to us.

Now the second part of the lesson is in this verse: The conclusion is before. For the words, *Interpreters with one consent do construe this coming, of his first coming; this preaching, both of that he did in his own person, and that which he did, and doth by delegates.*

But though thus it would afford matter profitable; his first coming, his personal executing ministry, yet I think it is not the meaning of this place, to mention that preaching which was before the death of Christ.

The scope will teach us, how far we may lay out this circumstance, and have it correspondent to the rest: The scope is to shew, how the Jew and the Gentile are made one body; now the procuring of it in regard of Christ, is laid down before; the means therefore of applying this, must be such a preaching of Christ as is common to all, as doth draw all to him.

Again, he speaketh of a coming and preaching which followeth his cross; how that went before: Construe it then thus; As he had wrought these things in himself, so he applied them in us, and came for this purpose in spirit and power in preaching, that is, with effect opening to us the Gospel of peace in his Apostles ministry, not to us near only, that is, us Jews, but to you afar off, you Gentiles.

First then, that Christ is said to come to us, teacheth us; *that Christ is so ab-* *sent from us, that he hath not quite forsaken us; I am with you to the end of the world.* Mat. 28. 20. *I and my Father will come in, and sup with him,* Rev. 3. 20. There are three comings of Christ, the one in the flesh, called the coming in his Kingdom, *Mat. 16. 28. Joh. 21. 22. Joh. 16. 16.* The other of judgement; called the second: But there is one betwixt these two, and that is the coming in spirit and power in his Kingdom, as the Gospel speaketh; and this is one piece of his promised coming, *Joh. 16. There are here which shall not taste of death, till they see the Son of man coming in his Kingdom,* Mat. 16. 28. Thus doth Christ come daily; when the Word is effectual in you, Jesus Christ by his spirit is come to your hearts.

Secondly, that he saith *(Christ preached to them,)* that the reconciliation made by him might take place in them, it doth teach thus much: *That look what Christ hath purchased on his crosse, that hee doth apply to us by the ministry of his Word.* It was not enough that Christ had reconciled God to us; but the ministry of reconciliation must be betruised to the Apostles, that this might be made to finde place in them. For Christ hath not so purchased these things in himself, that they should without any thing on our part have effect in us; but so, that they shall come (in us believing) to finde accomplishment. Now therefore they must be held out in a word of Faith, which is the Word preached; *For how can man believe without hearing (Rom. 10. 14, 17.) the Word of the Gospel preached?* So that this, that betwixt the procuring of all spiritual things in Christ, and the fruitful effect of this in us, there must come the Ministry to this purpose.

It must teach us, that as we would have any part in that which Christ hath wrought, so to cleave unto the publishing of the Gospel. By the Gospel we come to be possessed of those unsearchable riches of Christ, by the glad tidings of

Argument.

What coming, and preaching this is.

Doth.

Three-fold coming of Christ.

Doth.

2 Cor. 5. 18.

Use.  
To enjoy Christ, make much of the Gospel.



Gospel, what.

of it, which God doth send by his messengers; 1 Tim. 1. 10. *Our Saviour Jesus Christ hath brought life and immortality to light through the Gospel.* For look as we cannot know what is done in *Prayer*, till some come over thence, and tell us the news there; so we cannot know what is done in heaven, till God send down the news of it untous. For the Gospel indeed is nothing but news from heaven, touching righteousness, and life eternal through Faith on Christ Jesus. And as when things are lost, we cannot come by them, till we have Word from the Cryer, or others, that they are found; so our life, which we have all quite lost by nature, we cannot get it again, until God by his messengers, viz. Preachers of his Gospel, send us word of it. We must therefore fix up our attention to this Word, which discovereth such wealth. If one can tell us of some rich purchase at a cheap rate, of some gainful bargain, &c. how will we hear on that side? The Gospel telleth us of all blessedness in this life; and that to come, through Faith in Christ, in comparison of which, all the wealth in *India* is but dross and dung; give therefore the more diligent heed, believe, and obey.

Dost.

Thirdly, that he saith, *Christ preached to them after off.* Now he was never a Minister, but of the Circumcision, Rom. 15. 8. *to the lost sheep of the house of Israel.* Mat. 15. 24. in his own person.

Reason.

Therefore we see that Christ is present, and hath a part in preaching, even when men preach. To seek a proof of Christ speaking in us, 2 Cor. 13. 2. *It is not yet that speak, but the spirit of your Father which speaketh in you.* Mat. 10. 10. *The Spirit of the Lord is upon me, and hath anointed me, that I should preach.* &c. Isa. 61. 1. *Paul* was lent for execution of the Ministry of the Gospel, *Acts* 16. 16, 18. All is from the Spirit of Christ, God exhorting by us: For this is the office of Christ our great Prophet, not only in his own person, to open to us the will of his Father, nor to furnish out by his command, Ministers of his Word, but to be present, and teach inwardly in the heart with that Word which is outwardly sounded unto the ear by men, extraordinary or ordinary, and thus hee is with them to the end of the world: This was his promise, *I will be with you*, not only infallibly to assist you, but to teach inwardly with your Word, not only in your mouths, but in the mouth of all Pastors and Teachers, *to the end of the world.* Thus *Paul* preached to the ear, but Christ to the heart of *Lydia*.

Use 1.  
Still reckon  
Christ the  
chief Preacher

This must teach us to look up to Christ as the chief Prophet amongst us, and the chief Preacher whosoever speaketh. When we speak, he holdeth us in his hand: It is he that speaketh to the heart, we can but recommend to the ear, and there we leave; but the affections, and the heart, and understanding, he preacheth to them; *wee are all of us taught of God.* Isa. 54. 13. Want of this teaching maketh weak proceedings.

Sinfulness of  
sin in this age.  
Heb. 2. 1, 3.

It maketh us see the fearful judgement which abideth this age, which heareth not the beloved of the Father, whom we are bid to hear, who speaketh to us. *If the Word spoken by Angels was steadfast, and every transgression received a just recompense of reward; how shall wee escape if wee neglect so great salvation?* Heb. 2. 2, 3.

Dost.

Secondly, mark here, *That Christ preached to all, to Jew and Gentile, dispersed to the end of the world.* And truly, he that in so few years did shed the favour of himself through the earth, may well be said a diligent Teacher. Hee is faithful in executing all his offices, so in his dispensation on the earth diligent himself, preaching to his, sending to them, yea once running forth unto the borders of *Tyre* and *Sidon*. Whence one of the Ancients doth resemble Christ in those dayes of his flesh, to a young woman full breasted, that hath both sufficient for her own at home, and to lend a draught to her neighbours childe in case of absence.

Use.

Wee must imitate this faithful diligence which Christ sheweth over every sheep,

sheep, and his whole sheep-fold, in the particular flocks committed to us: To be assistants in seasons, and out of seasons, 2 Tim. 4. 2. Dry breasts are a curse, though many wilfully chuse to have them: So in Ministers, clouds without rain, breasts without milk, a woful judgement.

Lastly, mark here, *After the death of Christ all are preached unto.* This was before promised in the Prophets by Christ, When I am lifted up I will draw all unto mee; that is, teach all, so that they shall learn know me, and be drawn unto me.

So that we see, the words of God fall not to the ground, but have their accomplishment; for this was Christs calling, not only to be a minister of Circumcision, but a Doctor and light of the Gentiles. Behold, I gave him for a witness to the people, for a Prince, and a Master unto the people, Isa. 55. 4. *Observe, That the Gospel of Christ, which he himself, and which his Ministers do preach, is a Gospel of peace.* Christ therefore is called a preacher of peace, Zach. 9. 10. He shall speak peace unto the heathen: And the Ministry committed to us, is called a word of Reconciliation twixt God and us, 2 Cor. 5. 18. It is left upon men to be at peace, be of one minde. The two Commandments of the Gospel are, to beleeve, and love one another with brotherly love, and those that were cast into this mould, it is said of them, that they were of our hearts, Act. 2. 46.

This Answereth to the prophane Objections of such as load the Gospel and Preaching with imputation of unpeacablenesse: Neighbours lived quietly together, leif spent in Law: When there was not so much of this which we call preaching, wee see all were of one minde; now twenty Sects and opinions in the World since this came up: They say it breeds difference, even among those betwixt whom formerly there was the best agreement.

For answer, wee may not marvel at this, that resistance doth alwaies accompany the first publishing of the truth, so also division of hearts doth follow it; and to this end is that speech of Christ to his Disciples, *Think not that I came to send peace into the earth* (that is, such peace as the world dreameth of) *but the sword*, Mat. 10. 34. Wee read, that when Paul extolled his ministry at Iconium, there was much ado, *and the people of the City were divided, and some were with the Jews, and some with the Apostles.* This made him to be accused before the civil Magistrate, for a pestilent fellow, and a mover of sedition; according as at this day [factious and humorous] is a common imputation.

Now a division cannot chuse but follow preaching, for when as among the heathen some mock, some cleave unto the teachers, some persecute, and others beleieve us, and men fall to have great reasoning among themselves, there cannot but follow a kind of division and siding: so that they which in their ignorance accorded together, are by the working of the Word sundred; and some become zealous followers; others malicious opposers; and some newers, neither cold nor hot, but just of Deputy Gallio his Religion, who cared nothing for those things, Act. 18. 17. By this it appeareth, that division and tumult must needs follow the soundnesse of serled Preaching; though those that are reclaimed to the knowledge of God are all of one heart, and of one spirit, proceeding by one rule, intending one thing, and endeavouring to keep the unity of the spirit in the bond of peace.

Here we see the fulfilling of that which was foretolden, *The Gentiles shall have hope in his Doctrine*, Joh. 12. When I am lifted up, I will draw all, that is, I will teach and bring to me by vertue of the Spirit, Jew and Gentile.

In as much as this is here accomplished, it doth teach us the faithfulness of God, in making all his words good in due seasons. *This word is pure as silver* *from every dross*, Ps. 12. And, *Heaven and Earth may pass, but not our law, or title of this Word*.

And I have  
ought we to be  
Inde v. 12.

DoH.

Vse.

DoH.

Vse 1  
A slanderous  
charge is with  
unpeacablenesse.

Act. 14. 5

Division must  
needs follow  
the Word be-  
lieved.

Act. 4. 12  
Phil. 3. 16.  
Eph. 4. 3

Vse 2  
God faithful  
in accomplish-  
ing all his  
word.



Believe there-  
fore for due to  
come

Word shall passe unaccomplished. Mar. 5. 18. The former things are come to pass, therefore we must learn to grow up by experience; in the full beleef of that God speaketh even when we see it not yet take place.

Men will easily, if they have all things at hand, say, God is true this way, and that way; but when we see nothing, then to hang upon his word, yea to say, *Shall the unbelief of many make the truth of God of none effect?* This is praise-worthy. When we trust God so far as we see him make sure that he speaketh, we trust his Word; As the Usurer beleeveth the borrower, he makes no doubt but a man will be his words-master in paying ten pounds while he hath a pawn of twenty: this is to give credit to the pledge, not to the person. Trusting on a civil mans word or bond we do seek them carefully, and are glad when we have gotten them; and as we say, wee write upon them, that wee shall have so much money at such a day, upon a substantial mans word or bond, given us. But God who promiseth all good things in this life, as well as in the life to come, his seals wee seek not after, which is a sign of our great unbelief in them. While wee have means or good likelihood of this or that, we are well; let these fail, we are troubled. Which sheweth that we rest not upon the word of God, which is as sure in the want of all things, as in abundance.

VERS. 18.

VERS. 18. For through him we both have an entrance unto the Father by one Spirit.

Argum.

Now the argument followeth, proving that they had heard the doctrine of Peace effectually taught; thus it standeth.

Such as dare go to God the Father, in Prayer, calling him *Abba Father*. Such have the word of reconciliation effectually taught them.

But both Jew and Gentile now go to the Father through Christ in the Spirit.

Therefore both of them have had published to them the Gospel of Peace.

Doct. 1

First then in general; *wee see where only the word of Peace hath taken place, namely in such as have access to God.* This is an unseparable companion of receiving the word of peace powerfully, free access to God the father. It is impossible that wee should presume to be suitors to God untill the word of reconciliation hath been applyed in us; till by preaching we have been brought to Faith, and so to peace toward God. *How shall they call on him on whom they have not believed?* Rom. 10. 14. *Whoever cometh to God, must be persuaded that God is, and that he is a rewarder of them that seek him?* Job 27. 8. *What Hope hath the Hypocrite if God take away his Soul?* We see that if Princes be displeased with any, the party dare not come into presence, much lesse be a Petitioner, untill indignation bee thoroughly quenched. Look upon *Abseon*, and behold, he durst not peep upon his father, though in part restored to favour: much less can any sinner (till the word of reconciliation hath been sown in his heart, which doth teach him that God is pleased with him in Christ) dare to enter the presence of God.

Heb. 11.6

Use.

A note of  
righteous-  
ness, and  
ingold word.

Prayer, what.

To whom.

So that we may hence learn, how to know whether the Gospel of peace hath found entertainment in us or not, if wee have recourse to God through Christ. It is an evident argument that Peace and Reconciliation is gone before.

Now in the verse is laid down the Doctrine of invocation. In it we have 1. To consider of the nature of it: It is an entrance or coming to God. *Let us come before the Lord with Psalms, Let us draw near the throne of Grace.* Heb. 4. 16. Wee bowing the knees of our hearts do speak to God. 2. Mark to whom it is to be directed, to the Father; thus Christ teacheth us in the Lords Prayer, *Our Father, who art in Heaven.* And John 14. *Whoever ye ask the Father in my Name, he will give it you:* yet we must not so conceive, as if the Son and the Ho-

ly Ghost were not to be called on; for things are willed from Christ as well as the Father; and the Spirit is prayed unto as well as either: The Son and Spirit are not indeed expressed. But the Father excludeth all other persons that are pure creatures, not persons, which have the same singular essence with him. Secondly, these are not named, because such is the divine dispensation, that though when one is invocated, all are invocated; yet the Father is singly alone named, because the Son hath the part of a Mediator, through whom we go to the Father: and the Spirit, the office of a School-master, teaching what to pray, and as we ought. Neither hence may it be inferred, that therefore Saints are not excluded: For as this or that said of the Father, doth not exclude the Son and Spirit, each being one God with him, so it doth not exclude whatsoever is not God from participating in that which is appropriated to him, 1 Cor. 8. 6. *For unto us there is but one God, which is the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things.*

Even to the  
Son and holy  
Spirit.

Mark secondly, *By whom we have access with boldness, by Christ, and him only:* There is one Mediator between God and man, Christ Jesus; one Mediator, who bringeth of all sorts to God, and maketh our Prayers for every kindred men to be acceptable, 1 Tim. 2. 5. Hee alone being able to make our prayers welcome to God, and speed in the things they entreat: and, therefore the Scripture doth found his intercession in his Sacrifice. *He gave himself a sacrifice of sweet smelling savours to God,* Eph. 5. 2.

Doct.

Obiect. But it will be said, How is it then that we pray one for another? *Ans.* This is not making our selves Mediators one for another, but a joyning in petition to one Mediator, love in fellow-members so requiring; as if I had a suit to the King, if I should take two or three to accompany me in delivering my petition to some one Master of requests, this were not to make his Friends Masters of requests, but loving associates with himself going with him.

Why Saints  
one with joyn  
in prayers  
but in heaven,

Obiect. But why then may we not call the Saints at least to joyn with us in our special petitions to Christ? *Ans.* This particular praying wherein one Christian joyneth with another, is grounded on three reasons, none of them being the like with the Saints departed or Angels.

1. Not simply on love of member to member, but on love determined to such duties as the occasions of this life require: now though the Saints are manifest in love, yet these particulars of it, they are freed from.

2. It is grounded on the expresse Commandment of God, *Pray one for another,* James 5. 16. *Let prayers be made for all.* 1 Tim. 2. 1. Now there is no command as Popish writers, some confesse, and others that will not confesse it, cannot shew any.

3. The more personal remembrance of one another doth arise from our communion; which by letter, or face to face, we have one with another from imparting our estate each to other: therefore the Apostle by letter telleth wherein hee would have them pray for him. *James saith, Confesse one to another, and pray one for another,* particular ground of particular prayer. For this sake it were a foolish thing, (though in some particulars we pray one for another through the earth) to expect or bid any joyn in particular prayer for whom we cannot particularly acquaint with our condition: as who would not blasphe to hear one standing here, speak by name to one in Jail, and with this hee should be remembered? Now this external communion of ours is dissolved. And there is no other way whereby the Saints should be affected, than the Scriptures manifest: For as for souls absent, or making Angels Knights of the Holly, or Gods prompting by immediate Revelation, or transcribing these things in Gods as we see things behind us in a glass, these and the like fancies, like untimpered dainties, fly out: men of their own learning have sufficiently refuted them.

James 5. 16



*Objeſt.* But it may bee thought; Is it not more fit to go to God as wee use to come to great Princes, by the mediation of ſuch as are near them?

*Anſ.* Blinde reaſon muſt not judge what is decent in matters of God. Again, if the King ſhould ſay; Whoſoever will have acceſs to my preſence, let ſuch or ſuch bring them to mee: hee now that ſhould take ſuch to whom this ſervice was not commended, ſhould know the diſpleaſure.

*Objeſt.* Chriſt is now moſt glorious, and of terrible Majeſty; the Saints are men nearer us, and ſuch as have felt the like evils with us.

*Anſ.* Chriſt his Throne is glorious and terrible; but to us who are his, exceeding gracious; and hee *was tempted in all things like us, that hee might have compaſſion on us.*

*Objeſt.* It is more humility, not to preſume to go forth-right to him.

*Anſ.* The worſhip of Angels (*Coloſſ. 2. 18.*) was cloathed with this pretence, yet condemned by the Apoſtle. True humility is to obey God in that hee commandeth, and to think ſo vile of our ſelves, that none in heaven or earth, but the Son of God is, or can bee, a mediator for us.

*Bleſſed are the poor in ſpirit: Come unto mee all ye that are weary and heavy laden:* when *Peter* told Chriſt, *Thou ſhalt waſh my feet,* hee was ſharply rebuked. Theſe are ſheeps cloathing, which covers woolviſh ſeducers. Let us reſt only on the interceſſion of Jeſus Chriſt. Ask them, whether is the ſafeſt. Some of them confeſs, it is the ſafeſt to go to God in Chriſt; this is expreſſely injoynd, the other neither commanded in old nor new Teſtament, as ſome of them grant. Others ſay, it is commanded, but not expreſſely. Beſides, they yeeld it a thing, which is dangerous Idolatry. If a man were bid by the King, come to him with ſecurity to ſpeed at his own hand, ſay one ſhould reaſon thus: I know if I ſhould go to the King I ſhould ſpeed, yet though I know not ſo well what the Courtiers about him will or can do in my caſe, I will about with it by them; everyone would condemn it as abſurd in him. But wee have ſure ground of ſecurity touching our requests. Wee are perſwaded that *whoſoever wee ask in his name, hee heareth us in it.* If a man had ſome great perſon in the Court that would ſecond him, and ſpeak to have his Petition preferred, many would write upon it that hee ſhould ſpeed. Hee that ſweat water and blood, that made his ſanctified offering, and gave himſelfe ſacrifice as if a ſinner ſhould be ſome acceptable to God the Father, hee it is that is our Mediator; let us therefore boldly unto the throne of grace, that wee may receive mercy, and finde grace to help in time of need, *Heb. 4. 14.*

*By our Spirit.* Obſerve then, what it is which doth enable uſe to come unto God in prayer, the ſpirit of God. No man can name the Lord Jeſus without the ſpirit, *1 Cor. 12. 3.* Wee know not how to pray as wee ought, but the ſpirit helpeth our infirmities with ſighs and groans unutterable, *Rom. 8. 26.* therefore called the ſpirit of Supplication, *Zach. 12. 10.* Look as it was with thoſe holocausts, they muſt have the fire from heaven kindle them, if they were accepted: ſo it is true, that our ſacrifices of Petition and Thankſgivings they muſt have the ſpirit, which is a fire kindling them, or the favour of heaven will not bee ſworn in the noſtrils of God. Such helliſh darkneſs, ſuch miſts of ignorance, ſuch reminders of death hang about us, that wee cannot for matter or manner order our prayers acceptably to the Lord. The inward man of the heart muſt chiefly bee occupied in prayer: in all our ſervice wee ſhould ſay with *Paul* *Rom. 1. 9.* that wee ſerve God in our ſpirits; but eſpecially in prayer: In being not the warbling of words, but the yearning and longing of the heart after God, and the things of our peace. Such was Chriſts prayers, *Mat. 26. 41.* from his ſoul they came, for they were offered up with *ſweat, and many tears*; and if ſuch deſire is the thing which God heareth, though there bee no voice annexed, as appeareth in *Abel*, why muſt ſuch ſilence be? the ſpirit is the ſile of true prayer, if it proceed not thence, it is an empty thing, which God

Heb. 4. 14

Mat. 5. 3  
Mat. 11. 28

Eekins

1 Joh. 5. 14, 15

Eph. 3. 20  
Eph. 5. 2

Doſt.

Reason. 3

Eph. 5. 19

God regardeth not: And this maketh prayer laborious, because the Spirit it is to travail in it; and the Saints in this regard can endure better to hear an hour, than to pray a quarter.

Which must teach us to beg the Spirit above all things; without which we are not able to come near to God in prayer: it is the Spirit which teacheth us with a child-like affection to cry, *Abba Father*, when sent into our hearts, *Vse. 1* *Increasing ad.* pray, beg the Spirit to assist.

Gal. 4. 6.

It serveth to convince such prayers as are nothing but vain babbling; and words without spirit; as with many; the minde is running on twenty things, while the body boweth to prayer, and lips whisper words that way. *Many prayers are worthless.*

Yea, it doth check the indevotion and want of Spirit that doth creep upon us that are the Lords. And let us take heed, for a powerless prayer, if it come not from inner feebleness, which is accompanied with abjectness of heart, but as it doth most times from a spirit of sloath, joyned with presumption; if wee from these grounds shuffle up our prayers; without power and life, God will certainly punish our prophaning his name; with letting us fall into some sin which shall awaken us with smart enough.

To detest the prophaneness of such mock-Gods, as make jests at being men of the spirit. See *Jude 20.*

It doth assure us that wee shall obtain with God: God knoweth the sense of his own spirit, and acknowledgeth the longing which his spirit stirreth up in us.

**VERS. 19.** *Now therefore yeo are no more strangers and forreiners, but Citizens with the Saints, and of the household of God.* **VERS. 19.**

Having proved that Christ was their peace, or the maker of them near to God and one another: hee now cometh to amplifie their condition; for I told you in the thirteenth verse, that the Apostle to the end of this Chapter, did but prove and more fully declare what in that verse was affirmed: the proof reacheth higher, the amplification to the end. Now hee setteth down their condition: 1. By denying that which they were not. 2. By affirming that which they were. 3. Hee layeth down the ground of their new estate in their being builded on Christ the foundation; for this hath the force of a reason. 4. Hee prooveth Christ the Corner-stone of foundation from the use of it, laid down in general and speciall.

Touching the first, these three things are to bee marked.

1. What is the distinction of these two, a forreiner and a stranger.

2. How they can bee said to bee such, when *Peter*, and *David*, and *Abraham*, confesse it of the faithful.

3. Why the Holy Ghost doth inculcate it unto them.

For the first, wee must know that the City and House of God is visible and invisible: so consequently the being a stranger, or sojourner here, is external or internal. Now the outward was thus to bee conceived: the Church of the Jews was only the Church of God; some that were inwardly of it, were outwardly less privileged.

Now it is the scope of the Holy Ghost to deny their utter estrangement, but hee doth it by denying the kindes, which are found in outward conversation. There are in Cities three kindes of persons; Strangers, Forreiners, and Citizens.

1. A Stranger is one that cometh, and his occasion (served), returned to his home.

2. A Forreiner is a stranger that maketh dwelling in a City, but is not privileged, hath not freedom.

Now the Apostle putteth down their spiritual estate by allusion to Citizens, doth likewise deny their spiritual estate before set down at large, by allusion to such kindes as we may observe amongst ourselves.

It is not to deny them to bee such as come up to worship, nor such as being Profelites did live amongst them, for these were Citizens, and Gods household; and therefore cannot bee thus opposed.

2. And with-will and oT. **3. This**



2. This doth stand with 1 Pet. 2. 12. because they speak not of one and the same matter: For they are said to be strangers in regard of any during City here, these are said to be strangers in regard of their City not made with hands, which they live in; and have right to; even the City above.

Uf. 1

Now 3. The often rehearsal of this doth warn us of our dulness, for eaten bread is soon forgotten; deliverances; though great; are but a nine days wonder.

4. Again, it doth sprinkle a sweetness upon the heart; the secure remembrance of a misery escaped. Men will tell with delight now rich, how poor they came hither or thither, how little they began with; how friendless. The love of God which maketh us bold to go to God, is shed in our hearts.

5. To love Christ which wrought their enfranchisement that they are brought to that neer conjunction with God; which a family hath with an household or master of it.

Doct.

Secondly, hee affirmeth that now they were fellow-citizens with the Saints, it doth teach, how they believing have communion together as those that live in one city; *They that believe are come to be of one city with all the Saints*, Heb. 12. 22. *We are come unto the Mount Zion; and to the city of the living God, the celestial Ierusalem, and to the company of innumerable Angels*; Where two things are laid down. 1. That when we are brought to the faith, we come to have communion with all the Saints, that is, be fellow-citizens in one city, we live with them. 2. How this communion standeth with the Saints which are here below. First, what it is? *Ans.* A state of glory by which God cometh to dwell in us, in which the elect creatures dwell as in a commodious, rich, defended city: For this city must be so considered, as to receive in it God and all Saints; it is therefore said the city, or the Tabernacle of God, *Psa. 134. 3.* Again, it is said that *Abraham sought a city*, Heb. 11. *And none shall enter into the city; but those who are written in the book of the Lamb*, Rev. 21. 27. A city is considered two ways: 1. For a society of persons: 2. A place. The persons, God, Christ, Angels, men elect, dead or living. *Q.* But how come we to converse with them in heaven? *Ans.* In regard of faith, hope, and desires. *Faith is the evidence of things not seen: Hope is the eye: our conversation is in heaven, whence was look for the Saviour. I desire to be dissolved and to be with Christ*, Phil. 1. 23. Love; *1 Pet. 2. 2. Whom, though you have not seen yet you love, and rejoyce under the hope of the glory of God.* We pray for their accomplishment with ours, *come Lord Jesus, come quickly.*

Heb. 12. 2.  
Phil. 3. 20.

Rom. 5. 2.

Psa. 1

Seek one another good.

Conform to the order of our city.

Believers happy.

Citizens of Bethel must not communicate with Babylon.

Doct. 1

It doth teach us that we are bound, being fellow-citizens, to seek the good of each other: As every one made free of any corporation, is sworn to the common good of it.

3. It doth teach us, that we must live according to the customs of that city, whereof we are free denizens: we see in cities, their customs must be stood to. If the law and their custom meet, so as they cannot be reconciled, law giveth place to custom: so must we, if the fashion of the world, or the laws of men yield us this or that, yet if they come against the custom of this city, they must not be admitted.

3. This doth teach us our happiness when we are brought to believe, and should provoke us unto faith.

4. It doth teach us, that the godly are set apart from others, and must not seek to be privileged in state of the world: we must not have to do with that spiritual Babel, nor seek freedom to follow the lusts of this world: What agreement between the city whereof God is the Head, whereof Saints, just spirits, sanctified men are members; and that whereof the Devil is the Head, evil Angels, spirits of unjust men, and incarnate Devils are the citizens?

*Of the household of God.* Observe hence: That all the believing are enjoined among themselves as members of one family: To be fellow-citizens, is to be near

neer one another; but to bee of one and the self-same family, is a more strait bond; and often wee are called the *house of God*, the *household of Faith*: And in the Parable, God is brought in as an householder; and wee as one joynt household.

The which consideration should serve to entcrease love; wee being confined within one family, a common roof under which wee all live and board; wee must bee all of one heart, at peace and unity; and the God of love and peace will bee with us, 1 Cor. 13. 11.

Secondly, it is to bee marked that it is said, *wee are Gods household*. Now this is a circumstance full of divine meditations.

First, it doth teach us, how wee must live to him who is the master of us all, every one faithfully seeking his advantage. Wee see that all the household is bound to give obedience to the master of it in the Lord. The Parable of the talents doth teach that God expecteth this; hee giveth us all works to go about, and looketh that wee should bee faithful in them, if wee do not, the Lord will not bear it.

Secondly, it doth teach us how reproachful to God our sins are; that profess ourselves to bee his: the good behaviour of our households are his praise; the folly and scapes committed in them, they turn to our ignominy who are their governours. If any in the country live beast-like, it discrediteth not the good householder; why? Because hee hath not taken them so neer; as to undertake the guidance or care of them; but if one of our households, of our families; bee taken with theft or uncleannels, wee that are governours, will bee branded with it: so though Atheists, and Papists, and Epitures commit sin with greediness, Gods glory and name heareth not ill from them in comparison; but when those that will praise themselves, his household, will walk covetously, riotously, proudly, contentiously, unchastly, Gods name heareth ill: these are your Gospellers, your forward professors, what cometh their Religion to? they are as griping, as covetous, as contentious, as proud as the Devil. But let this teach us, that if wee work ill, God shall hear ill, and wee shall bee a shame to him and to all the household.

It doth assure us, that the Lord will provide for us carefully: though a man hath his head beaven about many things, yet all draweth to this, provision for his household, present and future, *I will see my eye upon you for good*. And how can hee fail in this, who putteth into man this care? Shall hee that maketh the eye, not see? Shall hee that giveth to sinful man to bee careful, in so much as hee accounteth him worse than an Infidel, shall not hee provide much more for his family? Your heavenly Father careth for you.

Object. I, but I see wicked men that make no conscience, they have abundance, and are exempted in the evils of men, and myself am pinched with many distresses.

Answer. But this should not dismay, to see the wicked kept high; If one keep dogs and horses well liking, will hee starve his servants? If God bee so good to those that are dogs and swine, (as the Scripture truly termeth) shall hee bee careless of such as are his household? No, wee have a master in heaven; who will abundantly provide for his servants.

That wee are all of us one household, should teach us meekness to our servants, who live in subjection under us; for though wee are masters over our own households; yet wee are but fellow-servants with our servants in this household: hereupon the Apostle exhorteth, *Do that which is equal, knowing ye also have a master in heaven*; Eph. 6. 9.

VERS. 20. *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone;*

Now hee sheweth, how they come to bee thus: the ground is, they are built upon Christ, *whom is it to bee builded upon Christ?*

Gal. 6. 10.

Vse.

A motive to love and unity.

Doctr.

Vse 1

Live unto God.

Sins dishonour God.

Vse 3

Cast all your care on this householder.

1 Tim. 5. 8.  
Matth. 6. 33.

Vse 4

Bee meek to your servants.

VERS. 30

The spiritual building.

Ans.



*Ans.* To bee brought to the faith, by which every believing soul leaneth on Christ, as every parcel of the house on the foundation: for this hath some respect to the seventeenth verse, Christs effectual publishing the Gospel of peace, and so bringing them to acknowledgement. Again, if the multitude of believers coupled with Christ bee the thing builded, as they are called in the next verse, and in the third to the *Corinthians*, then the bringing to the belief, must bee the building.

Two sorts of  
Prophets.

Secondly, it may bee asked what these were? There were Prophets of the old and new Testament: In the new Testament there are two sorts: Prophets foretelling, and Prophets having the gift of interpretation, which served to edifie the Church. Now I think hee meaneth Prophets in the last sense: and the fifth verse of the next Chapter doth perswade to it, and chap. 4. 11. where Prophets must bee taken for Prophets then extant, who had a more full revelation.

Christ is the  
foundation,

And Corner-  
stone.

It may bee asked, what is meant by *Foundation*.

*Ans.* Christ himself, whom the Apostles and Prophets preaching and writing did publish; 1 Cor. 3. 10, 11. *I as a master-builder laid the foundation, other foundation can no man lay than that which is laid, Jesus Christ.*

What is meant by *Corner-stone*?

*Ans.* It is the self-same with the foundation; as *Esa. 28. 16.* Christ is called the foundation, the corner-stone, one matter expressed by divers termes.

Now then here are two things to bee marked. 1. The building of the Ephesians. 2. The thing on which they are built.

The thing is laid down: 1. By a circumstance: 2. In expresse words; as if hee should say; thus you come to bee from what time the effectual preaching of the Gospel did bring you to faith, did lay you, and build you on Christ, the only foundation, which the Apostles and Prophets preaching and writing doth lay, *viz.* Christ; for Christ alone is the Corner-stone or foundation, there can bee no other laid, Christ only being hee who doth bear up all the building, which is a property of every foundation.

Dott. 1

First, then the figurative speech, that the believing are said to *bee built*, it doth give us to consider of *that property of faith which doth make us to lean on Christ*, as the building leaneth on the foundation; it is called therefore leaning or relying our selves on God, a *staying* on God, *Isai. 5. 10. a trusting in God, Isai. 26. 3. Prov. 3. 5. Trust in the Lord with all thine heart, and lean not upon thine own wisdom: Commit thy way to the Lord: Roll thy self and all thy doings upon him*: this is it which doth bring us to bee of Gods household; therefore called a household of faith; *Whose house you are, if you hold fast your confidence, Heb. 3. 6.* Our faith must not bee a swimming conceit, but an assurance, making us stay on our God.

Dott. 2

Secondly observe, *that the Church is built on Christ; On this rock will I build my Church*; which doth let us see the stable condition of every believing soul: the firmness of the house is according to the sureness of the foundation: & therefore such things as are reared on sands, they stand not, but the house built upon the rock, that is immoveable, and therefore our Saviour hence teacheth how impregnable his Church is, because it is built on himself: *Hell shall not prevail against it: They that trust in the Lord shall be as mount Zion, which cannot be moved, but remaineth for ever, Psalm 125. 1.* This is it wee finde in our selves for the waves would disperse us asunder, and storms would overwhelm us, but that this foundation doth break them, and bear us up. Persecution, Heresies, flagitious examples, Crosses, Terrors within, Evils without, all these would overcome us, *Isai. 54. 17. All the weapons that are made against thee, shall not prosper.*

Pse 1

To let us see, that our standing is sure: Look as Paul said, 2 Cor. 4. 8. *W*

are afflicted on every ſide, yet are not in diſtreſſe; in p. Ver. 1, but not overcome: Standing of  
perſecuted, but not forſaken: caſt down, but we periſh not: and as David ſaith, Chriſtians is  
Pſ. 73. 26, when heart and fleſh faileth, yet God is the ſtrength of mine heart, and my  
portion for ever: So is it with us, we find it by experience, we may be ſhaken, but  
we have too good a ground work to fall: ſhaking houſes ſtand ſureſt, they ſay:

Secondly, it doth teach us, that there is no ſtability in the wicked, they are  
without a foundation, the wicked is as the duſt; chaffe, ſtubble: And therefore  
all the great things of the world are extinct as if they had never been: The  
Church, though it hath all the world againſt it, abideth as mount Sion, as the  
Sun or Moon, recovering her ſelf gloriously from all Eclipſes.

Thirdly, that he ſaith, the foundation is laid in the Apoſtles and Pro-  
phets doctrine, we ſee, That the Goſpel, is neither new Goſpel, it buildeth us on  
no other foundation than the Prophets laid down from the beginning of the  
world, Luk. 2. 70. The ſelf ſame thing ſpoken by all the Prophets ſince the  
world began. And Paul (Act. 26. 22.) ſaith, he continued teaching that which  
the Prophets had taught ſhould come, and therefore this is no new Goſpel, but  
one and the ſame, Gal. 1. 7. For the firſt preaching differeth from the laſt, not  
in ſubſtance, but degree; wee beleve through our Lord Jeſus Chriſt to be  
ſaved, even as they; Jeſus Chriſt yeſterday, to day, and for ever. A common  
Faith to the elect, of all times; places. Thoſe Philoſophers of the Epicurés  
and of the Stoicks ſaid, May we not know, what this new Doctrin whereof  
thou ſpeakeſt, ſa? So, where was your faith (ſay the Papiſts) before Luther? We an-  
ſwer, in the writings of the Prophets, & Apoſtles, and thoſe that embraced them:

This ſenſe we ſee, there was never but one way of ſalvation: The Sun  
riſing, and at noon, diſſer not for ſubſtance: Chriſt is the kernel of both  
Teſtaments, bloſſome and ripe fruit:

The ſecond principal thing is this, viz. that whatſoever is to be beleaved, it  
muſt have Prophetical and Apoſtolicall authority; or thus; whatſoever the  
Church or houſe of God beleaveth, it muſt be the Doctrin of the Prophets and  
Apoſtles: the text is plain; for hee doth not ſay, Ye are builded on men, or on  
traditions of men, or on opinions; but on that which the Prophetical and A-  
poſtolicall doctrine hath revealed unto you.

1. The truth of this muſt be expounded and proved.

2. The measure of it, viz. how far we are builded on the Prophetical and  
Apoſtolicall doctrine. The uſe of it.

The firſt is to clear a truth in the terms propounded; that the Papiſts them-  
ſelves in word yield. For they ſay, that whatſoever is a matter of belief, muſt  
have Apoſtolicall Authority: that the Church with the Pope cannot make a-  
ny article of belief new: that no rite muſt be admitted contrary to Gods  
word: but *their words, and poſſible hearts often concur*: For between us and  
them is a main difference in theſe points: 1. That they have a word of A-  
poſtolicall Authority unwritten. 2. This which is written, the ſenſe which  
their Church holdeth, is to be held for the true ſenſe of it. 3. That the Church  
may determine ſome particulars to be beleaved, which are not expreſſed in  
Scripture. If you ſay, then they are contrary to ſcripture: they answer, No;  
becauſe look at the particulars of the New Teſtament are not contrary to the  
Old, becauſe we are bid to hear Chriſt, in which after a fort, all the particu-  
lars of Chriſts Doctrin were included: So when the Church doth not only ex-  
pound but determine new ſpecials, it is not contrary to the Word; becauſe the  
Lord ſaid of the Church, *Hee that heareth you, heareth mee*; in which after a  
fort all thoſe things which the Church ſhould determine, are included, as pray-  
ing to Saints, ſinging for the dead, Purgatory, &c. So that though they ſay eve-  
ry thing to be beleaved muſt be Apoſtolicall, yet they bring under this their un-  
written verities, their own ſenſes of Scripture, what points ſoever their Church  
ſhall determine, though never ſo different from the word written; which are  
not

Standing of  
Chriſtians is  
lure.

Wicked men  
in an unſtable  
eduction.  
Pſal. 1

Doſt 3

Act 13, 1

Act 17, 19

Vſe.

Doſt.

Luk. 10, 16



not contrary, because in the general at the least, which biddeth us hear the Church, they are infolded.

Now the true exposition of this doctrine standeth in three branches:

1. In shewing that the Apostolick doctrine is no word beside, but this only which we have written.
2. In shewing that the Scripture is a glass in it self, and we are to hang on no construction further than it is warrantable by Scripture.
3. That the generals and particulars to bee beleaved, are expressed in the Scripture.

For the first, I prove it from the office of the Apostles to preach by mouth, and writing to the world, by writing to continue, *I am with you to the end of the world*. Which could not be meant of their personal ministry and word of mouth which passed, but of their Doctrine penned to be a word of Faith to the end. Secondly, from the all-sufficiency of the Scripture, in all that is necessary to salvation, *Joh. 10. 30, 31*. Exceptions against it, see in them that handle controversies.

For the sense, the Scripture it self sheweth the sense of Scripture: either the sense of Scripture must be brought from the Scripture, or brought unto it: But we must not bring senses to it, for they are not the senses of Scripture, but our presumption. What doth preaching hold out in lively voice, that construction the Scripture maketh of it self. Scripture is both the glosse and Text. For that which is the sense of Scripture, must bee brought from circumstance of the Text, from conference, from proportion of Faith. Yea, the Papists themselves fall unto it: for ask them, whether the Pope and Counsel determine immediately: No, for that is the difference betwixt his determination and Scripture, there must be study and consultation about the Scriptures. But in truth they deny this, for the mystery of their learning doth take away this. For they move Scriptures and Fathers but as cyphers: What are all Fathers but the writings of private Doctors, therefore liable to error? And what are the Scriptures from a whispered tradition, and from a personal spirit of the Pope and his Clergy? they rob the sense of Scripture: suffer not themselves to be ruled by it. They think the Scriptures not of absolute necessity: they are Anabaptists in effect: for they have a spirit teaching them, out of this written Scripture, the foundation of our faith.

Thirdly, we say, that this word written, which sheweth forth a construction of it self, is sufficient for every particular: But *though we, as an Angel from heaven preach unto you otherwise than that which we have preached unto you, let him be ananised*, *Gal. 1. 8, 9*.

Object. Beside that which we have preached. Answer. Preaching is either by word of mouth, or writing. Whatsoever be preached, the substance thereof was written, whatsoever was to be beleaved unto salvation. They object [Beside] *1. Cor. 13* is contrary.

Answer. Contrary is beside, but beside is not contrary. To preach otherwise is to preach contrary. Because precepts and Doctrines, may be delivered if they be diverse, and not contrary. As the Gospel of John and the Apocalypse, were written after the Epistle to the Galatians, which are diverse to it, though not contrary. All the Apostles are alike in Commission, but do not write. This first must be laid as a ground, that as it was their office to preach by word of mouth, so to the world by writing; they were not only Gods cryers, but to give also.

*Preach, I am with you to the end of the world*, *Mat. 28. 10, 20*. And what way soever they published the Gospel to the World, is here commanded: but they published it by writing. The reason, because the Apostles cannot be thought to have exceeded their Commission; yea, more properly writing than preaching; because this is not with their fading voice, but with the substance

How to gather the meaning of Scripture

stance of it written to the end of the world, and a divine instinct did lead to it, which presupposed an exteſſe Commandment.

Secondly, that they writ all things neceſſary to ſalvation appeared in their office. 2 From the end of writings. 3 From Scripture. The abſolving of it did caſe all extraordinary inſtruments. They that Preached nothing the ſum whereof was not in the Old did much leſſe Preach thoſe points of beleeve which are not in the word; that which from the firſt delivery was ſufficient, that together is much more ſufficient. This being granted, two thair conclusions follow.

One, that the Scriptures alone by themſelves without any other word are abundantly ſufficient to ſalvation, whether we regard Doctrines of Faith or manners. For he that delivers any doctrine out of them, and beſide them, as neceſſary to be beleeved, is accounted a worſhipper of men. The ſecond is, that unwritten traditions, if they be ſet forth to us as a part of Gods word, and as neceſſary to ſalvation, they are abominations, becauſe they are not built upon this foundation of the Prophets and Apoſtles.

The Roman Religion then falls to the ground, becauſe it is founded on tradition, not on the written word.

The authority of man in matter of Doctrine and religious obſervance, is not to be reſpected, againſt or beſide the word of God. Men of eſtimation have ſometimes been of ſome regard, ſo far that their opinions have been entertained, becauſe they were theirs; this made the Jews ſo contentious, the authority of their great Rabbies and traditionary divinity, was ſo embraced by them, in Chriſt faith, as it ſaid of Old, *hinc a ſay*. So in matter of rites, their writings of hands with ſignification, they call a conſtitution of their Fathers; this was in the Primitive Church continued that many were ſo addicted to ſome men, that they would receive the things ſpoken upon them, though diſſent from the Evangelical Doctrine. So that in *Tertullian* time many did defend that the Apoſtles did not write all truth for us to know, but that there was a more perfect Divinity, which was traditionary. yea, in *Jerome* his time before *Tertullian*, *lib. 1. cap. 23, 24*. For this is the property of Hereticks to calumniate the perfection of Scripture, neither do they ever fly to it, but fly to the bark of the outward Syllables, that they may avoid the ſubſtance and matter of it, which is moſt maniſeſt; and the Authority of Antient tradition is ſo forcible, that it beguiled ſome of the Fathers, drawing them to uſe ſome Ceremonies utterly ungrounded in the Word, as Milk and Honey in Baptiſme, giving the Eucharift to children, not kneeling from Eaſter to Whiſton-tide. But how did *Tertullian* then ſhew that traditions were not to be regarded which were beſide the authority of the word, in matters of Faith and manners? Even thus. The Apoſtles were ſent by Chriſt, if therefore they did not publiſh things faithfully, either they were unable or not ſincere, and Chriſt blame-worthy that would ſend ſuch ſo qualified. We may ſay, either they could, and would not; would, but could not; or elſe were willing and able, but might not. That they could not, is abſurd, who had the gifts of the Holy Ghoſt ſo abundantly. That they would not, is unlikely, who were ſo faithful, and who ſuffered all things, yea, death it ſelf, for the Churches good. That they might not, leſt holy things ſhould be too much divulged, and ſo *Paul* caſt before *Smyrna*, for Chriſt bid them ſpeak all things they heard from him (yea, though in ſecret) upon theſe eyes. And as for dogs and Swine there is no ſeal; for the Bible (though open) is a ſeal book to them, as for others, all the counſel of God belongeth to them.

Be not then deceived with things after, the traditions of men. By this we

Mat. 23, 23

2 Cor. 10, 12

Up



Be not delu-  
ded with tra-  
ditions as  
Papists,

Stand not too  
much on au-  
thority of men.

Rules of mo-  
desty and mo-  
deration,

Vse 3  
Adm plen-  
tudinem scrip-  
turae Tert.

How far we  
are built on  
the truth.

1 Tim. 3. 16

Vse 2

discern the deceived estate of the Roman Church; for one egge is not liker another then they to those old Heretiques: and the principal part of their be-  
lief and practice hath no better ground then humane tradition, without the  
Word.

Secondly, this must teach us not to stand too much upon the authority of  
men; as to gain faith upon their opinion. *Omnes Patres & tota Schola*, are not  
the Old and New Testament; wee all incline to speak as they. Which of the  
*Rabbies and Doctors of the Law say thus?* and to reject that which cometh not  
uttered in with humane testimonies. Whereas wee should not receive any  
thing, because men affirm it, nor deny any thing in this regard simply, be-  
cause great Clerks are of other judgement; (though wee must not on the o-  
ther extreme pass by antiquity and modern judgements upon a self-willed  
fancy, as if they were not to be heeded.

Quest. You will say then, What use are wee to make of them? How are  
wee to be disposed toward them?

Ans. I answer say I conceive this or that opinion; but I see, or it is told  
mee such and such are against mee in it; of worthy note. Knowing this;  
1. I am so far to respect this, not as therefore to discard it, and judge it erro-  
nious, but only not to precipitate any determination against them. 2. I am  
to have the more jealousie of that which by opinion I conceive. 3. I am to  
cite my self to the more full enquiry, to see what grounds they had, what yets  
similitude at least for their sentence. 4. If I finde my self in the truth, I am with  
more humility and thankfulness to imbrace it; when I see that even men of  
great parts had it not shewed unto them. Soon the other side, the Fathers say  
this *is not the consensus*; I do not therefore believe it; this were humane faith, but  
I account it a presumption, that the thing is true. 5. I search the grounds of it  
with more alacrity and confidence. 6. I having grounded my faith on God  
Word, am in this regard more confident in my persuasion.

Lastly, this must teach us to adore the fulness of the Scripture, according  
to which who so speaketh not in the things of God, speaketh without un-  
derstanding. For whatsoever any knoweth out of his natural wisdom is fool-  
ishness in Gods matters; what hee knoweth without the Word, hee hath it  
out of his own wisdom. There is no shift unless wee will say there is place for  
Revelation, without the mean of the Word; therefore what hee thus speak-  
eth is foolishness; the Word containeth all things; if not in syllables, yet in  
sense; that are needful for faith and manners; yea direction for all indifferent  
things which are variable.

For the second point, How far the household of God are built on this truth.  
I answer, The household of God must be considered two ways. 1. In regard  
of those in heaven. 2. In regard of those in earth. These on earth are either  
so in truth, or in appearance. The first are perfectly freed from error, and  
have the clear sight of this truth; Heb. 12. *The spirits of just and perfect men.*  
The second are builded on this truth but in part; so as they may erre not finally  
mentally to a total revolt; *Hell gates shall not prevail against them*, hee doth not  
say, shall have no power. *We know but in part.* Those who are not true mem-  
bers of the Church of God, being so outwardly in profession, may fall quite  
away, both teachers and people; as this Church of Ephesus, which Paul writing  
to Timothy (whom hee had now left over it,) doth call it *the Pillar of*  
*truth*, yet there was an Apostasie of the Shepherds themselves among  
wolves.

To shew us a note how to discern the true Church, namely, if wee hold  
close to Propheticall and Apostolicall doctrine alone, with faith, love, and o-  
bedience.

3. To confute unwritten words; they came neither from Prophets nor Apo-  
stles, therefore are to be rejected.

3. It proveth the authority of the Word above the Church: For the being and authority of the Church is from the word of the Apostles and Prophets. The Church being therefore a Pillar of truth, because it is builded on this truth.

Obj. The Church doth not make it self above the word it in self, or authorise in it self, but with us.

Ans. The Church was before the writing, not the word written; this is the same word with the lively voice, though cloathed with letters and syllables; as a man is the same for substance naked and apparrelled. 2. The word written is now in the place of the lively voice. 3. It is therefore authoris'd with us, because it is the Word of God to us: the Kings writ or letters Patents to any, the persons, the messengers.

4. This teacheth us what wee must preach; namely, the pure word of the Prophets and Apostles: do not trifle in the Pulpit, weigh first how it will edifie, before wee broach it to the people. What if you know some things that are not obvious, must they as wilde figs needs come forth? Many make preaching a prophane medley; being not unlike them *Hugo* speaketh of, who not knowing how to contain things within even bounds, seek Syllogismes in Grammar, inflexions in Logick; so wee use to cord with the Word of God all kindes of strange language: think of it, where do shepherds feed; is it not in their masters walk? with what in hard weather, but with their masters store? so must wee lead them to those *green Pastures*, feed them with the wholesome word; cast them into this mould.

*Christ himself being the chief Corner-stone.* The same with the foundation as appeareth. 1. Because *Esa* putteth them for one. 2. Because it is not the intent by calling him a Corner-stone, to make him a principal or partial foundation, but a sole and entire foundation, as the next words teach.

Hence then wee are taught; that *Wee relye on Christ as a sure foundation to uphold us*, *I sai* 28. 16. hee is called a stone, a tryed stone, a precious Corner-stone, a sure foundation: every way a sure stay, none shall bee confounded that put their trust in him. So that in all our temptations, wee must remember this, and cleave fast by him. Look as one would cling by a rock, so must wee by Christ: *Take heed there bee not in any of you a heart of unbelief to depart from Christ. Hee that waiteth on the Lord, shall renew his strength.*

This then doth serve to convince the doctrine of the Romish Church, teaching the Pope to bee a foundation of the Universal Church visible. Yea, they apply the place in *I sai* 28. 16. to the Pope, and justify their doctrine. And *Rev* 21. 14. wee are said to bee builded on the Apostles, as foundations. Again, wee are to know, that a thing may bee called a foundation properly or figuratively. Properly, that which supporteth all: Figuratively, that by which any thing is in any manner born up as a Pillar, or one stone to another: That which serveth to lay us on the foundation, as Doctrine, Faith, Confession; wee yeeld that improperly all the Apostles, all Ministers may bee so called, yea all living stones each to other. But this maketh nothing for the Pope: for they will have the Pope to bee but a ministerial and secondary foundation.

Ans. It is otherwise, they make him such a foundation, that the shaking and minning of him, is the shaking and fall of all the Church; that as the Sun is in the heaven, so is hee in the Church. Further, wee must know that their doctrine maketh him a proper foundation, one, from whose person all things flow unto the Church immediately, all determinations of truth, Lawes binding the conscience, all administration of holy things; as the vertue of Christ is the cause of them, so the person of the Pope is the Conduit-Pipe of them; so that whatsoever they believe, it is after a sort relolved into the Pope. For look as all the work of the Spirit is determined in the lively voice and Scripture; so all the faith of Papists is determined in the voice of the Pope, and builded

Oportet presbyterum silentio discretem esse, in loquendo autem utilem.

Dost;

Heb. 3. 14  
Esa. 40. 31  
Vse.

Papish foundation undermined.

Foundation properly and figuratively so called.



Arguments  
against them.

built on him: They make him a foundation, on which immediately, and next of all our Faith, is grounded on Christ: But 1. The foundation on which wee are laid, is the same on which the Prophets builded; the Prophets builded not on the Pope. Secondly, if the Pope were properly the foundation of us, though second from Christ, then wee should be built first on the Pope, by mean of him on Christ: But wee are not built on men, but immediately on Christ. *Wee preach not our selves as Lords of your Faith; but Christ; and our selves your servants for Christ's sake,* 1 Cor. 4. 5. Saint Peter telleth the Jews, that they were come not unto him, but unto Christ, a Corner-stone: Paul is your Apostle, Peter, but you are Christ's, 1 Cor. 3. 22. *As you have received Christ Jesus, so walk in him, rooted and built in him,* Col. 2. 6, 7.

1 Pet. 2. 4, 5, 6

1 Cor. 3. 10

Thirdly, God gave Saint Peter, not to be a foundation, but to be a master-builder. Take wee then these Conclusions.

1. None can be a foundation properly bearing up, but Christ; for it is the spirit of Faith coming from him which doth uphold us.

2. The Apostles were not, any of them, but ministers laying this foundation.

3. None is so a foundation, as the Apostles were, none having immediate and infallible assistance.

Distinctions must be proved from Scripture.

1. If there were a ministerial head, then men should say; I am Cephas, &c.

2. Then the Apostle should build men first on Peter, then on Christ: But Peter and the rest, call them immediately to Christ, Col. 2. 7, 1 Pet. 2. 4, 5, 6.

3. If Peter had been the foundation of the Catholique Church, then Paul should every where have built on others foundation; but hee did not so, Rom. 15. 20. *I enforced my self to preach the Gospel (saith Paul) not where Christ was named, lest I should have built on another mans foundation.*

VERS. 21.

VERS. 21. *In whom all the building coupled together, groweth unto an holy Temple in the Lord.*

Now he describeth the fundamental stone from the use of it, which is twofold.

1. It containeth and upholdeth all.

2. All groweth up in it.

The use is laid down in general, and in particular with application to the Ephesians. In generall in this verse, from a double use it hath in the whole building: 1. from hence, that the building is held together, and sustained by it; 2. from this, that the building increaseth in it.

*In whom,* that is, by Faith in Christ, all the multitude of believers is coupled fitly, both with him, and one with another by love, do grow and encrease from Faith to Faith, Holinesse to Holinesse, till they become an holy Temple in the Lord, through the vertue of Christ, with whom they are joynd. So that here are these points to be considered.

1. That the believing are called a building.

2. The strait and even conjunction of the Believers with Christ, and with themselves.

3. How the Believing receive an increase, from what time they are in Christ.

4. What is that Temple wherein God dwelleth?

5. What vertue it is, by which we are sustained and augmented?

Dist.

The first giveth both teacher and people to consider of Christian instructions: for the believing being a kind of building, do these, *that there is a special wisdom required in those that are to discourse the doctrine of Faith, that are to build the body of Christ, that must proceed by line and order.* We see in building, there is an order, raising the frame from the beginning and in casting every thing com-

modiously

modiously. Men do not rough-cast before the foundation be laid. Wee see in the material Temple, how that the works of it required extraordinary gifts of art, that men made wise by the Spirit of God were used for that purpose. We see again, how we be-trust not a peccer a work of any moment, but to those that are their crafts-masters (as we say.) So then, much more must men think, that this spiritual building, which differs no less than substance from shadow, requires wise master-builders, ~~workmen~~ that labour so as ~~they need~~ *not to be ashamed, 2 Tim. 2.15.* Wisdom which may make them deliver the counsel of God, every parcel of it, in his season, not bringing forth the roof and tylo when the grounds of Religion are not favourably digested.

It teacheth people how they should submit themselves to be framed and squared according as the ministry doth require. Before a rough stone can be commodiously laid, it must be hewed by the Mason, fitted, polished and plained, and so brought to the rest of the building: so it is with you, you must be smoothed and plained, before you can come to lye in this building. The master to be builded must be a Patient under the builder, you are the building, we given to be builders, Eph. 4.12. *Obey them therefore that are set over you, whose duty it is to give account for your souls, Receive the word with meekness, laying aside all anger, Eccl. Jam. 1.21. 1 Pet. 2.13.* If ye be Gods building you must be squared to his model, fitted and furnished for his entertainment. Every man according to his degree, loves to have his house trimme and delightome. The Devil himself likes well, when his house is empty, swept and garnished; *Mat. 12.44.* Empty of good thoughts, swept from good exercises, garnished with appearances. The Lord in a contrary sense, loves to have his house also empty, swept and garnished; empty of Pride, and vain-glory, noysome lusts, &c. swept and cleansed from all filthiness of the flesh, and garnished with all holiness and grace, paved with love, *Col. 3.20.*

Secondly, when he saith, this building is coupled together in Christ, hee doth give us to understand, *how strait and even a conjunction the faithful have with Christ, and one with another.* Look as in a house, the building all of it, must be fitted to the foundation, and every part of it suit one with another; so in this building, which we are, there must bee a strait coupling with the foundation, and correspondence one with another. Thus in the material Temple (the type of us) the walls or rows of stone that were in it, they were so squared, that one piece did not belly out above the other, but as they write, being laid together, a man would have thought them one entire stone. So all the other things were so contrived, that window answered to window, door to door, chamber to chamber, there was a pleasant proportionableness in every thing: So must the multitude of believers, all of them be laid on one foundation and all of them so even, that they may seem as one living stone, and every one answering most commodiously to other: And thus it is with the Faithful, if you consider them with Christ, they are most straitly conjoynd by Faith: by Faith wee put him on, and he cometh to *dwell in our hearts*; And look at the head and members, the Vine and Branches, the House and foundation are most straitly linked: So it is with us believing, and Christ Jesus.

Again, the believing are fitly coupled one with another; there is no uneven lurching out in them, love making the multitude of them as one man, of one mind, and heart: And as all the parts of a building have a commodious correspondency each to other: So love maketh the Saints each seek the good of the other, and be serviceable each to other.

Remember and study this edification.

*Growth.* Whence observe: *Those that are true believers, they grow up from day to day.* Even as it is in great buildings, they are not at once begunne and perfected: So it is, the whole and every living stone have their increase till they come to perfection.

*Vse.*  
Suffer thy self  
to be thorough-  
ly wrought on  
by these build-  
ers.

*Dott.*  
Believers have  
strait con-  
junction with  
Christ.

*Eph. 1.12*

*Vse.*  
*Dott.*



1 I will shew and prove the things.

2 Open the qualities of this growth.

3 Make the use.

1 To see this increase, you must know that there is a double consideration of the faithful: 1 In regard of the whole number. 2 In regard of every particular stone.

The first is to be seen in these material buildings, which by the accesse of one part to another, are further augmented. The second is not to be seen in them, because the particulars are not living, but is in this, the stones of every one being living stones. *Who so hath, to him more shall be given: The righteous shall flourish like a green Palm-tree, Psal. 92.*

For grace is a Spring of living water, which will never be utterly dry, but gush out in abundance so much more violently, by how much for a season it is stopped. We must not stand at a stay, but grow in grace, 1 Thes. 4. 1. *We beseech you brethren and exhort you, that ye increase more and more. Grow in grace, and in the knowledge of our Lord Jesus Christ, 1 Pet. 3. 8: He that is righteous, let him be more righteous still, Rev. 22. 12.* This is the nature of the grace, if but as a grain of mustard seed: Grow up, as new-born babes, in grace, *Patience and perfection in every member, Forgetting that which is behind, striving to that which is before.*

Now for the qualities of this growth, it must be continual in us, we must never cease to grow, but with Paul, *forget that which is behind*: where we cease to grow, there we decline; hee that wins not, loseth; and he that in this life setteth down his rest from going forward in the way of grace, that man never yet set right foot in the way. Leave off endeavour to be better, and you shall soon cease to be good.

Secondly, this growth of every one of us is by little and little, so small that the progresse of it step by step is insensible: as the moving of a Watch, or the springing of an Heerb: no creature so hardly getteth up as an infant doth, he is thriveth faster than this inner man of the heart can.

Thirdly, it groweth in all things. Even as an infant groweth in every member so must we in obedience to every Commandment.

Fourthly, we must grow to fruitfulness, to abound, to bring forth more fruit in our kind, to be fat and flourishing, like Cedars in Lebanon, Psal. 92. 13, 14. *Joys with faith, verities, and with verities knowledge, and with knowledge temperance, &c. If these things be among you and abound, they will make you that you shall neither be idle nor unfruitful, &c.*

This then first doth let us see, what is our duty: if we be truly in grace we must shew it by increasing: *Let him that is righteous be more righteous; Be ye perfect at your Heavenly father.*

Quest. How may we come to this?

Ans. 1 By shaking off lust. Fly the corruptions that are in the world through lust; the widow laden with lusts was *always learning, but never taught*. For as it is with infants whilst any tooth is breaking forth with them, it keepeth them down; or as a man that hath a Wolfe feeding on him, can never hold out: so a heart abounding with noysome lusts, cannot but be brought low and languish in all the graces of the Spirit; and with lean and spirituelle souls they pine away.

2 They must hunger after the will of the word, 1 Pet. 2. 2. *that they may grow thereby.*

3 They must blow up the graces of Gods Spirit; *Nova awaketh himself to lay hold upon God, Isa. 64. 7.*

4 Take heed of that which may quench your affections to God; dead company, who can neither speak nor hear the language of *Canan*.

5 Take heed of worldly cares, the common choak-weeds of all seeds of grace.

1 In. 3. 18  
Plal. 92. 13.

Mat. 13. 31  
1 Pet. 3. 8  
Phil. 3. 13

Qualities of a  
Christian  
growth.  
Phil. 3. 13

growing  
gradually  
in grace  
fruitful

And moreover  
- hoo. 1. 1  
the new  
Augment  
fit secundum  
omnes partes  
1 Pet. 1. 5, 6

Use 1.  
Grow on to  
perfection.  
Rev. 22. 11  
Mat. 1. 48  
How we may  
grow daily.  
1 Pet. 3. 4  
1 Tim. 3. 9

And moreover  
1 Tim. 6

grace and goodnesse, inordinate diligence about earthly matters, eating, drinking, building, the world shall bee drowned in these when Christ commeth to judgement. Weed out of your hearts all such things as like weeds spring up and smother better devotions.

For rebukes, the Son of righteousness is gone back with many in their Dilemma, who are fallen from their first love, from their life and power which sometime they have had; sustained visible decays of ancient gifts, selling their God for bread, and the unspeakable peace of a good conscience for outward peace and liberty; these may fear that God will cut them down as unprofitable branches, good for nothing but combustible fuel for the fire of his everlasting wrath.

Secondly, this doth give us to understand, *that the state of a believing soul is such as cannot finally fall, or be utterly extinct.* Every stone in this building hath an increase in regard of it self, and in regard of others which come to be laid with it, it doth not shrink in, and quite fall out: the Holy Ghost the Builder of this Temple wanted not wisdom to lay these stones: Yea, such mortar as is everlasting, even those gifts *without repentance*, of faith and love. And touching the increase of grace in the believing; hold these things.

First, this grace is of a more excellent property than that in the Angels fallen, or in *Adam*. Christ is the Head whence this issueth spiritually: as *Adam* was the Head whence that other grace being natural should together with nature have been conveyed. It hath a higher rise, and the name of it maketh it eternal, as being a life, not subject to death, not onely promise and assistance.

Secondly, this cannot totally fall away.

Thirdly, this grace hath his woundings, when as yet life lies in the heart, like fire in a flint.

Fourthly, such grace as the scripture maketh us fall from, is temporary grace, as much differing from true, as wild hearbs, and those of the garden, as things solid and superficial; grace in estimation and appearance, grace in regard of outward profession; and thus a man may be in Christ, in the shape of Faith, that is not inwardly ingrafted into Christ: It faileth not in saving faith. Or if they speak of true grace, they onely do it by supposition, not affirming any such matter.

Now let us consider out of the words these three circumstances.

1. To what it groweth, a Temple.

2. A Holy Temple: that is, a dwelling place of God.

3. In whom is the Lord.

First, then we see what kind of building the believing are, namely, a Temple for Gods habitation; a house in which it pleaseth him to be a residentary, 1 Cor. 3. 16. Know ye not, that ye are the Temples of the living God? 1 Pet. 2. 5. And ye as lively stones be made a spiritual house to God. It is not a material house, which is a Temple for God; hee is a spirit, and as Solomon confessed in the dedication, and as Isa. 66. The spirit of the humble and contrite men, fearing before him; they are the *fitting houses* for him; and the material Temple was symbolical, such as had reference to a further thing which it signified, that is, the Humanity of Christ, the Temple of the God-head, in the true Immanuel: 2 the multitude of the faithful here in this place: 3. Every particular believer, 1 Cor. 3. 16.

For the second, How or in what regard they are a Temple?

Answer. In respect both of soul and body: primarily, of soul; secondly, of body: as the fear of God was the ark of propitiation primarily, secondly, the whole Temple.

The Use hereof is, to let us see the excellent priviledge of us, that are the house

Use. 2  
Terror to  
backsliders.

Doct.

Rom 11. 19

Doct.

Hierusalem  
temple & type  
thereof

Use 11



A great dignity  
of Christians.

household of Faith, and therefore *Ps. 134* doth reckon it as the first, that we are a spiritual house. It was a great blessedness to approach unto the material Temple, *Ps. 134* to minister before the Lord in it; but to bee the spiritual Temple, even the true rest of the Lord, this is a blessing above all we can conceive. Again, this doth amplify the dignity of it, that the Lord make such promises: For look what was spoken concerning the material Temple, that God would delight in it, rest in it for ever, defend it, sanctify it, these things have the true accomplishment in that which is performed upon the believing.

V. 2

Defile not the  
temple of God.

Secondly, this doth teach us our duties: that we must not at any hand verse our selves, that is, we must not alienate our selves from the Temple; for if we withdraw our selves from him, we rob him, and commit sacrilege. If we surrender our souls or bodies to spiritual, or bodily uncleanness, Church-robbers of all others, are counted odious. But if one will go for a Christian, and give himself up to him, he offer to corrupt the soul of another, and so far from him into one destruction with himself, this is to deny the Temple itself. The world is full of Church-robbers in this sense.

V. 3

So when men will pin themselves upon men, call themselves after them, setting them in the room of God, it is an interverting of this Temple; as orders do the authors of them, as the *Christians* did. Though I know the Papists say they hold nothing but distinction, and what is more, they hold not allowable.

V. 3

It teacheth us that we must avoid all uncleanness; for as the former, so this is a prophaneation of the Temple. Now in *Ex. 30* in the buyers and sellers, and in others of whom the Ecclesiastical and prophane story mention, you may learn what a terrible thing it is to prophane a Temple: with from heaven following it. Prophane is not with fornication, Prophane is not with idolatrous association, *Separate your selves and come out from amongst them, and I will receive you.* Whatsoever is done to the withdrawing man from God, is a spiritual sacrilege. If we yield to the inveigling seducement of false teachers, if we withdraw our hearts from God and fall to the World, this is a surrender of that which is Gods unto the Devil: horrible sacrilege. So if any do rob us leading us to lust, to false doctrine, he is a sacrilegious person: the Apostle intimates no lesse, that those who build stubble, or hay, or straw, are destroyers of the Temple of God, and such will God destroy. We must neither do, nor give consent to such an evil.

DoB.

It is said further, a holy Temple; which doth teach us, that the *believers* are such who must bee sanctified throughout: in the Temple there was not anything but was holy, so in us there must not bee any thing but must bee holy, the God of Peace sanctify you through his blood, we are in every part sanctified, that are come unto God. Thus if we should go through all the parts of a Christian, mind, will, affections, senses, members of body, the scripture doth teach us that all these must bee holy, and instruments of holiness: the Temple which our souls and bodies are, must bee a holy Temple.

Three things  
in the Tem-  
ple holiness  
and cure.

*Renewed in the spirit of your minds with true holiness* coveneant with your eyes give up your whole bodies instruments of holiness: put not out the fingers to evil. The Temple had in it: 1. An alienation of things from prophane and common use. 2. the Dedication of them to divine use. 3. the conservation of them in this property: correspondent to which must bee our holiness: 1. We must come out of the world, and separate our selves from the customs of an evil and froward generation. 2. We must yield our selves up to God. *Rom. 12. 1. I beseech you brethren by the mercies of God, that you give up your bodies a living sacrifice, holy, acceptable, unto God.* 3. We must labour to keep our selves from all prophaneations: *1. Thes. 5. 22. That your whole spirit and soul,*

and holy may be kept blameless. Now, then, we see what is the thing that all in Christ must grow to, even holiness; not to knowledge, not to cotten better with performance of outward duties, not to a more familiar conversing with men of the best mind, as commonly we speak: Wicked ones that are not thus Temple, may know so much as to be teachers of others, wicked ones may come to learn the yoke of outward duties more easily: A wicked one may (like Simon Magus) be a companion of the Disciples: And many that say, *Have we not eaten and drunk in thy presence?* And many that have been in the same sheets with them shall not enter: The thing which principally all the building on Jesus Christ must grow, is holiness.

Look then if you will prove your selves believing, that you stay on him the corner stone. Look if you have grown in holiness; what increase of Faith thou hast got, what more grief for sin, watchfulness against sin, victory over thy corruptions, wrath, lust, intemperancy, covetousness, unbelief, what increase of Faith, Patience, Meekness, Sobriety, chastity, heavenly-mindedness; if we have no growth in these, all our shows are but a blanke worth nothing: every stone laid on Christ must grow up to an holy Temple. Whosoever thou art, that canst say, I thank God, I was so haunted with pride, with uncleanness, with intemperance, with wrath, with covetousness, that my poor soul was chained up in them, usurping and triumphing over mee; but now though I see some scars of them, yet the Law, and tyranny of them is ceased, and my soul much freed, I thank God it is somewhat better habilitated with grace. Blessed are these.

Secondly, it doth teach us what we must endeavour to, increase of holiness. *For a holy, for your heavenly father is holy*: if those that did bear any thing belonging to the material Temple, were to be holy, much more must we who are the Temples themselves.

Thirdly, it doth convince many to have no conjunction with Christ, for they are the Devils chappel, rather than Gods temple: they are a case of uncleanness. What dwelleth in them, but covetousness, envying, strife, pride? Can these filthinesses have aboad in a Temple of God? Many mock as holiness, as careful restraining their riot, their swaggering, their looseness; can these be in Christ, in whom, whosoever is builded by Faith, must grow to be a holy Temple of the Lord? No surely; for *what communion can there be betwixt light and darkness?* Look as in the eighth of Ezekiel, the Lord spake of the type: So now it may be spoken of living spiritual houses of God: as that had these two abominations, the pictures of every creeping thing, which though they were to be pulled down, yet there were the Elders offering incense before them: So it is with many that outwardly will be Christians, and holy Temples; in them are all unclean pictures, their thoughts and imaginations which are the pictures and portrayures of their mind, what are they of the glory, lust, profit, of this world: And whereas by mortification they should root these out, it is far otherwise, for they uphold them, and after a sort sacrifice to them, taking up their happiness and contentment in them, these are Idol temples.

[In the Lord.] The last thing hereto be observed is, *That it is the virtue of God our Lord, which doth build up and increase the number of Believers.* I will (like Christ) build my Church; it is not the strength of men. Look as it was in the type, *Zach. 4. 6. neither by an army, nor strength, but by my spirit saith the Lord of Hosts*: so in the truth, neither can it be other, if men will open their eyes to see the enemies which oppose it, not Sannabath and Tobiah, Neh. 4. 1. not flesh and blood, but spiritual wickednesses. And this it is, that hath made the Church still go forward, notwithstanding Heresies, Persecutions, all Scandalls of life, all the Gates of Hell, because God hath been mee: whose virtue and strength undertaketh the building of this spiritual temple.

Min

Vse 1.  
Trial whether we be built on Christ.

Vse 2  
Follow after holiness  
1 Pet. 1. 15

Vse 3.  
Many are the Devils styre, not Gods temple.

2 Cor. 6. 16

Deut. 10. 16  
Mar. 16. 18

To



Vse. 1

Look up to  
him for thriving  
spiritually.

2 Cor. 10. 4

2; πρὸς ταύ-  
τα τίς ικανός

To teach us, whether wee must look, even to God; because wee cannot and confpire with God as subordinate unto him in the work of conversion and edification of his elect. God indeed maketh us Co-workers with him, not that wee add unto the power of God, but that wee obediently apply our selves unto the working of God; *wee are mighty through God*: and therefore able to beget children in Christ Jesus through the Gospel: 2 Cor. 4. 15. *We are of our selves, but our sufficiency is of God; who also hath made us able Ministers of the New Testament*, 2 Cor. 3. then no marvel if God and the word of his grace bee able to build men up further, and to give them an inheritance among them that are sanctified, *Act. 20. 32*. Rather wee may marvel, that at any time the will of God should fail of his effect, or that any of his fellow-labourers should say *I have laboured in vain*. But indeed it is not a vain word, but shall accomplish that I will, and prosper in the thing whereto I send it, *Isay. 55. 11*. Secondly, it may comfort us that wee shall in due time bee finished; God will make up all the breaches and ruines of our sinful nature, and build us up a glorious Temple for himself, wherein he will dwell for ever.

Vse 2

VERS. 22.

VERS. 22. *In whom you also are builded together for an habitation of God through the Spirit.*

Doff.

In this last verse hee speaketh with application to the Ephesians: of whom hee layeth down two things; 1. their building together: 2. the end, to be a dwelling of God: the manner being annexed, by his Spirit. The things especially of the first part have been spoken of, but that hee saith these things were thus and thus; it doth teach us, that *wee are particularly to apply the sayings of Christ to those with whom wee deal*. It is a good thing to bring people to know particularly the things bestowed on them. And the infancy of many requireth, not onely that the Minister have the breasts of the Testament, but that hee bring those hee dealeth with, to take them rightly; and that that are more perfect, though they know the things bestowed, yet the dullness of them is such, as if they bee not remembered in this kinde, they are short of duty. And all are not alike Husbands, reviewing their commodities as others.

Ques. But it may be asked, how S. Paul speaketh this?

Ans. 1. In the judgement of charity. 2. In the judgement of certainty, for hee speaketh of the believing, for these are the words of Faith in particular.

Doff.

Observe first, how wee come to bee a dwelling of God, by being builded on Christ; you (saith S. Peter) *being built on him become a spiritual house*; by coming unto him wee have conjunction with him, and so God by his Spirit coming to us: for Christ Jesus is hee, in whom is founded all Gods dwelling near to us: in his humane nature the God-head is personally, so that wee by Faith being laid on him, the Father, Son, and Holy Ghost, come by this means to rest in us: and Gal. 3. 10. the Holy Ghost saith, *wee receive the Spirit by Faith*; hee that hath not the Son, hath not the Father, nor Spirit. Even as there must bee a connexion with the Head before there can be a Communion of the Spirit to the Head.

Doff.

*Then dwelling of God.* Observe then, *That the believing have the Lord dwelling with them*, walking with them, hee dineth and suppeeth with them, as is testified in the Old and New Testament. *Levit. 26. 11. I will set my Tabernacle among you, and will walk among you.* John 14. 17. *The Spirit of truth dwelleth in you, and shall be in you: My Father will love him, and wee will come to him, and make our abode with him, ver. 23.*

Vse 1

Observe us;  
but please this  
good.1 Pet. 1. 4. 1  
Levit. 26. 3

It teacheth us that wee must cleanse our selves, that wee may no way grieve so glorious a guest, *1 Cor. 6. 11. who is this that sanctifieth us of the unrighteousness of the world*, purified with myrrour and frankincense, with all powers of the Administration? *How pleasant shall it be to them that are approacheth*

*I will be sanctified in all that come near to me: for what Communion can there be with those overbearing burnings? If any great personages come to visit us, we will have every corner swept and not leave flutish holes for nolegaies to them. The Apostle on this ground enforceth his exhortation, 2 Cor. 7. 1. Having such promises, let us cleanse our selves from all filthinesse of flesh and spirit, and give up in full holiness to the fear of God.*

Secondly, It doth teach us the blessednesse of all the faithful: what an outward glory it is deemed, if a Prince do grace with his presence this or that place. If hee reiterate that favour, there is no small joy in that City: and when a house is more mean, if then a Prince shall in progress, or otherwise keep in it it is a narration for posterity, how thus many times it pleased to grant a King to grace such or such a place with his presence. But that the great King, and Lord of Heaven and Earth should once vouchsafe to take up his lodging under our roof, this bounty cannot be sufficiently extolled.

We read how that when the Ark came amongst the *Israelites*, they shouted that the Heavens did ring for joy, 1 Sam. 4. yet that was but the pledge and token of Gods gracious presence to his People. And wee see if wee have remembrance, wee are glad to have them bestowed on those who will keep them from wind and water. God dwelleth in us, not for his good, but for ours; wee have houses against violent weathers, which shall stand fast as mount Zion that cannot be moved, Psal. 125. 1.

A ground of meditation, when we find God absent, how to request his presence to long for him, to cry after him, to hold out selves most miserable without him. To this end thou maist purge and cleanse thy self, prepare a clean room in the closets of the heart for him. *The humble heart is the onely place of his delight.* Mai. 5. 15. *For thus saith the Lord that is high and excellent, hee that inhabiteth eternity, whose Name is the Holy One, I dwell in the high and holy place, with him also that is of a contrite and humble spirit.*

Orde. But it may be said: *God filleth Heaven and Earth, Heaven is his throne and the Earth his foot-stool.*

Use. Essentially God is every where present, Jer. 23. 24. but here his presence is taken energetically for his effectual action, neither that universally, for so hee is present with all things visible and invisible, governing them by the power wherewith hee created them, both according to nature and against nature: but more especially and peculiarly with his Saints and chosen, making them partakers of all those gifts which are needfull and necessary for them unto salvation. In which sense the words of Christ are to be taken. *If any man love me, my Father will come in unto him and dwell with him,* Job. 14. 23. Wouldst thou then know, whether God dwelleth in you? If hee bee in thee, hee is like the Sun which giveth light over the whole Horizon, the gross fogs and mists of blindness are scattered, and the day-star of understanding hath appeared. If God dwell with thee, then is thy Conscience sanctified, and clearly acquiteth thee of all thy transgressions; for thou hast received the Judge into thy house, who hath fully discharged all, and freely stricken off all thy sins. If God dwell with thee, thy will and affections are reformed, thou hast the minde of God, willing that which is good, hating that which is evil, thou fearest God and lovest his truth, and art humble in thine own eyes. For as a wise master of the house, guideth his whole family with discretion; so God ruleth in the Lord with the scepter of his Word, and compeleth the working thereof to his will. Contrariwise, if thou bee still ignorant, faithlesse, unruly, ungoverned, proud, covetous, full of carnal policy, and the like; then Christ is not in thee, but Satan, who ruleth in the children of disobedience, provoking thee unto ungodly, unlawful pleasures, contention, wrath, blasphemy, contemning

Use. 2  
Honour of true  
Christians.

Use. 3.  
How to recover  
the presence of God.

Divers sorts of  
God's presence.

Notes of  
Gods indwel-  
ling.



ing the ministry of the Word, maligning the professors thereof, by malicious practices, mockes and scorn.

*Ps 4*

It teacheth us further how to lift up our lamentation in Gods absence, when we see others usurping his possession. *Lift up your heads ye gates, and be ye lifted up ye everlasting doors, that the King of Glory may enter in, Psal. 14. 9.* If one should bar the door of the owner, not giving him ingress and egress, what a riot would it be deemed? Be careful to entertain him entered, enjoying him, by rejoicing in him; let him not wait at our door; *Behold, I stand at the door and knock, Rev. 3. 20.* And when hee taketh up his Inn with us, lodge with us, we must not mis-nully molest and awake him, lest in displeasure he take his leave and depart from us.

*Objct.* How can the Father and the Son be said to dwell in us by the Spirit, seeing they are no lesse present with us than the Spirit.

*Ans.* True, in regard of Omnipresence, not true, in regard of yoking with this effect, in which their inhabiting of us is grounded.

*Prov. 1. 33*

*By the Spirit :* Inasmuch as the Father and the Son are there present in the Spirit, so they are every where manifesting a peculiar presence by the effect of sanctification. This was promised in the Old Testament, *I will put my Spirit into you. Know ye not that ye are the Temples of God, and that his Spirit dwelleth in you? 1 Cor. 3. 16. and 6. 19. Your bodies are the Temples of the Holy Ghost, whom ye have from God.* Our sanctification, in regard of which effect God is said to dwell in us, is referred to the Spirit, with some distinction, though be the work of the Father, and the Son.

*2/6. 1.*  
By the work  
of the Spirit  
conclude of  
Gods pre-  
sence

So that we may see in what wee are to let the presence of God, in finding his Spirit working in us. When wee find the Spirit of God working Faith, Patience, Love, Meekness, then wee may say, we find God dwelling in us. When wee finde the Spirit of God comforting and cheering our hearts, then wee may say, wee finde God as it were supping with us: hee smelling our spiritual sacrifices, wee feeding of his comforts: when wee finde the Spirit confirming and strengthening us, then wee may see God repairing his house, *1 John 4. 13.* Hereby know wee, that wee dwell in him, and he in us, because hee hath given us of his Spirit: Working truth in us and spiritual peace, *John 14. 17.*

*Objct.* But the Spirit is every where.

*In answer to  
the first  
question*

*Ans.* A man, though he come into twenty houses, is not said to dwell in them all, but where hee lodgeth, where hee dineth and suppeth, where hee doth reparations and buildeth, there hee is said properly to dwell: hee is in others, as by the way, as a passenger, or after the manner of a stranger, not as an inhabitant and master of the house.

*Ps 3*

Not having the  
Spirit, wicked  
ones.

Secondly, this cleareth to us the state of such as are without the Spirit of God, they have not God; for Gods dwelling in us is by means of his Spirit: therefore the *Apostle* saith, *If the Spirit of Christ dwell not in you, you are not his, Rom. 8. 9.* Therefore not only such forlorn wretches as mock at the Spirit, but all those that walk according to the flesh, they utterly be without God, in such only the Devil and his Angels reside: *they enter in and dwell there, Luk. 11. 26.* It is true, there is a double possession: the strong man spiritual-ly doth hold all, till God by his Spirit come to re-enter. If you ask how Satan should do this, and wee not aware? My answer is: The natural corruption which thou carriest about thee, is confederate with the Devil, yea, of such similitude and likeness, that they can hardly be known the one from the other. Now as in an obscure night much evil may be done, and we not aware, especially if one of our own family be confederate: so in the night of the body, where God by his Spirit is absent, much villany is practised by Satan, wee not discerning it, our own familiar flesh being the conjurator and furtherer in all his malicious and impious proceeding. Now where the Spirit is,

How Satan  
works, yet  
undiscovered.

hee

be hath put the flesh out of office, and taken away the keyes and government of the man, and over-rueth every power of the soul: the spirit in thy mind, the spirit in thy conscience, in thy will, in thy heart, and who but the spirit in all thy actions.

A consideration of great comfort, that God is come unto us by his Spirit. Art thou afflicted at the sight of thy sins? Look up to God, sitting in thy heart by his spirit, who will cure thee of every deadly sin, and will purge thee from all thy uncleanness. What if I have reliques of corruption in my flesh? Yet I know that I am not in it, nor led by it, if I have the spirit of God dwelling by me? You are not in the flesh but in the spirit, seeing the spirit of God dwelleth in you. Rom. 8. 9. Again, am I in bondage under my corruption or temptation? Where the spirit of the Lord is, there is liberty; this spirit is of power to subvert us, and to dissolve the works of the Devil. Am I in fear of my condemnation, and doubt of my resurrection? If the spirit of God dwell in thy heart, it shall quicken thy dead body. Rom. 8. 11. If the spirit of him that raised up Jesus from the dead, dwell in you, hee that raised up Christ from the dead, shall also quicken your mortal bodies, because that his spirit dwelleth in you. If a Physitian would dwell within us, we would look what ever he might do for us in that kind, hee would readily undertake it for us: so the Spirit of all grace dwelling within us, we may expect those things which are the offices of the Spirit of God, for hee is sent for this purpose.

2/2.3

Comfort to men guided by the Spirit.

1 Cor. 3. 17

THE



## The Principal matters handled in this third CHAPTER.

**T**he scope of the third chapter wherein

The official working of the Gospel doth

procure persecution to the Ministers of the

Other things are oft pretended, but this

is the true cause.

We have cause to suspect that the Gospel

doth not thoroughly work when the Devil

leth it off his guard.

God can make the persecutors of this

Gospel become Martyrs for it.

Gods faithful servants are subject to

persecution.

We must not be ashamed of our sufferings

for Christ but rather rejoice in them: When

and in what afflictions we are to rejoice.

The suffering of faithful Ministers pro-

fits their people.

### Vers. 2.

What dispensation is: The Ministerial

calling, called grace, and why.

This will assure Ministers that their suf-

ferings are for the good of the people, if they

know they have a calling from God.

God doth distribute callings for the good

of his Church.

As God growth Ministers their calling, so

also their people, toward whom hee will bless

their labour.

The difference of Apostles, Evangelists,

and ordinary Pastors; against illimited or-

dinations; against the affectation of a con-

course of strangers to hear them, and of

much preaching abroad; Ministers should

not hastily remove from their first charge to

another; and people are specially to depend

### Vers. 3.

What revelation is, and the kinds of it.

Whom God sendeth, he also teacheth.

We have by nature a veil before our eyes,

that we cannot see spiritual matters till they

be revealed.

The Doctrine of salvation is a thing hid-

den to the world, and how.

The Apostles writings are but a brief

their preachings.

The scope of the Apostles writings must

reveal Christ sufficiently to salvation.

Reading of the Word is greatly profitable

to us, yet it is not so, but matched with

preaching.

The People are to be improved in the

parag of the exercise.

Sundry motives to provoke us to a daily

reading of Gods word.

### Vers. 5.

God doth not in all ages give the like

measure of light to his Church.

God by degrees revealed the Messiah to

his people.

God did diversly order his Church be-

fore Christ, but now all is fully revealed.

They are foolish which will believe no

more than their fathers believed.

They are amiss who will allow of

interpretations of the Scriptures from the

Fathers.

The benefit of these Evangelical times is

having greater light than was under the

Law.

Since Christ we have the mystery of sal-

vation more fully opened; and that in three

things; we must therefore yield the great

obedience.

God revealeth his sacred mysteries not

his Saints; the difference of revelation gra-

ted to the godly, & to the wicked; men wicked

lives are the cause of their ignorance.

Gods Spirit doth reveal the things of

God unto us 1 Meant to obtain Gods Spi-

rit.

### Vers. 6.

It is the Gospel which bringeth us to

faith, and so to the heavenly inheritance.

We are not to be discouraged from fol-

lowing the word, neither by the unwil-

lingness of the Preachers, nor by the conscience

of

of our own unworthiness; nor by our not  
preferring to be used.

Ministers will not give over preaching;  
nor will we cease of their good service of  
the Lord; and they for cause of it; nor for  
want of feeling in themselves the power of  
the things they preach; nor upon cause of  
temptation contrary to the will of a true heart.

Ver. 7. *And I will*

The Ministerial gift, which God of  
grace gives, makes a Minister.  
Ministers differ in their gifts and qualifi-  
cations.

God's power accompanies the gift of the  
Ministry.

Ver. 8. *And I will*

How the Apostle could say, how may the  
best of all Saints, who do the same things  
The most excellent men must think sub-  
missively of themselves.

A great favour of God, to be called to the  
Ministry.

To abuse our talents, the way to extol  
God's grace.

Ministers of the Gospel bring good tidings  
to men.

They are faithful who neglect the Gospel.  
We must depend on the Gospel.

Ministers must principally preach Christ  
Jesus.

None able to come to the full knowledge of  
Christ.

Ver. 9.

Ministers and Ministry the light of the  
world.

The things of the Gospel not to be com-  
promised by the reach of nature.

We must seek the spirits who search out the  
deep things of God.

The Creation, a testimony of the Divinity  
of the Father and the Son.

Ver. 10.

Angels are principalities and powers.  
The Angels are not instructed by the  
preaching of the Gospel, but by the Church  
as it is by it collected.

Of God's wisdom how it is manifold.  
God will in time bring them to further  
knowledge who have a true desire of it.

Angels have a streak in the way of earth-  
ly longitudes.

The Angels are eye-witnesses of what is  
done in the Church of God.

I hope that every the blessed vision of God;  
do not thereby make the knowledge of all  
things.

Of a four-fold knowledge in Angels.  
How Angels profit in experience all  
knowledge by things done in the Church.

Against Papists, that Saints departed  
cannot hear our prayers.

God's manifold wisdom and ab. specially  
appear in his dealing towards his Church.

Four things wherein appear the wisdom of  
God.

Ver. 11.

Whatsoever doth befall us in time, hath  
been purposed by God from ever-lasting.

Ver. 12.

In Christ only is our conscience able to  
plead its righteousness before God; we must  
commit our selves wholly to Christ; we have  
that which is equal to a particular word.

In Christ we may securely come into God's  
presence.

Two things which breed confidence; rich-  
ed men are deceivers; who are persuaded of  
their security to God; and the Devil.

To have benefit by Christ, we must be  
loved on him.

It is a useful case to live in unbelief.

Faith is not a bare assent; but a confident  
embracing with the heart the things assen-  
sed unto.

A Popish delusion answered.

Two acceptions of confidence; from inward  
Faith and confidence.

Faith only looketh to Christ; as it justifi-  
eth; There are other works of Faith; but they  
only justifyeth.

Ver. 13.

What it is to faint; and how it is to be  
removed.

A Minister must be careful to remove  
offences that hinder the growth of the  
Gospel.

There will scandals arise to hinder the  
saving virtue of the Gospel; and how to  
remove them.

The difference of a carnal and a godly  
man in receiving Christ and his Gospel.

The skill and fidelity of a Minister is in  
removing scandals.

We are prone upon the trouble of Mi-  
nisters to forsake them and their Gospel.

We must be ready to suffer in the afflic-  
tions of the Gospel with the Ministers there-  
of.



of the same may be false when it is  
said they were not found, this is a  
falsehood which is not to be  
believed, and it is not to be  
believed.

There is a lawful seeking of false glory,  
viz. spiritual, not carnal glory. 1001

...the ...  
...the ...  
...the ...

Each one should not only countenance  
admonition while they are in trouble, but for  
sake them when they are in trouble.

## Verfilmte V

the Ministers must pray for their people as well as for themselves.

In Prayer we must compose our outward  
maner due reverence. Outward gestures  
are to expresse inward affections, and so it  
becometh us to have gestures, and post fitting  
prayer. Countenance touching bodily gestures in  
Prayer, is to be such as becometh the man

Verf. 15.

God's name is called in by believers. T  
It is the special glory of Christians to b

taken into Gods family, The privilege of  
Gods family; Of the signification of marriage

The Scripture acknowledgeth two  
places to receive believers; heaven and  
earth, as in the words of the apostle.

## Verf. 6.

4. *Niche of glory what, for instance, art*

1. *All our spiritual power, is from God: rich glorious power; we must acknowledge God for our strength, and grow up in strength in him: we must not be dissatisfied at the feeling of weakness;*

The Spirit of God worketh in us the power wherewith we are confirmed; How the Spirit doth strengthen us.

Our inner man will be strengthened,  
When we feel our selves weak, we must go  
to the glorious strength of God: There is  
want of strength in the forwardest,  
They are not

The first of these is the fact that the

There are many other things of this kind.

It is not, I repeat, to be taken as a

of the College of Arts and Sciences

[illegible]

A threefold presence of Christ.  
 We must have communion with Christ  
 and be forgiven with his Spirit.  
 We must have communion with the  
 Father of Christ, and also with his

There is a new covenant between  
Christ and a believing soul; This cove-  
nant implyeth three things:

Those that truly receive Christ receive  
him with the heart, and have him in the heart.

*We have our union with Christ by Faith  
The Popish Faith is not true Faith.*

55-1549

The steps by which we proceed to be  
ed in the love of Christ.

The feeling of Christ's love doth subvert  
all against persecutions: We must mark the  
experiments which God strengthneth in our  
souls: We are not able to retain it  
Christ's love at once: They are deceived  
who think that they can never attain  
the love which at first they tasted: In  
marking experiments we must first be  
in apprehension of God's love.

## Verf. 19.

Chiefs 100111

Christ's love to us considered the first;  
The work of it, ardently resting in us.

Divers kinds of the fulness of God.  
To be well grown in grace and love.

we stand fast in evils : Our habitual sin  
worketh not without the quickning of the

we are empty

seek to be filled with the fulness of God

Verbo:  
God can, and doeth work most powerfully

Our thoughts and prayers come forth  
for the good of his.

There is a power working in us which can accomplish our highest desires.

The godly and truly praise God.  
 We must praise God in Christ.

...the Gospel of the Church...

And will in time be able to further  
 extend my (own) day it is necessary

...the ... of the ...

10-10-1968

# COMMENTARY

## UPON The third Chapter of the Epistle of St. Paul TO THE EPHESIANS.

CHAPTER VII.  
The Prisoner of Jesus Christ  
for you Gentiles.



His Epistle divided it self into three parts: 1. The Preface. 2. The Mandate. 3. The Conclusion. The Mandate contains three branches: 1. It propounds the benefit singly. 2. It illustrates them by comparison. 3. It prevents the offence of his bonds, and so make way for the better understanding of that hee substantially delivered: Such being his Apostolical care, lest any thing should occasion them to murmur. The scope of it is to take away all distast of his condition, and so all prejudice of his doctrine. The sum of it may be comprized in these two syllogisms. Whole goods are caused by you, and tended to your good; you must not be ashamed of his bonds, but rejoice in them rather. But because of you I am Prisoner; and for you, that is, for your further good and advantage; therefore you must not be ashamed of me nor of my bonds. The second part of this tract is in the first verse, and divided into two syllogisms. The conclusion is in the 19. verse, and is thus: *For the calling of God to you Gentiles, the things hee doth, or suffereth in extending this calling, are for your good. But I have a gracious calling of God towards you, therefore hee doth, or suffereth in extending this calling, are for your good.* Then it is amplified from the 1. to the 6. verse. From the relation of the Gospel made to him by God, vers. 1, 2, 3, 4, 5, 6. From the Commission ministerial which he received from God, vers. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The scope of the third Chapter.

Ephe. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



The second syllogism is this.

• That which I strive for as God is power, that you are to take to learn, all  
 finding your selves of ability thereunto.

Box I, sec. E, etc.

Now for the more particular unfolding of these things, the general coming  
whereof is thus contrived, first for the words of this first verse.

For this cause: ] that is, by reason of the effect of my Ministry above named, that you Ephesians of hellish Captives are now set in Heaven with Christ, are made one body with Gods people, builded so in Christ, that God dwelleth in you by his Spirit, for this cause: this is the efficient of my trouble.

*[Paul am the Prisoner for you:] that is, I Paul who sometime did imprison those who professed the Doctrine of Christ, am now that prisoner, frequently in prison for Christ his cause, 2 Cor. 11. 33.]*

And that for you:] that is, for your further good, that you may bee called  
more in your holy Faith, this being one end of the Saints suffering. Here  
then are sundry things to bee marked.

What is the cause that stirreth persecutions against the Ministers of the

The Pastor, I Paid Where  
You are a revenger. 9. 2. 1. where it is said, Saul got brethren in  
threatnings, and slaughter against the Disciples of the Lord, went unto the High  
Priest, and desired of him letters to Damascus, that if hee found anyther way of  
that way he might bring them bound to Jerusalem.

3 You are to mark, that he doth not make daignty of his estate, concealing his name, but fetch his name as a *mountain* in the Text, as do whit black-  
ing at his bonds.

### His Condition, *Christ's Prisoner.*

ed The 1. Consideration doth teach, *That the fruit of the Gospel and the joy is to be sought, and occasion the Ministers of it persecution.* S<sup>r</sup> Paul did see that the fruit of his Gospel brought affliction in the Gentiles, the exchange of their state from darkness to light; this was the cause why bonds and imprisonment did befall him. The History of the Primitive Church doth clear this, the world was no sooner fruitful any where, but that the Devil raged. Act. 4. 16, 17. When *Four* and *Jeh* had preached the Gospel with much power in the hearts of the people, the whole Council of the Rulers and Scribes were moved, saying, *What shall we do to these men? For surely a manifest sign is done by them, and it is openly known to all them that dwell at Jerusalem, and in all Judea they say; But that it may be stayed no further, let us threaten and chide them, that they speak henceforth no more in his name.* So Act. 4. 16, 17. & Act. 13. 46.

This is it which the Devil cannot endure with patience to see himself dispossessed, and dislodged out of the hearts which formerly hee hath reigned in, and therefore hee doth spit his venom against them, stirring up evils against them from the children of disobedience; *in whose hearts hee is still*. Whatsoever pretences are spread, whereby such measure is offered God's name; this is the true cause of all the tragedies of this kinde. *S. Paul was accused as an enemy to the Church, as a disturber of the Temple and Law, as a schismatic fellow;* but these were flourishes before the truth, for hee taught every Jew *is but subject to all ordered powers.* Hee became under the Law to gain them under it, hee never committed the least seditious attempt; the matter of all the quarrel was, that the Devils kingdom should fall down like lightning from heaven in the hearts of the Gentiles.

So that wee must make hence this use to our selves to learn what it is which doth

doth cause the disturbance of Gods servants that serve him in the Gospel, it is no matter of trifles (for the Devil doth not play small games) it is the gaining of men to Christ, the bringing of men from the Devil to God; and this is it which hee 'so hardly diggesth': So that though the blinde world will not see, yet we must open our eyes and judge righteous judgement.

Again, seeing that the taking effect of the Gospel hath afflictions of this kinde accompanying it, wee may well fear that the Devil doth hold all hee would in the most of us, he is so quiet: for if men were truly severed from the World, and clave to God in his wayes, then the Devil would not want engines wherewith to assail the stoppage of such proceedings; then you should hear such voices as these, Conventiclers, seditious, factious persons, &c. But when the strong man is quiet, it is a sign hee holds possession at his pleasure.

H/c. 2

We have a cause to suspect that the Gospel doth not thoroughly work, when the Devil seeth all bee quiet.

For this cause [Paul] That Paul here is often in prison for Christ, who All.

did bind all that professed his name; Observe, That God can make those who have been the most zealous persecutors of his truth, become the most forward Martyrs for the testifying of it. Hee that persecuted us in times past, now preacheth the Faith which before hee destroyed. Paul once zealous of traditions, now rejoiceth in nothing but in the Crosse of Christ, Gal. 6. 14. Paul destroying faith, the same a great planter of it: Paul afflicted and put in hold, the same Paul made collections for the cherishing of them, most diligently. God doth so, that thus to create hopes where they are hopeles, is most with his glory, Gal. 1. 23.

Doff.

Gal. 1. 23  
Gal. 1. 14

This is a ground of Prayer, that wee should not give over to pray for men, even Persecutors of good things in some sort, that it would please God to enlighten them and convert them if it may stand with his glory.

V/c. 1

Likewise it is a ground of hope for the Church, to think that if no way else do appeare, yet God can give it peace by turning the hearts of those that are the arch-enemies of it.

V/c. 2

3. That Paul setteth down this his condition, a Prisoner of Christ. Observe hence.

That the state of the faithful servants of God, is subject to persecution for Christ his sake: Mat. 10. 16, 17. 2 Tim. 3. 11. they must not look to bee received with the world as if they were her own, but to be intreated as such whom the world knoweth not, acknowledgeth not: So Christ; his Prophets, his Apostles, they did kis the Prisons sometime, and suffer violent outrage at the hands of the wicked: neither can it be otherwise.

Doff.

For the Ministers of Christ cannot be pleasers of men, Gal. 1. 10. If I should please man, I were not the servant of Christ. Pleasers of men in indifferent things for their good and edification, they may; pleasers of the natural man in the way of his sinful delight, they cannot. Let every man please his neighbour in that that is good to edification.

Reason. 1

Rom. 15. 2.

A second reason, because that Christ will bee known not to bee a King after the manner of this world: the favorites of great potentates are all great Personages, Dukes, Marquesses, Earls, &c. But Christ his outward favours are imprisonments, ignominy, these are the cloth of his estate which his servants wear for his sake; his dearest servants.

Reason. 2

Christ would have them thus intreated by the world, subject as weak men to all their violence, that the power which subdued the world to God, might appear to bee of them, but of God, 3 Cor. 4. 7. We have this treasure in earthen vessels, that the excellency of this Power might be of God, and not of us.

Reason. 3

This therefore must warn us both Ministers and other, as in a glasse to take view what may be our condition; wee must not dream of Paradise, but prepare with the preparation of the Gospel of peace, with getting inwardly of the

H/c.

Eph. 6. 14



MR. 10. 16

the dove, serpent-like wisdom, to undergo affliction: It is not the will of God, that because our condition now tryeth not that which the Apostles found, that therefore wee should put evil far from us, that wee should sing with the Priest, *Hieremias* mea, and say in our hearts, Our mountain shall not be shaken, our estate shall not be exchanged.

Dott.

4. That S. Paul doth not blanch the matter, or shrink any while as ashamed of his estate, but saith boldly, I Paul the prisoner of Christ, it doth teach us, that we must not be ashamed of the things we suffer for Christ, but to shew glory in them.

Of this three things.

1. Wee prove it.

2. Wee answer this question, Whether all our afflictions must bee rejoiced in.

3. What use we are to make of it.

A.C. 1. 41

1. The Scripture is plain; it is said of the Apostles after they had been beaten, and shamefully abused. They departed from the presence of the Council, rejoicing that they were accounted worthy to suffer shame for his name. Of this Paul glorieth, 2 Cor. 11. 23. In labours more abundant than all, in stripes and measures, in prisons more frequent, in deaths oft.

ROM. 8.

Wee rejoice in tribulation. And 1 Pet. 4. 16. If any suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. So of temptations, S. James speaketh, James 1. 2. Count it all joy when you fall into divers temptations. For suffering for Christ is in it self glorious, and a gift of grace. If you be reproached for the Name of Christ, happy are you, for the spirit of glory, and of God resteth upon you. To you it is given, not only to believe, but also to suffer for his name.

1 Pet. 4. 14  
Phil. 1. 29

Secondly, the person for whom wee suffer, is such as wee owe our selves unto. Paul professeth of himself this holy resolution, Act. 21. 13. I am ready not only to be bound, but also to dye at Jerusalem for the Name of the Lord Jesus.

Thirdly, the recompence of reward. Heb. 11. 25. It is reported of Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, because he had respect to the recompence of reward.

Quest. 3. For the 2. Whether all afflictions must be rejoiced in?

When and in  
what afflictions  
we are to  
rejoyce.  
Heb. 12. 10  
1 Pet. 1. 6

Ans. The answer is made by some, that it is not to be looked for as being a peculiar gift to some persons: and if wee frame our answer to that which is done, not to that which should bee, it is true; for Paul saith, Our afflictions for the present are not joyous: and S. Peter tells us, If need require we are made heavy with sundry temptations. But the scruple remaineth. How far I am bound to rejoyce in afflictions, in what afflictions I am to rejoyce, in what not. The Answer is to bee made from the ends of afflictions: which are chiefly threefold.

1. They are to give testimony to the truth.

2. They are to try us and so prepare us for good things.

3. They are to correct us.

Now in the former wee may rejoyce, yea, it is our duty to rejoyce. In the latter wee must mourn and bee humbled, Jer. 5. 3. God complaineth of his bad behaviour in his people, that when hee did smite them they grieved not: They have refused to receive correction, they have made their faces harder than a rock.

It being a foolish carriage in a child to smile under the hand of a correcting Father.

1 Jo. 1. 9

Now this doth reprove our conscience, who if wee can see but a more just term, are ready to sit down with the finger in the eye, and if any disagree accompany this or that way of uprightness, wee are shamefully shamed.

a token that wee love the glory of men more than the glory of God, and that wee have not received the spirit of power, love, and of a sound heart, 2 Tim. 1. 7.

It doth teach us how to think of reproaches, injuries, or persecutions more than, which befall us for righteousness, wee must glory in them, as the Apostle is not ashamed, but proud of his chain, so must wee. Soldiers will tell of the wounds, the shot, of all the hard measure which they have suffered from the hand of the enemy under their colours: So must wee esteem it as our chief honour, when God shall lead us to suffer any thing for well-doing.

*That prisoner, or bond-man, for you Gentiles.* Observe hence lastly, *That the sufferings of faithful Ministers do make for the advantage of their people,* as Paul here saith, that this his imprisonment, it was for the Gentiles, that is, it should redound to the good of the Ephesians, and all the Churches of the Gentiles. For look as the Captain, his resolution rescueth the whole Army from being discomfited; so it is erewhile that the Ministers casting themselves upon the pikes, is the security of the people depending on them. And to speak more particularly, they are many waies good, mediately or immediately.

Use 2.

Doct.

And how.

Mediately, in that they dispose those that suffer, to become more servicable to you. Look 2 Cor. 1. 6. *Whether wee bee afflicted, it is for your consolation and salvation, which is wrought in the enduring of the same sufferings, which wee also suffer:* And Christ himself, for this purpose amongst other, was not exempted from temptations: Heb. 4. 13. *Hee was tempted with a feeling, of our infirmities, and was in all things tempted, that hee might bee able to succour all that are tempted.*

Heb. 4. 13. and 32

1. Immediately, they have the good of example; for they give us not merits or the crown of life, but they are patterns of enduring.

2. They have this good, that they testify and put seal to that form of doctrine into which the people have been delivered.

3. They are good in that they prevent the scandalizing of many, for if the Shepherd should shrink, the flock would easily be scattered.

4. They are good as a seed of all prosperity to the Churches, the blood of Martyrs is the seed of the Church: All which things wee may consider in the *Marian* martyrdomes and Persecutions which were among us, their blood occasioned our San-shine, and in their persecutions, Christianly endured, was sown our peace, which we have enjoyed to this present.

This therefore must teach us, that seeing the sufferings of the Ministers of the Gospel are for the good of their people; that wee must not bee offended at them, slipping the collar like *Heremogenus* and *Philetus*, but wee must know that the troubles and molestations which our Ministers conflict with, are for us beneficial to our estates, tending to this, that we may bee further and further edified.

Use 1

5. It is a comfort to Ministers that their plough never standeth still, but their persecutions and imprisonments, &c. shall be real Sermons, available to others; the Word is free, when hee is bound, *Pauls* chains occasioned the Gospel to grow in *Cesar's* family.

VERS. 3

VERS. 3. *If ye have heard of the dispensation of the grace of God, which is given unto me,*

The Apostle provech that the things hee suffered were because of them, and for their goods the argument stands thus.

Hee who hath a calling towards you from God, whatsoever befall him in the executing this calling, is because of you, and for you: I have a calling from God toward you: Therefore whatsoever I do or suffer, &c.

It is propounded in this verse and preferred after, for the meaning of the words; you must not think that the phrase *If ye have heard* is a qualifying thought, but a thought bee conditionally propounded.

yet



yet the Apostle doth take it as granted: so the word is used, 1 Pet. 2. 3. *If ye have tasted how good the Lord is*, So wee use to say in common talk, *if I see so be trusted I will do this or that*, not that we mean to call our truth into question by so speaking.

What dispensation is.

*Quest.* Again it may bee asked, What *dispensation* is? And how here to be conceived? *Ans.* Dispensation is nothing but the giving out in particular that which one hath with him by great, so as is most behoveful for the family.

*Quest.* But one may here ask, How it is to be understood, whether on Gods part, or the Apostles, actively or passively? for Col. 3. 25. *Paul* saith, hee was made a Minister according to the dispensation of God.

*Ans.* For answer, God dispensing grace to him must here be understood, because hee doth not tell in the next verse, 3. what hee did, but what God did to him.

The Ministerial calling, called grace and why.

*Quest.* Thirdly, what is to be meant by [grace?] *Ans.* His ministerial calling so termed, because the designing to it is of grace, and the faculty qualifying us for it, is from the free favour of God, *Ans.* 1. 3. *By whom wee have received grace, and Apostleship*: It hath these two properties: 1. It is founded in the free pleasure of God, Gal. 1. 15. *When it pleased God, who separated me from my Mothers womb, and called me by his grace*, 1 Cor. 15. 10. *By the grace of God I am that I am*. 2. All that sufficiency which enableth any man to dispense the mysteries of the Gospel, it is the more grace of God, 1 Cor. 15. 10.

In the verse, four things might particularly be considered.

1. Gods dispensation.

2. The thing dispensed.

3. The instrument by whom, the Apostle.

4. The persons towards whom, to you Ephesians, you Gentiles.

To refer the second and third verses to the eight verse, three things are to be marked. 1. How the Apostle doth assure them that his sufferings were both caused through them, and also available for their good; hee assurcth this hence, because hee was called of God to them. Whence wee learn,

Doctr.

*That the only thing to assure the Ministers and the people, that their sufferings are for the good of people, if they know themselves to have a calling from God*, For what are Ministers themselves, their works, sufferings, all are yours, even for the further edifying of the Churches to which they are given. Wherein they have no calling, God may say when they suffer, *Who required this at your hands?* you are not by mee led into these things, but have cast your selves upon them without my direction.

Vs.

Wherefore it is profitable to know that wee are called of God to this or that people, that in all our sufferings wee may know God calleth us unto them, they shall further our reckonings, and be of good use to our people.

Doctr. 2.

2. That God is said to dispense grace, it doth give us to consider: *That the Lord is said to dispense calling for the good of his Church, which is his Church*: the force of this word is infinite, noteth so much: for to dispense is to give out this or that one hath in common, by number, weight, measure, as fitteth the family. Hee is a wife householdier whose dealing ministerial gifts, and dispensing of them, is full of wisdoms, *as all his works in general are done in wisdom*: *Then the Jews sought a sign, God gave them Peter*, *groat in sign and wonder*, such whose words were wonders: seeing they knew them not to have been instructed in any Schools of learning: so the Gentiles full of wisdoms, the Lord gave to them *S. Paul*, full of learning, able to encounter the deepest Philosophers in disputation.

Phil. 204. 23

Vs.

Which must make us: where wee know God hath given a calling, to subscribe to it as most behoveful for the Church: To the gifts of every faithful Minister, to know that they are most wisely divided, the dispensation of God himself concurring herunto.

The

[illegible]





**1** The kinds of it: **1** To describe it from the force of the word; it is the taking away the vail wherewith any thing is covered. There are two kinds of it.

**Ordinary** which the Spirit worketh in the word.

**Extraordinary**, that is immediate, by the benefit of seeing and hearing; thus the Apostles had extraordinary revelation, yet the things which they saw heard, and handled, these they taught; **1 Joh. 1.**

**Immediate** without the benefit of sense, as **Acts 10** and **Paul, 2 Cor. 12**. Such revelation may be understood either of a man, or of this latter kind, for it had somewhat differing from the more timely Apostles.

**1** Then that the Apostle having calling from God, received his message and instructions from him, he doth teach us; that

These whom God sendeth, God also teacheth to that purpose. We see Princes do not dispatch Embassadors, but they furnish them first with precepts, and with their pleasure which they would have signified; so doth God in Christ, sending any to men.

A Scribe must be taught in the kingdom of God. And our Saviour Christ sent out his Apostles with this Commission, Teach where I have commanded you. So **Paul, 1 Cor. 11. 23.** What I have received of the Lord, that have I delivered unto you.

Now this teaching is of diverse sorts; immediate; or immediate; in the spirit; or in the letter, as in the eleven and **John**: But howsoever the Lord sendeth none but hee first to inform them, that they can signify his pleasure.

So that it teach us to see what wee are to think of them that are run upon the Ministry without their errand in their mouth, they are, but God sent them not, True it is that they may enter thus, and after be enabled; Some were sent before; and some follow after; nevertheless this is certain, all their repentance, that humbling themselves, they have found some supply of their wants, they are not to be reckoned as sent from God.

It must needs touch us to seek the knowledge of Gods will, before we take upon us to make publication of it: Look **Gal. 1. 16.** Paul saith of himself that he was called of Gods grace, and that God revealed his Son in him, that he should preach him among the Gentiles. Yea wee should seek this not in the letter, but in truth and power, that we may not speak of these things as men do of countries which they never saw but in the Map.

That **Paul** by revelation cometh to learn, which signifieth the taking away of a vail. Observe hence;

That all of us have a vail in our eyes, which keep us from seeing these things; all they are revealed: **Paul** was no **Asiote** but quick-sighted, and yet till these things were by revelation opened to him, hee did not understand them: So it is we have scales on all our eyes, which will not let us see till the Lord make them fall off; ignorance doth close up the sight of the mind, till the Lord with the beams of his light doth disperse it: wee are all born blinde without birth; and cannot conceive and comprehend the mysteries of grace and of Christ.

It is natural man perceiveth not the things of God, neither can hee know them, as they are spiritually discerned. Hereupon **David** prayeth, Open mine eyes that I may see the wonders of thy Law: it is not want of light in the Scriptures, but veils of darknesse over our eyes, that keep us from seeing. For while the heart is veiled, the eye cannot see as it should: and as this corporal and aspectable light coming into a room, maketh all the things which were mantled up in darknesse, now conspicuous; So this spiritual light irradiated upon our minds, the wonders of Gods Law are made perceivable.

But till the spirit of the Lord come, there is a vail over our eyes that wee cannot discern the wisdom of God in his Word: **Paul** was quick-sighted, and in all the learning of the Pharisees very exact, yet hee could not discern these matters.



Wherefore wee must all pray, that the vail may bee removed from these points of the Gospel, that the spirit of liberty may be given us, which where it cometh there is light and understanding.

2. See what wee must impute our not profiting to, viz. this, that wee have not got that eye-bright of the Spirit, wherewith our eyes should bee cleared. Wee do many, like the woman, who going to bed seeing, and in the night taken blinde, waking in the morning, complained of the Curtains: So wee not discerning our spiritual blindness, wee complain of the Curtain; strange manner of teaching, obscure speaking, perplexed sentences, I know not what in the teacher, when the fault is needer home, wee are too much in our own light, not knowing our selves.

D. 2.

H. 2.

*Has made known unto mee the mystery.* Now that hee calleth this Doctrine a mystery, it giveth us to consider, That points of salvation are hidden things in the world, things which are not manifest to the natural man; I did before mention the point, now I will only shew in what regard these things are hidden. I answer, Not in themselves, but to us, not through darkness in them, but by reason of that darkness which is in us. Things are light or dark in themselves, or to us. Now to bee made light or dark in themselves, there needed but the light of the Sun to shine upon them: but to make them light or dark to us, wee must have inward light in the eye whereby to discern them: thus the counsel of God is for the nature of it light in itself: as it is made sensible and visible, the light of revelation shining on it: 3. It is so discerned where there is the supernatural eye of the Spirit, by benefit of this external light to discern it. As if a thing be light in itself, having the beam of the Sun spread upon it, bee a hidden thing, it is not so in itself, but to this or that person which doth not, as hath not eyes to discern it, all is hid in darkness to him. So that wee had need to pray with David, Psalm 119. 18. *Open mine eyes, that I may see the wonders and hidden things of thy law.* You see (beloved) that wee are all of us men

of clay, and living here as it were in the bottom of the ship, walking upon clay, and therefore if wee would know the Will of God concerning us men here beneath, either God must bee revealed from heaven extraordinarily; wherof wee have no warrant, or ordinarily, and that is by these books written and indited by the Spirit of God, as bee seen, read, and understood. Now this must stand by great reason, for if a man were in a mineral, or coal-pit infinite fathomes toward the center of the earth, were it possible hee should know the will of us men here above, unless wee either descend our selves, or send, or at least throw in a letter of our minds, which notwithstanding will bee never the near, unless wee convey light to read the same: so I say, either God must call unto us in an audible voice, or send his Angels, or raise up some extraordinary means of revealing his will, or else send his letters of his mind to us by his loving friends, redeemed by the blood of Christ, yet and reach us light also for the perusing of the same, or surely wee shall never as long as wee live attain to the knowledge of his will, it is impossible. Now I grant that these books of Scripture do contain the divine will of God, but such is the darkness of our understanding, that wee cannot conceive thereof unless the outward means of the preaching of the Word bee joyned with the inward working of the Spirit, as fire to enlighten the whole house. Not that the Word in it self is obscure and dark, but that it is lighted into those hands of such blinde Exposures, in which is nothing but darkness, as the bright silver lying in a dark chest.

*As I write unto you in few words.* Now followeth the proof from the effect of the Apostles writing, which his writing is amplified from the use or fruit of it in the verse following. In his writing might bee considered two things.

1. The writing it self.

2. The manner.

But the latter only I will observe. It had two parts. The conformity with his revelation.

On the brevity of it. On that I insist. The Apostle did write in few words. Observe hence.

That the Apostles writings are but faint and obscure. For the things which hee had often delivered, and that largely: so the Prophets; were seen the Sentences of them as they are written, may be read in few hours; which were in preaching forty years. This we have is but an abstract and abridgement of that they largely uttered. *Revel. 10. 10.* this book is called a *little book*. For thus God would have his Scriptures not great in bulk, but of great virtue: as gold amongst metals, so is Gods Scripture amongst writing. These are little, but have more virtue than all the volumes of men; the wisdom of it is such as cannot be loaded with the fadome of humane understanding.

God knew that reading much was but a wearisomness to the flesh, *Eph. 12.*

That the world could not have received all particularities. *John 31.* Many when things pass by, the which if they should be written every one, I suppose the world would not contain the book: thus should our writings.

God would have them brief, because hee would have the gift of interpretation take place in the Church, and therefore did proportion the Scripture so as might serve with this purpose.

This being so, must move us to acknowledge the goodness of God, who when hee might have charged us with great volumes, hath only commended to us a little book, hath inspired his servants so, as to write in few words. And seeing the Scripture is so compendious, we must hang upon the gift of interpretation, without which wee cannot conceive of it as wee ought.

When ye read, ye may have more understanding in the mystery of Christ.

These be the fruit of his writings. In which wee consider, the thing they should know, his understanding in the mystery of Christ.

The manner of reading, which ye read, so as to comprehend his right meaning.

Then we see what the Apostle maketh the use which hee intended in his writing, to exhibit a draught of his understanding in Christ: this doth teach us, that though hee did write briefly in few words, yet sufficiently to satiate the souls of the faithful in Christ in their writings, sufficiently to satiate.

For the Apostles being faithful Registers for the Church of God, could not suppress any thing which they did see behoovfull for that City of God. To suppose this doth prevent that which the Papists would infer. O say they, they write in few words, and therefore obscurely and insufficiently. Nay, in few words, faithfull, perfect, so that you may see by reading of it, what is the use of Christ. The principal doctrine of this verse is this, viz. Thus standing in our treasure, hee telleth the Ephesians, that reading, they should have his understanding.

Now there are two kindes of reading, Private and Ecclesiastical.

1. In private Gods people were commanded to have the words of the Law upon their hearts, and all are commanded. *John 31. 32.* Search the Scriptures, and Ministers specially. *1 Tim. 3. 15.* Give diligent heed to the reading of Ecclesiastical, a lecture of the Law and the Prophets, and Chapters in the Gospel, joined with the Law, which might serve as a Commentary upon the portion read, and *Coloss. 4. 16.* When this Epistle is read of you, care it is to be taken in the Church of the *Timotheus*, 2<sup>nd</sup> and *Thess. 3. 16.* I charge you to read the Epistle of the *Timotheus*, and the *Thess. 3. 16.* You may see how the Churches had this custome of reading when they were assembled. And this Ordinance of God is yet beneficial to all sorts, both to the cal-

Doct.

Reason. 1

Reas. 2

Reas. 3

John 31. 32

Reas. 4

Use.

VERS. 31

Doct.

Doct.

Doct.

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Doct.

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Doct.



led and uncalled. There is doth impure to edification by the ordinary others it doth build up and lead even to behold the knowledge, the affections of the men of God by whom they were printed. Yet though it be an Ordinance fruitful, it must not be made a compeer with the preaching of the Word, much less be preferred before it.

1. It is not so absolutely necessary for the being of a Church, which the Primitive Churches did know, who before the written word came learned tongues, were the true Churches of God.

2. It is not an ordinary mean of converting to God, the Preaching of the Word goeth before it here. *1 Cor. 14.*

3. Though it further promote knowledge, and the work of grace in us yet not in so great measure as the Word Preached: so it is with the Word as with the Elements and creatures which sustain us, simply taken they are not so good to us as when they are skillfully cooked: so the word stirred and distilled forth to us by the Stewards of God, is of farre greater nourishment then otherwise.

*V. 1.*  
The Papists  
are opposed  
who disparage  
this estate.

This then confuteth the Papists that are in this point cleare contrary to the Apostle, hee saith that by these things read, they shall understand what is his knowledge; they say the common sort of Gods people can understand no more by hearkning the Prophets and Apostles read, then if they should hear an unknown language. Again, that they caused practise in taking away the key of knowledge, the publick, and in a manner private reading of the Scriptures, in which fact they are like the *Philistines*, putting out the eyes of Samson, and taking away the Smiths, not leaving a weapon in Israel. It doth convince us in practise, for though wee hold not that the Papist doth yet wee are negligent to read them, as if the reading of them were not a matter of such benefit.

*V. 2.*

*V. 3.*  
Doubtless  
thou  
shalt  
be  
able  
to  
pro-  
voke  
us  
to  
a  
daily  
reading  
of  
Gods  
word.

And in this third place, seeing that reading is, so beneficiall, wee must be exhorted that wee would set apart sometime to spend this way; wee are so affected to the writings of our friends, that if a letter come in, when wee are busy to sit down, wee will not cast any thing till wee have read it: these writings are the letter of God to us. If we have any thing bequeathed us from our friends, wee will have, if not all the will, yet the desire of it perfectly intemperate, and at our fingers ends. These things written are Gods testament; we cannot without great indignity neglect them. Again, why do you desire Gold and Silver? But because it is of that price that it can purchase any thing commodiously: But what is that in comparison of the Word, which together with the Spirit worketh mans life everlasting.

If one of you should this day walking by himself, hear the voice of God break out of Heaven, hee would be astonished at the hearing, and perhaps hee would easily be persuaded, that he should ponder every syllable: Why, this Word is as great, and as much, in this respect, as God speaking by himself, by men, by Angels, by all means to draw thee unto him. Wherefore if thou art desirous to hear God speak (as I think some curious spirits are) thou hast *Moses* and the Prophets, the written will of God, which convey God speaking to thee daily.

Again, is there any that hope to gain lands and possessions, and will not accouple himself with the evidences which may lead him thereto? In the written Word lyeth the great gift of that blessed Land, promised to *Abraham*, and to his seed, and from thence how it is entayled unto us of the Gentiles.

Naturally wee all desire know ledge, as the blinde man deprived of his sight now from the Word floweth all knowledge as the rivers from the Sea, and as richeth the mind with a quick and sharpe capacity.

Lastly, We desire to hear tell of strange things: what more strange than

med of that celestial Palace beyond the Stars, called Paradise, and of the glory thereof? What more strange than to hear tell of the Father of Spirits, and the Host of Heaven, Angels, and Saints? to hear tell in like manner of the place of darkness, and shadow of death, of the Prince thereof, and his attendants? If all this will not provoke thee to this duty, humble thy self, suspect thy self of some gross iniquity which filleth thy stomach to the full.

*Objection.* But men will object as we finde they have; 1. That they have callings which take them up, and so many things troubling them, that they cannot while it.

*Answer.* A simple presence, who would not see his weaknesse that should thus reason; I am to crosse a very dangerous trouble some Sea, I need not to the Coast of Compassie. I am continually in warfare, I need no weapons, I care not for carrying them with mee? So is this, for the Scripture is to our counsell and warfare as a spirituall armory and direction.

*Objection.* I, but they are hard, I cannot profit in them.

*Answer.* It is false, reading you shall profit, the Text saith, God speaketh in the Scripture to the learned and unlearned, the Ant may wade as well as the Elephant swimme, a sucking babe may finde milk here, reading thou shalt know what thou dost know, more perfectly, and shalt learn that whereof thou art ignorant, and what thou canst not of thy self find out, it shall prepare more easily to conceive of it by the help of another.

*Objection.* I cannot read.

*Answer.* Get them that can; wee will get things read to us in our indentures, and evidences when our selves cannot.

*Version.* which in other ages was not opened unto the Sons of men, as it is now revealed unto his Apostles and Prophets by the Spirit.

Now followeth the amplification of the thing wherein hee was enlightened, from the property of it, which is by a correction explained, as if hee should say, my meaning is not that it was altogether concealed, but it was not so revealed as now it is to the holy Apostles and Prophets. For the distinction of Apostles and Prophets, it is already laid down ver. 20. of the second chapter.

*Text.* God hath not dealt with all ages alike, as we with his own Church and people. Not only the Gentiles had these things altogether concealed from them, but the Sonnes of men, no creature had them so opened, as they came over to be revealed: so touching our Saviour, though it was told from the beginning, hee should bee the seed of the woman, yet that hee should bee the son of a Virgin, was not so clearly known in the first ages, as from the time of *Esa*: for the calling of the Gentiles was not so known to the Church of God, though it was foretold, That all Nations should be blessed in the blessed seed: in these former ages as it was in the same Church of the Jews in *David* time, and there was when in their *Psalms* they sung that matter before the Lord the sonne Christ, though the word revealing is compleat, yet God doth not give like light to every age: when the Doctrine was altogether obtained, and without darkness, even wherein that fog of the *hazards* should prevail, there could not then bee the light which now there is; when the *little book* is a

*Text.* For God is a sovereign Lord holding of no other, hee may do with his own wyl as hee pleaseth, and hee doth use his liberty to shew his free love, to move us to thankfulness, seeing he leaveth some altogether without his Ordinance, as the Gentiles, whom hee a long time regarded not so far, and to his own people hee revealeth sometime more sparingly, sometime more plentifully, as pleaseth him. *Heb. 1. 1.* At sundry times, and in diverse manners, God spake unto the Fathers in old time. God did not at the first at once reveal his whole

VERS. 11

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God by degrees revealed the Messiah to his people.  
Gen. 3. 15  
Gen. 12.

God diversly ordered his Church before Christ.

Now all is fully revealed.

Mat 28. 20  
A.C. 10. 27.

They are foolish which will believe no more than their Fathers believed.

They are unwise who will allow no interpretation of the Scripture but out of the Fathers.

Use. 2  
The benefit of these Evangelical times in having greater light than was under the Law.

whole will, but sundry times, by parts, by many several, and particular parts, now one part, and then another. For mark how Christ was revealed, first to Adam: *The seed of the woman shall break the Serpent's head*; there was a Saviour promised to destroy our enemies, that should come out of our nature, *the Seed of the woman*. After more particularly to Abraham, God said, *In thy seed shall all Nations be blessed*; there hee makes a promise that the Messiah, should come from his loins: further God did more particularly declare him, when hee said, hee should come of the tribe of Judah, *Gen. 49*. Then after more distinctly of a particular family, namely of David, *Esa. 11. 1*. *Thus there should come forth a rod out of the stemme of Jesse, and a branch out of his roots*. And in succession of time more distinctly laid down how the Messiah should be born of a Virgin, the place at Bethlehem, and laid down what hee should do, and how hee should suffer. So that by these degrees was the Redeemer, the Saviour of the world revealed more and more as his time did more neerly approach, that the Faith and hope of Gods people might be more and more raised up, as hee was more evidently and clearly revealed unto them. So in regard of the general government of the Church, and declaration of the will of God; before God had gathered the Church together, to be a peculiar people to himself, and committed his statutes unto them, his will was declared by particular revelation, only of such things as was needful for those times and persons. Again, when God had established his Church which was to continue divers generations, then the Lord gave them Ordinances and Rites, by which he did declare his will: thus did the Lord set forth himself by degrees unto that people then living, before the coming of Christ, in the infancy of the Church. But doth hee so now? No, hee now under the Gospel God hath revealed his whole will and counsel, so far as is needful for the Church to know; for Christ coming down from the bosom of his Father, hath made known the whole will of God to us, and therefore hee giveth this charge to his Disciples,  *whatsoever I have commanded you, observe*; and therefore Paul is bold to lay in his excellent farewell to the Church of Ephesus, that *he had delivered unto them the whole counsel of God*.

This consideration doth rebuke both learned & unlearned, these that allow doctrine that their Fathers, meaning this or that generation left in darkness, did not know, they will believe as they believed, and no otherwise; but if this were well weighed, that God leaveth some generations in ignorance, and the shadow of death, that his own people come not to know all truths in all ages alike, they would renounce this plea as gods ignorance.

So many learned ones who think that nothing in opening the Scripture must be admitted which cannot be shewed out of antiquity; they are to know that God dealt not with the Church by one standing in every age, and is properly foretold it, so hee seemeth nothing that doth not behold the gift of tongues and interpretations to be far more plentifully given, then hath been heretofore; and so no doubt but God will grace future ages with a more clear light in the revelation then is yet any thing commonly afforded. We must not be superstitiously devoted to times past, foolishly neglecting our own that are present; and prejudging those that are to come.

Here behold the benefit of these Evangelical times in which wee live, and the privileges and prerogatives thereof. wee enjoy these things that the Fathers hoped for, the things promised to them are accomplished to us, now this is a high prerogative, the very consideration of this made those that lived before these times, enquire and search diligently when these times should be. A good thing is better discerned by the want of it, then by the fruition and enjoyment of it; and therefore hence it is that wee so little regard it, and they so highly esteem of it, they would have thought themselves happy if they might have

have lived in those times wherein these promises made, might have been accomplished, and therefore our Saviour Christ saith: *Blessed are your eyes, for they see, and your ears, for they hear: such things as many Prophets, Kings, and righteous men have desired to hear and see, and yet could not.* Mat. 13. 16, 17

The second part of the verse hath three circumstances to be observed.

1. The time of further revealing, *as now.*

2. The persons, to his holy *Apostles and Prophets.*

3. The Author, *by the Spirit.*

The 1. doth let us see, *That since Christ was here more fully opened the mystery of our salvation.* Their revelation was a hiding of it in comparison of this we have obtained. To shew the point; wee see that these times since Christ have three things which needs must work a further enlightening.

1. A fuller word revealing and more clear word; theirs was as a candle, *a light shining in a dark place*; ours a ministry full of glory and light now as the eye by a great clear light seeth better than by a little dim one, so it is with us.

2. These times have a more full inward illumination; which is the eye of the minde, wherewith wee see by mean of this revelation the Spirit now is powred out: now as a quick bodily sight seeth by benefit of light without better than a sight more weak and obscure: so it is with us, having a more full enlightening than that former of the Jewes, which was more sparing.

3. As a thing is better seen at hand afore the eye, than afar off, so we have a fuller apprehension of them in as much as they are now accomplished, which they saw as things afar off to be performed. And this more full revelation was fity kept till Christ our principal teacher should come, till hee as our King should enter his Kingdome.

For look as it is with School-masters in great Schools, they will reserve the teaching of the most learned lectures, and the most ripe scholars to themselves. So Christ hee is our great  *Rabbi*: all were his  *Disciples* that were before; they taught the  *Disciples* an inferior lecture of the Law and Prophets, but Christ hee reserved the fulnesse of prophesie for himself to unfold. And as Kings do themselves shew their bounty when they are crowned; so these spiritual gifts, our Kings, not of this world, did fity reserve to his Coronation with glory.

Wee must therefore who have so great revelation, remember that God expecteth more obedience: a householder doth not set up a candle; but hee will have some work by it, so with us; God would have us walk by this light, else that will take hold of us in the Parable. *The servant that kneweth his Masters will, and doeth it not, shall be beaten with many stripes*; this is the end of the glorious light of the Gospel, that wee beholding it, should be turned into the self-same glory.

1. It doth let us see how fearful their estate is that remain in blindness when so great light shineth; it is a token that the Spirit of darkness doth keep possession in their hearts, 1 Cor. 2. 3, 4. *If our Gospel be hid, it is hid to them that perishe; in whom the God of this world hath blinded the eyes, that the light of the glorious Gospel of Christ should not shine unto them.*

2. [ *Was his holy Apostles and Prophets.* ] 3. It is to be marked who they are that have these things revealed to them; his holy  *Apostles and Prophets.* Obd. *What kind of men God doth take to reveal his truth to, such as are sanctified.* 1 Pet. 1. 20. *The holy men of God spoke as they were moved by the Holy Ghost.* So more generally  *St. Paul* maketh the Saints; those to whom God doth reveal the mystery of his Gospel; which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saints. For this is meet that as wee put not precious liquors into uncleane vessels; so these spiritual treasures should not be committed to us, not cleane and sanctified. Against the Lords opening his secrets;

Mat. 13. 16, 17

1. Cor. 2. 3, 4

1. Pet. 1. 20

1. Cor. 2. 3, 4

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John 5. 20.  
John 15. 15.

secretly, is a fruit which springeth from his love to his friends. The Father loveth the Son, and sheweth him all things whatsoever he himself doth: And manifesting his members, hee saith, *I have called you friends, for all things that I have heard of my Father, have I made known unto you.* Even as to unlace our selves, and communicate our counsels with this or that person, is a token that wee do affect him intirely. Now whom doth God love? the righteous; whom doth hee call friends? *Those that do his commandments*; even those that are holy in his sight. Yet this must not bee so understood as if God might not reveal his will to one that is unholy, both Predictions, as likewise ordinary revelations; for wee read of *Balaam*, of *Cainan*, of *Judas*, and others, that were workers of unrighteousness, yet *shall plead that they have prophesied in his Name.* But yet there is a priviledge to the holy ones above these.

The difference  
of the revelati-  
on granted to  
the godly and  
the wicked.

Verse 14.

1. God doth not so ordinarily open his secrets to these unholy ones, as to those that are holy.
2. They have not that spiritual wisdom given them to make use of that they know, which the Saints have.
3. They have these things put into them; not that God is pleased with them, but that hee regardeth his Church which hee maketh the devil himself serve for the good also.

Use 1.

John 7. 17.  
Mat. 5. 8.

So that this letteth us see what all of us must bee, if wee would know the secrets of God: we must become holy, and then wee shall bee made to understand the secrets of God: *If you will obey, ye shall know my doctrine.* Blessed are the pure in heart, for they shall see God. Holinesse doth dispose us not only to revealed Divinity, but to the Theology of the Saints in heaven; as contrary corruption in conversation, is commonly accompanied with corruption in judgement; and the more unholy any one is, the more is God and his ways strange to him.

Use 2.  
Many wicked  
lives the cause  
of ignorance.

1 Tim. 3. 7.

Wee see the cause why so many remain ignorant; never coming to the knowledge of the truth, because they study not for sanctification; this filleth our *stomachs* with unlucky *Owles* flying the Sun-shine: they are so full of swagging, pride, voluptuousnesse, such cages of uncleannesse, that it is no wonder if the Spirit of revelation bee far from them. So Professours, a great number like *Pauls* *Widdow*, *always learning, and never coming to the mark*, because they have divers lusts hanging on them, and grow not up to holinesse. It is just with God, when wee will not obey the truth wee see, to turn our eye it self into darknesse.

Use 3.  
Many wicked  
lives the cause  
of ignorance.

Thirdly, wee see how wide the world thooteth; they think that holinesse fitteth the sense, and taketh away the edge and ripenesse of wit; that men cannot bee of any great reach if they look this way, but blinde men cannot judge of colours; young *Daniels* shall alwayes bee found not the least acquainted with Gods secrets.

Dott.

Job 32. 8.  
1 Cor. 2. 11.

The last thing to be marked is this, *Who is it that doth reveal the things of God unto us, viz. the Spirit.* The Spirit of the Father is given unto us, therefore called a *Spirit of understanding*, *Eph. 6.* For looke as if I would know what such a man thinketh, his spirit must open the matter, for the Spirit which is in a man doth only (of all creatures) know what is in man: so the Spirit of God which searcheth the deeps of God, this must bee gotten, if wee would know the things of God: if this Spectacle come upon the eye of our minds, wee shall see things that eye cannot see, ear cannot hear. Wherefore if any would understand *David's* *Psalmes*, *Pauls* *Epistles*, seek for the Spirit of David and of Paul.

Means to obtain  
Gods spi-  
rit.

Quest. If you ask, how wee should seek? Answer. By prayer, *Samson* prayed for the Spirit, and he had it in a larger measure than any that went before him: so if you pray for the Spirit, you have Gods promise for it, that he will give the Holy Ghost unto them that ask him, and

and this he doth speak by way of opposition, *If you which are christians give*  
*any thing to your children, how much more will God?* etc. If a man or woman  
 will not impute for grace, and the Spirit as a child will be with his Fa-  
 ther for bread, then he cannot nor will deny you.

Again, another means to get the Spirit, is to be confessional and consi-  
 dering the dependence upon the ministry of the Spirit, and private exercises, in  
 hearing the Word preached, and therefore the Apostle saith, Gal. 3. 2. *Remem-*  
*bering the Word by the works of the Law, or by hearing of faith preached?* as  
 if he should say, you may know whether you have the Spirit or no by this  
 whether you have gotten Faith by the preaching of the Word: One  
 cannot say, *The fruit is known by the fruit*; if we get not Faith in Christ,  
 and be joynt with him, we shall never get the Spirit: therefore if you  
 would get the Spirit, get faith: for faith is a knitting and a drawing grace; it  
 will draw the Spirit into the soul, and it will knit him fast unto the soul; that  
 he can never depart away from it.

A third mean is by a Christian course of obedience; *He that keepeth my*  
*Commandments, I and my Father and Spirit will come and dwell with him*; as con-  
 trary to when we nourish sin, we give a check to the good Spirit of God;  
 we grieve the Spirit, and cause him to depart: When we obey the Spirit when we  
 give him good entertainment, when you feed him with holy and heavenly  
 thoughts, and do what hee would have you do.

**VERS. 6.** *That the Gentiles should be fellow heirs, and of the same body, and*  
*partakers of his promise in Christ by the Gospel.*

The quality of the mystery opened: now followeth the manner which hath  
 been observed.

The condition, to which the Gentiles should be brought.

The means, by which they should be brought.

The condition in three things; the latter shall the ground of the former.

*They should be first heirs with Christ.*

*They should be of the same body with Christ and his Church;* for first

we must become beloved children in Christ the beloved; before we

can be inheritors.

*They should be partakers of the promise;* for by faith in the Word of

promise, we come to have fellowship with Christ.

The means, by the Gospel. The sum is thus much.

This is the thing which hath not been so known heretofore, this I say,

that you Gentiles sometime without hope of inheritance should be joynt

heirs of heaven, that you sometime without Christ, and alien from his

body of Christ, should be incorporate with Christ and his people,

that you who were without covenants of promise, should by faith par-

take in the promises of Christ, and all this not by circumcision, or the

Law, but by the ministry of the Gospel.

John 11: 27

John 11: 28

John 11: 29

John 11: 30

John 11: 31

John 11: 32

John 11: 33

John 11: 34

John 11: 35

John 11: 36

John 11: 37

John 11: 38

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John 11: 62

John 11: 63

John 11: 64

John 11: 65

John 11: 66

John 11: 67

John 11: 68

John 11: 69

John 11: 70

John 11: 71

John 11: 72



Vs 1

We are not to be discouraged from following the word neither by the unworthiness of the Preachers;

Nor by the conscience of our own unworthiness;

Nor by our not profiting to our minds.

Vs 2

Ministers must not give over preaching, neither upon conscience of their ignorance. Rom. 1. 16.

Nor of the small good they see come of it;

Nor for want of feeling in themselves the power of Gods things they preach.

Job 24. 21.

1 Cor. 9. 23, 24.

2 Tim. 2. 15.

Nor upon state of impressions contrary to 2. Jan. 4. 7.

We must that are hearers never bee weary of it; never give over attending on it. Wee take offence sometime at the persons of Ministers, sometime at things wee finde in our selves: For as with the sons of *Eli*, so it fareth with many in Ministry, their wickednesse doth make men decline their Ministry. But wee must know that though a wicked man doth reach out the treasures of God, yet wee may safely receive them: for the hand of the Almoner, though a wicked man, doth not hurt the Kings almes which are given by him. In our selves wee sometime are kept back from following the Gospel cheerfully, 1. By conscience of unworthiness. 2. By considering our little profiting by means of it: But no unworthiness nor unfitness must keep us from the word, what distaste soever wee have, it is that Physick wherewith it may bee cured: And heathens, possessed persons, excommunicate persons, are to bee admitted to the hearing of the Gospel; how much more must such know who are the Lords, that no suggestion of infirmity must detain them from it.

3. To the latter wee must know, that though wee thrive not by the Gospel as wee wish, yet there is no way for us but to continue. For as the body in an atrophy, though wee fare faintly, yet there is no shew of it, yet wee continue to take our diet, sleep, exercise according to strength, and say, Nature may work it out in time: so when the soul is diseased, so that the Word doth not so strengthen and comfort it, as might bee wished, wee must not give over, but keep us to the diet of it, pray to God to open the obstruction of the heart, in time his grace may and will make us out-grow it again: in the mean while we are sustained by it.

The second use is to us Ministers, that wee must never give over to preach the Gospel whatsoever discouragement wee have, nor quit *never but ashamed of it, seeing the Lord by it brings us men to salvation.* What if wee have ignorance? let us preach according to the gift of knowledge received, and it will multiply in us, like as the leaves did while they were broken; and *John* the Baptist did not know Christ so as afterward hee came to know him in his preaching; and the Apostles, what ignorance was in them till after Christs resurrection? 3. What if wee cannot feel that power wee desire, in exercising this office, yet wee must think that *Moses* face did shine, and hee knew no such thing, yet did it shine so that the children of Israel could not behold him. What if wee see no fruit as wee wish, wee must know that the fruit of ministry is not tyed to our observation, *Mark 4. 20, 21, 22.*

4. The fountains run, though none come to fill a cup-dish at them; so wee must push on with this water of life though none by the vessel of faith should take it in.

5. There may bee seven thousand gained where wee see not seven.

6. That which sheweth not fruit presently, may bee a seed, of which others may reap comfortably hereafter.

Again, what if I cannot get any comfortable feeling of that I am to deliver, neither before, in the while of speaking, nor after, wee must not in this bee dismayed, but support our selves by comfortable meditations; as,

1. That the fruit of my ministry is not tyed to my feeling.

2. That God hath promised mee the inward reaching of his Spirit, if I will abide wait for it.

3. God is not like these tyrants of whom *Job* speaketh, who will kill their children, and say, what would the Lord have them taste of the bread of life, and many such like things.

Lastly, what if I finde my self much troubled, and feel wicked powers assailing mee even while I am speaking, yet wee must not shrink from the Gospel, but fix our eyes on Christ: *He is the Lord and he will give us strength*

ſpiritual Temple like good Nehemiah, having our trowel in one hand, and our ſword in the other, the Word in our mouths, Faith in our hearts to reſiſt all the fiery darts of the Devil.

VERS. 7. *Wherof I am made a Miniſter by the gift of the grace of God, VERS. 7: ſeeing that we through the working of his power.*

The gift hath 2. parts. 1. The Quality. 2. The Exerciſe. For both theſe inward graces wiſe dome and knowledge.

Likewiſe the exerciſe of them, to think, to ſpeak, the whole labour of Miniſtry is on his grace in us, 2. Cor. 3. 5. *Not that we are ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God, Phil. 1. 13. It is God that worketh in you, both to will and to do of his good pleaſure.*

So that we muſt grow up to know our inſufficiency, and to look up to God for ſtrength and ability in every thing wee undertake, making him our wiſdom, our ſtrength, and to empty our ſelves of all hope or help in our ſelves, or in any means, but let the Lord be our ſtrong arm of ſalvation, and our all ſufficiency in all things.

Learn to refer the glory and praiſe of all we have to him alone, for of him, and through him, and for him are all things to whom be glory.

Obſerve, *What it is that makes a Miniſter, the Miniſterial gift which God of grace giveth.* This doth form him into a Miniſter, as ſkill in this or that manury Science doth make an Artificer: The Church doth not make, but declare and authorize for exeციſe thoſe whom God doth qualify for ſuch purpoſe, Eph. 4. 1. *When hee aſcended up on high hee gave gifts, ſome to be Apoſtles, &c.* God doth beſtow a particular Miniſterial gift in particular, according to which every Miniſter doth ſerve him.

The Populiſh authority in forgiving ſinnes, their judicial determining, their Priore-like enacting of Laws that bind the conſcience, theſe encroach on the Royalties of Chriſt and make them not Stewards and Miniſters, but Rulers, by their compulſive force. Chriſt in inſtituting Miniſtry maketh reſervation of all authority in Miniſtry a pure ſervice betwixt Chriſt and men. *See Mat. 23. The Kings of the Gentiles ſaith Chriſt) exerciſe Lordſhip over them, and they that exerciſe authority upon them are called Benefactors. But yeo follow mee ſaith hee that is the greateſt among you, let him bee as the younger, and hee that is chief, as hee that doth ſerve.* And S. Paul ſaith, 1. Cor. 1. 24. *Not that we have dominion over your faith, &c.* It is not a rule and regency, but a pure ſervice under Chriſt who is preſent in his Church, having all authority, *what is Paul or who is Apollos, but the Miniſters by whom yee believe, and every one according as God giveth him for his ſervice.*

Hence Obſerve, *That Miniſters have their particular gifts given them.* 1. Cor. 12. *To one thus, to another thus.* One Laſt ſitteth not every way, not one meaſure ſitteth not every Miniſter; but of theſe ſome more perfect, ſome leſſe, Paul and Barnabas not alike giſted, as there are metals, ſome of Gold, ſome of Silver, ſo gifts in Miniſters. And to make no difference, hee imbarke all in one boſtome, hath more good affection, then ſound judgement, though there be diverſity of gifts, ſome more, ſome leſſe excellent, yet we muſt neither immoderately admire the one, nor underprize the other. There are people affected both waies: ſome that think it enough to give their names to ſuch a man, and to cry down others in compariſon of him who hath the moſt parts: Theſe perſons have no true taſte of the gifts of him whom they extoll: for the wondering at their perſon, keepeth from taſting the gifts of one, as if a cup of wine, were ſet down, while wee look at the curious workmanſhip of the cup, ſo they: For others, they think ſo baſely of them, as if they could ſay nothing worth the hearing, ſome on the other hand, becauſe God doth all in all, they make no diſtinction in an inſtrument, but are offended with them that look more at one than another.

Uſe. 1

Doſt.

Uſe.

Doſt.



Now between these this is the true way; neither so to love those who have the greatest, as to despise the other: nor to love the lesser; so as not to love there more where God loveth more, and to bless him more (though we do in all) where he hath distributed more plentiful grace and favour.

Dott.

Observe lastly, *That the almighty power of God accompanyeth the gift of the Ministry in two regards.*

1. In regard of the person preaching.

2. In regard of the person hearing.

In us speaking, all our inward qualification, and the whole action of it, is not without the almighty power of God, 1 Cor. 4. 6. *God who commanded light to shine out of darkness, hath shined in our hearts, &c.* So for thinking, speaking, for it is no less power must make the dumb to speak, then that which must make the blinde to see: so that if wee look at our own death and inability, and at that enmity of the Devil, it is not without the almighty power of God that our words are not intercepted. Now all would bee fruitless with the hearers, if Gods almighty power should not accompany; for when we have done all wee can, it is nothing: therefore Paul doth teach the *Corinthians* not in perswasive speeches, but in such a manner as the Spirit of God did put forth all power in it.

1 Cor. 2. 4

VERS. 8

VERS. 8. *Even unto me the least of all Saints is this grace given, that I should preach among the Gentiles, the unspeakable riches of Christ.*

*Least of all Saints.* Because for Christ a Servant of all Saints; as also because of his base intreaty from men.

*Quest.* But how can a spiritual Saint say, hee is lesse than a carnal?

*Ans.* The Apostle his speeches are thus reconciled: the one speaks what he was by the grace of God, when there was just occasion to confesse it: the other what he had been, and what he was, in himself considered: and so the distinction of men, it is by grace; there being place for the spiritual in other consideration to humble themselves before the meanest.

*Quest.* How could he say that of himself, that he was the least?

*Ans.* Because he did further see his own, than the corruption of all others; the true speaking doth follow the true apprehension. *Better so be lowly with the meek, than to share with the mighty;* bought most laden with sin bow more than the empty. Christ an example.

Dott. 1

From the manner Observe, *What the most excellent men must think of themselves, they must think of themselves most submissively; and by how much God gives an increase of true grace, by so much hee giveth increase of true humility:* so that they are in their own eyes so much more humble, by how much more eminent than others: and in this the Apostle doth no more then hee calleth us all unto, *Rom. 12. In giving honour go one before another;* and *Phil. 2. Let every man esteem others better than himself.* So Paul, in most abundant humility doth think himself lesse than the least of Saints: for it is humility to be subject to our betters; it is more humility to give place to our equals; but to be underlings with our inferiours, this is exceeding. And as Paul doth set himself after Saints; so *Agur*, doth abase himself under mankind, *I am more foolish than men, and have not the understanding of a man.* And the Apostle in two regards doth thus abase himself.

Prov. 30. 2

1. In respect of that which he had been,

2. In regard of the remnants of sin which hee found dwelling with him; not that these were more abundant in him than in others, but because he did more briefly discern them.

The 1. you may see 1 Cor. 15. 9. *I am the least of the Apostles, not meet to be called an Apostle.* The second may bee gathered from the discourse, *Rom. 7.* where in regard of that which hee personally felt hee calls himself, *foolish, bound under corruption, a miserable man compassed about with a body of deadly sin.*

For

For look as grace gathereth, head against corruption; so it groweth up in discovering corruption; the more wee are led into that spotless light; the more our least darkneses are discovered; and therefore the Saints are a burthen to themselves. For such evils as they did sometime digest insensibly, not hearing again of them; they find for a new way to fly. *Use.*

It must teach us to bee hable in our own eyes. When wee are least in our own eyes, then God will exalt us; and such as have been partakers of the greatest grace must bee most lowly; as the ears of Corn which are best, bow themselves most, and chaffe keepeth the top when the grain goeth to the bottome. So if wee bee loaden with the grace of God, the neathermost place will serve

us. Yet this doth not take away civil respects, and bring in a kind of Cloyster-lawfulness, as if civil preferments were to bee relinquished. Nor yet doth it teach to turn liberality into iniquity, by denying the good things God hath given us, in such proud modesty which possesseth many who speak of themselves basely, but think otherwise, and speak so as that they may occasion the scorn of their own praise ringing in their ears; this dissembled humility is ostentatious; and the Apostle his example may make us blush, that think so highly of our selves, yet wise in our own eyes, think our selves some body, the fore-runner of sinners. *For God resisteth the proud, and giveth grace to the humble.*

*Is this grace given?* Observe hence, That this is a special favour of God to *us*, the calling of *Ministry*. The Apostle doth every where acknowledge mercy in assigning him, and becommittng to him this calling of preaching the Gospel, which may appear by their office set down by the titles of it. Embassadors, 2 Cor. 5. 20; Stewards, 1 Cor. 4. 1. Paronymphs, John 3. 29. fellow-labourers, 2 Cor. 1. 24; and so Markers with God, the calling of which wee shall speak of by and by.

Hardly, Their private course, which is to bee employed in reading, meditating, private exhorting. Fourthly, their protection, I will strike through the joints of them that rise up against *Levi*. Here is a wall of brass about them.

Fifthly, Their height of glory, *Don. 12. 3. They shall shine as the Sun in the Kingdom*, 1 Pet. 5. 10. to minister before God; to go in and out twix God and men in the things pertaining to God.

So that wee see how wee are to challenge our selves for light esteem and want of thankfulness for this great favour. *David desired not to bee a door-keeper,*

How wee are to bless God that hath done us this favour; the Psalmist doth stir up especially those that dwell in the house of the Lord to praise the Lord.

Now of the ends, to extol Gods grace in becommittng him with Ministry, wee have heard, *What is the way to commend the grace of God, so chafe our selves, and set forth our own unworthiness?* Jacob saith, *I am least of all the least of Gods mercies*. So David, *What am I, and what to my Father's house?* The Apostle likewise magnifieth the grace of God, *that when wee were enemies, hee did reconcile us*, Rom. 5. There is a reciprocal and changeable affection betwix these two grace and unworthiness; the one doth shew the other; grace tasted doth breed conscience of unworthiness in us, wee are presently dust and ashes if God reveal himself in the glory of mercy, and our unworthiness; the conscience of it, and confession of it doth magnifie within our selves, and extol before others, the grace of God.

There is no Popish compounding of a perswasion of grace and desert, notwithstanding wee thank God for all, as the Pharisee did.

See then what must let us see the greatness of grace, and set it forth to others; wee must get a conscience of our own unworthiness, and confess it freely. *1 Chron. 29. 14. Gen. 32. 10.*

Lastly,



Dott.

Lastly, It is to be marked, *That the Ministers of the Gospel do bring to us good tidings*, Rom. 10. 15. They are said to bring glad tidings of Peace, tidings of good things, 2 Cor. 1. 7. They are earthen vessels, yet they are said to have treasure in them, divine treasure. And because of this, when the Ministry of the Gospel was given to the Gentiles by occasion of the unbeleef of the Jew, the Apostle is bold to say, *that the fall of the Jews was the riches of the world*, Rom. 11. 12, and in 1 Cor. 1. 26, the Apostle doubteth not to say, that though we Ministers of the Gospel be poor, yet wee make many rich. Now what these riches are, hee expoundeth, *the benefits of Christ*; those benefits where with wee having Christ, come to be enriched, and in one word, they are all those things which Christ suffering hath purchased for us, the merits of Christ, for these are our wealth, 1 Cor. 1. 3. *So Christ was made poor, that in his poverty we might be made rich*, in his sufferings, his death, our righteousness, our life, our redemption, and grace of Adoption, forgiveness of sin and favour of God, the Spirit of the Father and Christ the Son, the title to all creatures, and service of all things, and unto everlasting life.

Vse 1.

They are swinish who neglect the Gospel.

We must depend on the Gospel.

To let us see how swinish they are that neglect this Gospel. What is the property of swine, but to trample pearls under foot, and delight in their mire? What do those that whore with this world, but neglect these unsearchable riches? true fools: for this is one property of the Fool, that for a chain of counters, he will part with Angels.

1 It teacheth that we must depend on the Gospel; wee see if a dole were dealt how the poor will flock about it from all corners, wee need not tolea a bell before it: so what multitudes of poor do hang about the Almoners of Princes, the Ministers are the Almoners of God, they bring out this treasure, they are the Cofferers, we must tell out this treasure, how should you hang upon this word? You are all poor naked brats, not having a ragge of Righteousnesse upon you: you are infinitely in debt to the justice of God; were you as rich as Devils, you are not rich toward God, all this must make you rich: how then should you here seek to get your acquaintance of your debts sealed to you, seek a new stole of Righteousnesse to live on eternally?

2 Wee must not grudge our temporal things to them that sow spirittual treasures to us.

3 Our duties, to keep these precious treasures under lock and key.

Ministers must principally preach Christ Jesus.

Lastly it teacheth us, *when especially the Ministry of the Gospel must bear upon*, Christ Jesus our Lord, to reveal Christ; this is the principal nail upon which a Minister is to beat, this is the Alpha and Omega, which sinful men must hear: for though the Law is faithfully preached, and is like a needle to make way for the thread of the Gospel, yet this must not be so conceived as if it were of absolute necessity so to proceed, when Christ preached to Adam fallen, the Gospel, yet this is the end of all, which must make the Law work wholely in us. Paul, Gal. 1. describeth this as the matter of his Ministry *to make manifest the Son*, hee professeth that he in his preaching cared so *how* *and* *when* *he* *preached*, *in* *the* *first* *place*: and the ministry of the Gospel is called a testimony of Christ. Which place is to be marked as which sheweth that the end of all the gifts of speech and knowledge is this, to confirm the testimony of Christ.

1 Cor. 4

Now what is it to preach Christ, you must remember from Pauls words, Gal. 1. 6. *Col. 1. 28. Hee did labour and strive to this, according to the effect and working which was wrought in him mightily, to present them to Christ, to spread the favour of Christ, to present men as chaste Virgins to Christ; to paint Christ before them as crucified in their eyes.*

Dott.

Unsearchable riches.] Observe hence, *That none is able to come to the full knowledge of Christ*. The riches of his person in respect of each nature wee cannot comprehend them, the everlasting righteousness, redemption, grace and

and favour which hee hath procured, wee cannot fully conceive of them; for we know but in part, wee do not yet see him as he is, but only have a glimpse of him, as wee have of things that are behinde us while wee look into a looking glass. 1 John 3. 3. This is the richest Mine that can bee digged in; the veins of it are never at an end.

In his person, the divine nature in the second person assuming, the humane nature assumed: now who can finde out the riches of his divine wisdom, power? say, the Apostle doth break out in exclamation, O the depth of the riches of God! &c. In the humane nature, what understanding, what power, what life, treasures of life which now are hid, treasures of wisdom, the spirit without measure, all power though a created power, yet such as by which hee can do whatsoever hee will, either by that nature with himself, or by his Deity: for the righteousness and grace of Adoption, wee are the Sons of God, &c. In wee have the riches of glory in his body and soul: *live in other learning, hee drink in this*

Let Ministers teach him as the truth is in him, that grace may not bee turned into carnalities, *whoever is in Christ is a new creature* Vse. 1  
1 Cor. 9. 19

To live us up always to bee seeking, for here is alwayes some thing new, as well as under the Sun. Wee are never weary of looking on goodly rich things: *the Angels do pry into these things.* 1 Pet. 12

Here learn what we must seek, if wee will bee rich: spiritual treasures, enduring substance, an immortal inheritance provided for us in heaven.

VERS. 9. And to bring to light to all men what is the fellowship of the mystery, *which from the beginning of the world hath been hid in God; who created all things by Jesus Christ.* VERS. 9

Now wee both imagine it from the effect which it had in the world; the enlightning of men in the fellowship of the mystery. Observe then, *that the Ministers and Apostles are, they that are lights of the world.* Do 1  
They are bid to shine as lights in the world; the same word there used as is in the Creation. For you must conceive that without the ministry of the Word the world was darknes: *They were once darkness, but now are lights in the Lord;* they were the ignorant of their estate not knowing what they did. He that walketh in darkness knoweth not whether hee goeth, they know not their final courses, much less the way of salvation. Now when God put up his Word in the mouth of his Ministers, then hee doth as it were set up a candle in a dark place: when Paul was sent, hee did go to this purpose to bring them from darkness into light. But yet for light concerning what hee doth, you must know the light is light, that the believers are lights, the Ministers lights, the Sun, Moon, and Stars, they can but help him that bringeth eyes, this light giveth eye: some mens light is like to Thieves Lanthorns, that come inward and shine, though the world bee blinde, like candles spending themselves.

In the broken men that have no light.

It teacheth how wee should flock about it, as the Jewes are said of old times, *Hee that came, and yet rejected his light for a season.*

It teacheth the practice of such as affect to deliver those in darkness, and to bring to light, inward and outward, to make them so perfected that they may be the Gentiles with the Jewes have one faith, one Lord, one hope, which is in the Father, in Jesus Christ, a thing which God keeps as a secret, which hee within himself purposed: Neither must wee think much that the Church brought to this estate by Christ: for God is the Creator of the Church, as well as the power, and it is the freest disposition, that hee who is the Father, should bring them both by Christ to one common salvation.





Gospel wrought the gathering of the Church, it wrought mediately this further instruction of the Angels; for from that which they did behold done by the Gospel, they proceeded to a further understanding and acknowledgement of Gods wilddome.

This effect is set down by three circumstances.

The persons, in these words, to *Principalities and powers*.

The mean of their further knowledge, in these words, *by the Church*.

The ground of it, and all from the 1. v. *Gods eternal purpose*.

For the clearing of the words four things must be considered.

1. What is meant by *Principalities and Powers*.

Ans. The Angels to whom God giveth a Prince-like power in the administration of these Kingdomes, for their ministry God useth in executing his sovereignty on the face of the earth.

Why Angels are principalities and powers.

2. What is meant by *Church*.

Ans. It noteth not the preaching of the Apostles or other Ministers in the Church, but the Church really now collected by the Ministry of the Gospel, for these three reasons.

The Angels are not instructed by the preaching of the Gospel, but by the Church it self, as it is thereby collected.

1. The preaching of the Gospel is to teach and build us, a word of Faith for us, and our children, not for the Angels to learn by.

2. It inverteth Gods order through the Scripture, who is head to have taught men by Angels, not the contrary.

3. It doth not agree with the Context, for Paul was sent to preach Christ to the Gentiles, this to bring them to fellowship in the Word, to make them one flock under one shepherd, that thus by the Church now gathered, the Angels might be further informed in that which they did behold, further concerning the wise work of our Redemption, and unsearchable wilddome of God which conceived it all.

4. What is here meant by wilddome.

Ans. The Wilddome of God is two-fold.

First that wilddome which is in God, or that wilddome of his without him, as effect of the former; and this is two-fold: the wilddome of his word, or his works, which as the former are done in wilddome, and called wilddome, even the work of Creation, which is lesse than his work of Redemption. Here is meant, not the wise disposition of our salvation by Christ: but principally the wilddome of God which is himself, the author of the other.

Of Gods wilddome.

Manifold. It is called manifold, not that God hath more wilddomes than one, but because of the manifold wise courses which God taketh for accomplishing that which hee doth purpose, as wee may bee said to have a manifold will, though we have but one, when wee will many things and divers. The last of the words commeth to this.

Gods wilddome how manifold.

God made mee a Minister of the Gospel, that I might gather the Church of the Gentiles into one with the Jews, that thus, the Angels to whom God doth communicate a Prince-like power over Kingdomes, these I say, where they had desired to see the things of the Gospel, 1 Pet. 1. 12. might now by that which they saw fulfilled in the Church gathered together, come to a more full and confirmed knowledge both of the wise work of our Redemption, and of Gods rich, unsearchable wilddome, the disposer of all.

Now for the Doctrins.

Comparing this verse with 1 Pet. 1. 12. we learn.

1. That God hath his time to bring such to further knowledge who have attained to some degree of knowledge.

The Angels as they are pictured over the Propitiatory in the Holy of Holies, they did turn their faces downward, not so much vailing in conscience of their infirmity before their Creator, as with great desire crying into those Heavenly mysteries. Now here wee see they have that desire fulfilled. God will satisfy the hungry with good things.

Doct.

And



Vse.

Prov. 2.5-6

And therefore wee must make this use of it.

To stir up our selves to the fervent desire of knowing God, the rather because our labour shall not be lost, *Prov. 2.5. If thou cryest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.*

Dott.

Eph. 1.10

Eph. 1.10

Eph. 1.10

Eccl. 1.8

May 37.36

Vse.

Vse.

Vse.

Vse.

3. That the *Angels* are called *Principalities and Powers*; Observe, That God doth use the *Ministry of Angels* in the *governing these Kingdomes* in which we live: For they are called thus, because God doth give them a pre-eminence under him, and a power in the ordering of these inferiour things, as the Devils are called *powers of darkness*, *Eph. 6.* because the wickednesse of the world doth set them up as *Kings and Princes*; the Angels are called for this cause *Dan. 10.12. great Princes*. They are made to be above our *Kings and earthly powers*, as God is above them. *Wonder not at oppression in a Province, for there is one above the high one here;* and there is the Father, Son, and Spirit, higher than both. *Angels rescued Jerusalem from the force of the Assyrian*, an Angel created led the people into *Canaan*, as is gathered by comparing the twenty and thirty one of *Exodus*.

This consideration should serve to comfort us, if wee saw the *Pillars of Kingdomes* shaken, the wicked bear sway, yet there are in those Kingdomes greater with us than against us.

Again, wee must acknowledge when things are any thing tolerably carried in these evil times, that it is not without the ministry of Gods Angels. And we must pray to God that he would let his *Principalities and Powers* be about our King and Princes, that they may be preserved and inclined to that which may be comfortable for Church and Common-wealth.

3 The third thing to be marked is this, that he saith, *they learned by the Church*, by seeing and beholding the Church gathered; observe.

Dott.

1 Cor. 11.10

1 Cor. 11.10

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1 Cor. 11.10

*That we have the Angels eye witnesses of us; that they see the things done in the Church of God.* 1 Cor. 11.10. *The woman ought to have power as her head, because of the Church.* This was shadowed out in the old Church, *Exod. 31.* The curtains of the Tabernacle were pictured full of Cherubims to signify this, that about us who are the true tabernacle and Church of God, there are troupes of Angels. And this their names do warn; it being their office to be ministering Spirits for the good of them who shall do their will of Salvation.

This therefore must teach us reverently to carry our selves, especially in the assemblies: let women come vailed, because of the Angels, and Paul doth charge *Timothy* as before God and Jesus Christ, so before his elect Angels, teaching us, that the consideration of them should bind us to be careful.

If grave men are a bridle to us, what would troupes of glorious Angels, if wee could with the eyes of Faith see them present? Let us therefore in this *Sadducee-like* age pray, that first wee may have a reverence of God, then of his Angels among us; that so wee may endeavour to walk as becometh those in so great a presence.

4 That these Angels come by that which they see in the Church to further knowledge, this doth teach us.

*That those who enjoy the blessed sight of God, know not by virtue of this a perfect knowledge of all things.* The Angels beholding the face of God, did not know things, as afterwards they come to know them, they did not know and acknowledge the wilddome of God so as it was afterwards revealed.

There is observed a fourfold knowledge of the Angels.

1 The first is natural, which maketh them know the works of Creation and the invisible things of God in it, all the men in which they were created.

2 A supernatural, which is such a sight of God, whereby they are confirmed

A four-fold knowledge in Angels.





Coloss. 1:16.

soever wee are, wee must still bee learners and profit in that wee see and hear.  
*Grow up in the acknowledgement of God.*

The last thing to bee marked in the verse is this: the thing in which they profited by beholding the Church, even Gods wisdom, which principally is to bee conceived of that wisdom of God, the fountain of the most wise work of our Redemption. Observe then hence.

Dart.

*Where the manifold wise work and wisdom of God is to be seen, in his dealing about his Church.* The Lord doth shew great wisdom in the Creation and sustentation of all things, *Psa. 124. 1 Cor. 1:21.* The Lord doth shew great wisdom in his administering of these earthly estates, letting the wicked flourish, taking them in a snare, humbling the godly, &c. Such a wisdom which not the fowl of the heaven, the most winged and mounting conceit, cannot comprehend, *Job 28.* when wee think wee attain, wee are far from it; none can understand this work from the beginning to the end: but his work of Redemption, and training the Church of all times thereto, is full of far more admirable wisdom. More particularly there are four things which may open it unto us.

1. That God should raise his Church to such glory, having let them fall to hell; and that by Christ. If one have a piece of curious workmanship, if one break it alunder, wee say, it were a great cunning to make all whole again: now God, when hee had let us, the workmanship of his own hand, bee utterly defaced; hath not only restored us as wee were, but bettered our estate, for his mending is better than his making, when hee healeth, hee leaveth no scar. Now that through death, through shameful death, hee should raise us to such a glorious life, this is more admirable.

2. The Lords wisdom in the Church gathered, did the more appear by this, that hee by so diverse courses did compass the end hee propounded, his end was the glory of mercy and justice, this first for thousands of years hee attained, by taking one nation, leaving the world to their own wayes; but from the Church of the Gentiles since it was gathered, hee did fetch the same purpose by a far diverse course, by taking in the world which hee had not so respected, and casting off that Nation, for the body of it, which hee had formerly loved. Wherefore the Apostle, *Rom. 11. 33.* doth exclaim when hee considers this, *Oh the depth of the knowledge and wisdom of God!*

3. The Church now gathered of Jewes and Gentiles, did observe God in truth and truth, in a more spiritual kinde of worship, whereas the Church before time had used a more carnal and external service, which did shew forth the great wisdom of God: for as it is wisdom in a householder to carry one kinde of hand over his children in nonage, another when they are at years of discretion: so in God this was manifold wisdom to prescribe divers and convenient worships to his Church, in infancy one kinde, in the riper age of another.

4. The divers graces conspiring together in this end, the edifying of the whole: for look as it was in man a wise invention that could devise many sounds so agreeing, as to make one just melody: so to give so divers gifts, *1 Cor. 12.* all which should have so sweet agreement, and make to one purpose, was an admirable wisdom.

Wee therefore remembering that in the Church God doth work his works of manifold wisdom, must let it bee a curb to licentious censuring of any of Gods courses in his Church: wee must not, when wee hear of predestination, and such like, or of his dealing any wayes in his Church, open our mouths against these, like the dog barking at the Moon, but lay our hands on our mouths, knowing that all are full of wisdom, though wee cannot behold the reason of them.

Wee must acknowledge the wisdom of God in his dealing with his Church.

Church in general, or personally; if hee let his Church fall to hell; if hee now leave one people and take another, if hee let heresies and persecutions come upon her: so personally, if wee bee let fall into evil, if hee sometime leave us in desertion, sometime acknowledge and make much of us, we must say, who shall teach him wisdom that judgeth the highest things?

VERS. 11. *According to the eternal purpose which hee purposed in Christ Jesus our Lord.*

VERS. 11

In this verse three things are contained.  
1. The ground, which wee marked before, of all this is here set down to bee Gods purpose.

2. The person in whom this was to bee accomplished, *Christ*.

3. Addition of this person from the benefits wee have in him, ver. 12.

Then wee are to mark, *That whatsoever doth befall us in time, the same hath been purposed in time by God from everlasting.* It is true, bee it good or evil; his counsel shall stand, hee doth whatsoever is his will. As I have purposed, so shall it come to passe, as I have counselled, it shall stand. Whatsoever Herod and Pilate, with the rest, did against our Saviour, it was before in the purpose and determination of God; this wee must hold for a certain and sound conclusion, that every thing in the world hath, and shall so come to passe, as God hath purposed and decreed it, in that time, place, manner and end, and by that means as God hath appointed.

Doct. 1

Psal. 119. 3.  
Isay 46. 10.  
Acts 4. 28.

Wee must therefore labour to rise up and behold Gods eternal purpose in all events wee see, which hee doth or suffereth to bee done; for it is a ground of patience, as when *Joseph* did consider Gods purpose in that lewd fact of his brethren, hee was well pleased. So *David* was patient under all the revilings of *Satan*; *I held my tongue, and said nothing, for the Lord didst it.*

Vs 1

Psal. 39. 16

Again, in all good things wee have, when wee can see that they were purposed to us of God from before worlds, it will force us to acknowledge his most fatherly care: for look as this doth testifie a Parents care, when before hee hath children hee will provide this and that, purposing it (if God shall give him any) to his children: so it is with God, if wee can see him when we had no being, but in himself, purposing and designing every good thing to us.

If this wise God hath purposed all things, then fear not, nor bee utterly distressed under any cross, or at the rage and fury of wicked persecutors, fear not their fears: for why? *the hairs of your head are all numbered; and a Sparrow shall not fall to the ground without the will of your heavenly Father.*

1 Pet. 1. 16.  
Mat. 10. 29, 30

Lastly, it is comfortable while wee know that all that good which God hath willed to us, hee will work it for us, faith, repentance, perseverance, in grace and salvation. Did our good depend upon our own wills, as things exempted from subjection to his power, all our comfort were at an end; if the preservation of mee from evil, and bestowing all good on mee, did not depend entirely for principal efficacy on God, farewell all Religion.

The latter part of this verse hath a double construction, for either it may bee Christ as a party purposing with the Father, or as a party in whom this purpose was to bee wrought and executed. But of this see the observations on ver. 12.

VERS. 12. *in whom we have boldness and access with confidence by the faith of the Gospel.*

VERS. 12

Now followeth a description of Christ: it hath two members.

The one of the benefits wee have in him.

The other of the mean of obtaining these benefits.

The benefits are two, *Boldness* or *Liberty*.

The mean, *faith*; let us by the object, *faith on him*.

For



For the opening of the benefits, you must know that liberty here is the freedom of the conscience absolved from guilt, which maketh demand to God, 1 John 3.21. *If our conscience condemn us not, then we have boldness to* ven to make that request of a good conscience.

1 Pet. 3.21

*Entrance*] here doth signify not onely coming to God in prayer, but all that resort and communion which wee come to have with God, united by faith to Christ Jesus, according to that, 1 Pet. 3. 12. *Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.*

*In confidence*] Doth signify *securely*, without fear; to dwell in confidence, that is, securely, none affrighting.

Now to consider the doctrine of these benefits, which is the opening of them.

Doct. 1

*How far that in Christ onely the conscience is able to plead before God the righte-ness of itself.* Our natural state is described, Romans 3. allegorically, with allusion to worldly tribunals; God the Judge, wee the malefactors, the Law the accuser, sin our indictment, and what is the issue? *every mouth is stopped before God:* and so what shall in the day of judgement be the taking of the wicked? they shall with mountains be fall on them, and hide them from the wrath of the Lamb. But in Christ we come to plead our righteousness before the Father: *Now there is no condemnation to those that are in Christ Jesus: it is Christ that is risen, you, that maketh intercession, who shall condemn us, and lay any thing to the charge of us God abides?*

Rom. 3. 19

Rom. 8. 16

Rom. 8. 1

Ver. 34.

A true Christian, his chief courage and boldnesse is with God, he fears not, nor cares not what men think or speak, or judge of him; he knows all his sufficiency is of God, and not of himself, that God works all his works for him, and hee will accept his works: but especially in the court of conscience and divine justice, and in the manner and cause of justification, wherein no man can stand; or dare appear or show his face, in regard of the guilt of sin; here a Christian is most bold, and dare appear coming with Christ his Advocate, Protector or Attorney, and dare plead his cause and stand upon interrogatories with God himself, and ask God himself (humbly and with reverence) what hee hath to lay to his charge, and what there is more that hee will, or his justice can require for satisfaction more than his surety hath done and satisfied for him. Hee dare not onely chal-enge all creatures saying, who shall lay any thing to the charge of Gods o-bed? But to God himself, hee can make his *Apology*, as 2 Cor. 7. For having truly grieved for his sinnes, because hee hath offended God, and sorrowed a-ording to God, and this grief having wrought in him, *such* sorrow, indigna-tion, hee may now safely and boldly by Christ his Advocate and Intercessor, make his Apology, and stand upon interrogatories with God, why God should not pardon him, and accept him for his child, and receive him into fa-vour according to his covenant and promises his justice and faithfullnesse bind-ing him (as he is a God) therunto, 1 John 1. 9. *If we acknowledge our sinnes, he is faithful and just to forgive us our sinnes, and to cleanse us from all unrighteousness.*

1 Cor. 7. 34

1 Cor. 7. 34

2/2. 1

We must com-mit our selves only to Christ.

Wee must therefore think on this ineffable benefit, that wee whole con-science did accuse us and make us blunke, may now through Christ freely with reverence stand upon interrogatory before him.

3 Commit thy self to Christ, let him be thy guide to walk by, as the way, to bee counselled by him as the church, and quickened and strengthened by him as thy life, and never doubt but he will bring thee safely to God, and thou shalt never mis-carry, hee will bring thee to his rest, and into the land of Canaan, where God dwells, and present thee before Gods face perfect in love. Thou shalt never miscarry by any sinnes, doubt, temptations, crosses, miseries, for Christ hath led the way through all these and made it safe, only commit thy mind and heart to be led and guided by him, trusting to him as thy Prophet to counsel thee, and call no man Lord, but him, thy only Priest to lead thee

to God, and King to defend thee, and quicken thee, renouncing thy reason, wit, labors, learning and all creatures, trust to Christ only thy shepherd, to bring thee out of Satans bondage, and to lead thee through the dark wilderness of this world; for onely Christ the Son of God who came from the bosom of God, can bring us to God.

This doth greatly controule that Popish doubting, built on such fandy foundations, as our not having a particular word: whereas wee have a general with a commandement, which is as much as a particular. And wee have the Sacraments particularly applying things to us, and their ground from our want of qualification is weak: for wee are not bold in ourselves, for our disposition, but in Christ Jesus, and Gods covenant stricken in him, which hee hath promised to performe: not for our towardnesse, but for his mercies sake, according to that *Ezek. 36. 26. Thus saith the Lord God, I will give you a new heart, O house of Israel, but for mine holy Name sake.*

Who see, That in Christ we may fearfully come into Gods presence. For by sinne we are severed from the presence of God, and if he manifest himself, he is dreadful to us, that we cannot endure the sight of him for fear and trembling, *Heb. 9. 2. Your iniquities have separated between you and your God: And your fear hath hid his face from you, that hee will not hear.* And when our first Parents had offended God, they hid themselves, being afraid when they discerned the wrath of him approaching, for *Gen. 3. 10. I was afraid, for I was naked.* Whence the Hypocrites speak thus in *Ezek. 33. 30. Who shall dwell with the consuming fire, who may abide with those everlasting burnings?* But in Christ wee approach boldly before him, for hee hath taken away our sins, which are the main cause of separation: hee hath procured Gods favour, so that the Angels sing and will to men, *Glory to God on high. Peace on earth, good will to men.* *Luce 1. 14. Let us draw near with full assurance of Faith.* When people had sinned they must offer a sin offering to take away their sin, and afterwards they might bring their burnt offering: so it is with us, if we have by faith offered in our hearts to God, the lambe taking away our sin, we may then present our selves before him acceptable sacrifices, to be sanctified through the spirit of his, which as fire consumeth our corruption.

There bee two things that make boldnesse and confidence, and the contrary bold fear and diffidence.

#### 1 Affinity of nature.

##### 1 Familiarity and acquaintance.

The first is the ground and cause of the latter: that wee be bold and confident with God: first our natures, hearts, and consciences must bee purged from all that which is contrary to God, as sin and the guilt of sin, and we must be renewed after Gods image and nature: therefore *Heb. 10. 22. Let us draw near with a true heart, in assurance of Faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, first there must be a true heart, purged and sanctified, partaker of Gods nature and holinesse,* and then follows boldnesse and assurance of faith.

Ques. But what makes the heart true and like to God?  
Ans. It must be sprinkled with the blood of Christ to justification and pardon of sin, and drawed in our bodies with pure water of sanctification of the spirit.

Acquaintance and familiarity causeth boldnesse: therefore a sheep fears not his shepherd, whom yet the Bear and Wolf fear: whatsoever is strange and unknowned is fearful. If wee acquaint our selves with God, and walk with him as our friends, wee shall have boldnesse with God, else hee meets us as a Bear with his Whelps, and as a Lyon in secret places. Where body

We have that which is equal to a particular word.

Doth

Gen 3.

Deut. 4. 24  
Ezek. 33. 14

Luke 1. 14  
Cant. 1. 14  
Heb. 4. 16  
Heb. 10. 22  
Lev. 17. 11, 12

John 1

Two things, 1  
which be  
confidence,  
and  
boldnesse



Eph. 2.

And we are  
inwardly  
inwardly

Math. 12.

1 John 1. 5.  
Ephes. 5. 8.

Hys. 1.

Which men  
are deceived,  
who are per-  
suaded of their  
security to  
Godward,

Hys. 1.

1 Chron. 9. 7.

these are fully wanting, there is no access to God, no acquaintance nor com-  
munion with him, as in all of us by nature: *wee are aliens from God, and stran-  
gers from the wrath*; and can never come where God is. Where these are im-  
perfect, as in the regenerate, they are strangers in part, though of the same na-  
ture. If wee were perfectly holy and like God in our nature, and had full and  
perfect acquaintance with God, had never estranged our selves from him by  
sin, then wee might go to God of our selves without a Mediatour to take us  
by the hand. Again have wee never so much corruption of nature, if there  
bee any true grace and spark of Gods nature and life in us, wee need not fear  
and run away from God, as long as wee have a Mediatour to take us by the  
hand and lead us: *that will not quench the smoking flax, nor break the bruised  
reed*; but with ease offering hath perfected for ever them that are sanctified in any  
small measure: though wee daily depart from God by sin, yet if there bee any  
will and desire of repentance, of conversion and acquaintance with God, wee  
are capable of a Mediatour to bring us to perfect fellowship with God. God is  
himself a full and perfect light, and in him is no darkness at all; *wee by nature  
are nothing but darkness*, and have no light at all. Now comes Christ a Me-  
diator between us both, that because there can bee no communion between light  
and darkness, Christ the middle person in Trinity comes between God and  
us, between God that simple light, and us that are nothing but darkness, and  
communicating of both our natures, and taking upon him all our sins, brings  
us into fellowship with God; reconciling and killing the enmity of our na-  
tures in justification, and then imparting Gods nature to us in part, by sancti-  
fication, which because it is imperfect, by his perfect sacrifice and intercession  
and leading us to God daily, hee reneweth and encreaseth our fellowship and  
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his Father: according therefore to our mixt condition in this life, of light and  
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This doth give us to consider, that if wee bee in our natural estate, wee  
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terrible thing to see God, the countenance of the Judge being as pleasant to  
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*Obiect.* But men will except against this their estate, that they have good  
consciences to plead before God, that they delight to come to Church where  
God is present, that they finde no fear with them.

*Ans.* But all this is as the thief, who before his conviction, though hee be  
never so bad, will plead not guilty, but at length his note changeth, and his  
countenance turneth, yea his joynts oft tremble: so these men out of Christ  
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they will speak far otherwise than it is. And though men may come outward-  
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though they have no fear, it is but *Assurance* and *False* security, which so  
soon as God shall rouse them a little from their sleep, becometh desperate  
trembling.

In the second place wee must reckon of this benefit, as no small creature. If  
one may but have recourse to the chamber of Presence, it is no small matter,  
but to go into the Holy of Holies, to converse and commune with God, pre-  
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and glory of his royal and magnificent attendance; shee breaketh out, *O how  
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vants that live in his presence, and hear his wisdom and counsels daily?

By

*By faith on him;]* Hence, 1. Observe, *that we must be believers on him.* Faith enricheth a believer to the fulness of Christs merits, death and obedience, even unto all those treasures of grace and holiness which are in Christ as in a common conceit, out of which wee by faith fetch for the continual supply of all wants. By faith wee dwell in Christ, and Christ in us. *That Christ may dwell in your hearts by faith.* By faith wee obtain righteousness unto salvation. In a word, nothing beginneth, nothing continueth our union with Christ but faith. There is I grant a secondary union whereby the soul cleaveth more and more to God now reconciled unto it, as by the affections of love, joy, &c. But this presupposeth the former, for were it not for this precedent union of faith, we should fly from God as a consuming fire. Though a man hath many members in his body, yet hee hath but one by which hee useth to receive any thing, viz. the hand; and so though our souls have many graces bestowed on them, yet they have but one hand of faith, wherewith to receive Christ and his benefits unto salvation.

Doff.

Ver. 17.

If then faith bee so excellent a thing as to enrich the soul with all the benefits of Christ, how fearful is their sin, who live, not caring to get this precious grace of faith; to lye, thieve, or whore, they will confesse is a notorious crime, but to live in unbelief, they neither account it uncomely, nor dangerous. To bee a Goat-bird, or a felon, condemned to be hanged, thou wouldst think with thy self, what a vile condition am I in? Think with thy self what is unbelief then; had not I an unbelieving heart, I had never dishonoured God by these practices; if these bee bad, infidelity is much worse; this fortifieth all our corruptions; thou hast stolne such a commodity, by unbelief thou robbest God: in the baseness of all sins, see infidelity far worse. Mourn and sigh to God under the burthen of this sin, bee importunate with God above all against this sin.

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The Prisoner maketh a passionate complaint when the passengers go by: so thou art shut up under unbelief, look up to God, through the grate of hell, and cry mightily to the Lord that hee would look from heaven upon thee. Pity (good Lord) an unbelieving soul. Tell Christ thou art a prisoner, it is but a word of his mouth: say to an unbelieving heart, rest on the promises, and it shall do.

Wf. See, *What is the nature of a true justifying faith, it is not only a knowledge and assent in general, but a confident embrace which the heart maketh of the thing which hee hath assented.*

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But because this place is pleaded by the adversary against us, therefore wee must insist a little in discussing the truth of our collection.

They hence reason thus, to prove that Faith is not a trust and confident persuasion in particular.

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Our answer is three-fold.

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R. 1

A popish collection answered.

Two acceptations of confidence.



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Math. 12.

1 John 1. 5.  
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*By faith on him.] Hence, 1. Observe.* *That if we will have benefit by Christ, we must be believers on him.* Faith entitles a believer to the fulness of Christs merits, death and obedience, even unto all those treasures of grace and holiness which are in Christ as in a common conceptracle, out of which wee by faith fetch for the continual supply of all wants. By faith wee dwell in Christ, and Christ in us. *That Christ may dwell in your hearts by faith.* By faith wee obtain righteousness unto salvation. In a word, nothing beginneth, nothing continueth our union with Christ but faith. There is I grant a secondary union whereby the soul cleaveth more and more to God now reconciled unto it, as by the affections of love, joy, &c. But this presupposeth the former, for were it not for this precedent union of faith, wee should fly from God as a consuming fire. Though a man hath many members in his body, yet hee hath but one by which hee useth to receive any thing, viz. the hand; and so though our souls have many graces bestowed on them, yet they have but one hand of faith, wherewith to receive Christ and his benefits unto salvation.

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Vjs.

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A popish collection answer'd.

Two acceptations of confidence.



it faith nothing against us. Now hence wee reason infallibly to the contrary.

That which begetteth liberty and confidence; that must bee more than a knowledge and assent; for the devils have this; and yet tremble; and if that I were almost starved, and should know of a great feast, and that many should bee invited, but should not have any certainty that I among the rest should, only a hope of peradventure; how could this quiet one in such estate? Nay, if there should not bee a confident imbrace of these things by faith, it could not bring forth confidence: as the fruit is in the seed, so is this confidence in faith, for else no more that which is not hot can make hot: therefore the Scriptures oppose to faith not only unbelief, but mistrust; calleth confidence faith, as the Papists grant, *Jam. 1. 6.* compare with *1 John 5. 14.* And it is profitable to mark their doctrine of their faith with the Apostles: they say a true faith for substance may bee with full despair in the same person; the Apostle faith, that faith breedeth boldnesse and secure access to God.

*Obje.* One Objection is to bee answered, which some weak ones may make: If all faith have these effects, then I have no faith; for I cannot finde them.

How a weak  
faith hath con-  
fidence.

*Ans.* The Apostle speaketh *de jure*, what all believers may do.

2. *Desails*, what they do in some part that are weakest in faith, and more fully they that are further grown in it. 3. Wee must know that the desire of it is some measure of it. 4. That like seed in the earth, or the soul in a sowne, so may confidence bee for a season in a believer.

Do.

[*On him.*] Hence in the last place wee are taught, *What is the thing about which faith is occupied so far forth as it doth justify us, viz. Christ Jesus, Acts 30: 21. Repentance towards God, and faith towards our Lord Iesus Christ.* For that which doth justify, must lay hold of Gods righteousness as it doth justify us: now Christ is made of God righteousness to every believer, when by faith wee stay on him, and that which hee hath done for us; being made of God, *Wisdom, Righteousnesse, Sanctification, and Redemption.* The not distinguishing faith, as it doth govern our lives, from it self as it doth justify, will breed great confusion. The chief and proper object or subject of true justifying faith, is Christ crucified, or Christ obeying to the death, that the soul may finde righteousness and forgiveness of sins to life in him. For to believe that my sin is now forgiven in Christ, is rather an act of experience in a believer now justified, than that belief which is required to justification: To rest on Christ obeying to the cursed death of the Crosse, that I may get pardon and life everlasting from the grace of God, this is the act of justifying faith; with the manner also about which it is conversant. Christ is the full and adequate object of belief, as it doth justify, even as colour is the full object of the power of seeing. Faith doth not look at any thing else, as it doth exercise that faculty which worketh to the justification of us, faith doth believe dreamings, doth sustain us in adversities, doth (like a Queen) guide all our actions; doth work by love, but it doth not justify, but only as it doth turn it self to apprehend Christ. For look as nothing in a poor man can make him rich, further than it doth get riches into his possession; so nothing in us sinners can make us righteous to life, further than it doth lay hold on such a righteousness which can take away sin, and make us righteous to the receiving of life eternal.

Other works  
of faith, but  
chiefly just-  
fying.

VERS. 13.

VERS. 13. *Wherefore I desire that you faint not as my tribulations for you, which is your glory.*

Now followeth the conclusion by way of exhortation. For explication of the words. 1. *What is meant by fainting.* The word in the original signifies, after profession and endeavour after any good, as weary and overcome with the labours and difficulties of attaining it, to give over without it, and to sit down with loss, and to end our labours with evil, and hurt to our selves, or o-

EXPLANATION.  
What it is to  
faint.

them, and lose all our pains: In this place more especially it signifies a falling away from the liking of the Gospel, and of the Apostle his person, at least the remembrance of him, as may bee gathered from 1. Thess. 3. 3, 6. compared.

Here is in this verse in the Greek, a phrase somewhat strange, *ἡ ἡμετέρα*. The like is *Phil. 1. 28.* they seem to bee Hebraisimes of that kinde which put the feminine for the neuter absolute. The sum:

"I would not have you upon my afflictions which are for your good, (as I have proved) shrink from my doctrine, or mee your Teacher; and though you may think this reproachful, you shall bee counted busie and faithous, yet it is your glory constantly to hold out, neither ashamed of the Gospel, nor mee a Prisoner for it.

The parts of the verse are two.

1. An exhortation to the use and practise of the former doctrine.

2. A reason of the exhortation.

First, wee see the Apostle his care that hee might not run in vain, hee prevented that which might bee offensive; and removeth the stumbling blocks: observe hence; *A Minister must not only bee faithful to preach good and wholesome doctrine, but careful and watchful to remove all such offences and stumbling blocks as Satan and the flesh may cast in the way, to corrupt the seed of the Word, and hinder the growth of it.* For as God gives wholesome seed of saving doctrine, so hee requires us to bee watchful that the covinous man *sew not tares amidst the seed while men sleep.* Therefore Christ having proved himself by doctrine and works to bee the true *Messias*, that they should not expect any other, hee being commended to the world by all evidences of a true and perfect Saviour, hee addeth for prevention of scandal that might hinder the saving fruit and blessing of this doctrine: *Blessed is hee that is not offended in me,* and at my simplicity, poverty, and external baseness. For there is alwayes somewhat which hinders the saving vertue of the Word, either offending the minde and judgement, or the will and affections, that the whole soul cannot perfectly embrace it to life and salvation: there is some stumbling block or scandal, that hinders a man that hee cannot come and *close with the wholesome words of our Lord Iesus Christ*, and cannot attain to the healing and saving vertue of them, but in his going hee stumbles by the way, and takes offence and distaste at somewhat, before hee attain the blessed fruit of the Word. Either his judgement conceives not, and approves not the truth, as those, *Iohn 6. 61. they were offended at that hard saying, and went back.* Or the will and affections except against some condition in the Covenant, and like not some article or clause in the conveyance; as that young man that went away sorrowful at that condition of receiving eternal life upon sale of all that hee had; and give to the poor. So that by offence of the minde or will unrenewed, hee cannot with a full consent and true heart enter into the Covenant, and make the bargain, subscribe and seal to it by faith, and bee faithful and constant in it, whatsoever forwardnesse hee may seem to professe, as the young man did. Hee cannot believe with the whole heart, and give full consent, but by halves, as *anise Al-Ju-  
xi, a double-minded man*, and is *ἀνεταβύτος*, unstable in all his wayes. For hee looks not with a single eye upon one master to serve and please him, to live, and bee maintained, and protected by him, but with a divided soul, hee looks to two Masters, to serve and trust, *to God and Adam*.

Doff;

Mat. 13. 24, 25;

Math. 21. 6.  
There will  
scandals arise  
to hinder the  
saving vertue  
of the Gospel;  
and how.

1 Tim. 6. 3.

Mat. 19. 16, 21;

Iam. 1. 8.

Mat. 6. 24, 25;

Vs

For tryal of a true heart, if wee can gladly suffer that the Minister of the Word should cut off the scandals, *if our right eye cause us to offend, to pluck it out, or our right hand, to cut it off*; and not only to preach good doctrine, but to cut off those lusts that hinder us in the practise, and in the full consent of minde and will; and to remove all lets and blocks in our way to God, and pra-

Mat. 9. 45;



Pl. 139-144  
The difference  
between a car-  
nal man and a  
godly in-  
receiving Christ  
and his Gos-  
pel.  
Phil. 3. 18, 19  
Phil. 3. 10

Luke 9

Micah 2. 7

Rom. 7. 7

Rom. 7. 13

Ps. 2

Mark 9. 43

1 Cor. 10. 6

1 Cor. 4. 13  
The skill and  
fidelity of a  
Minister is in  
removing  
scandals.  
1 Cor. 5. 5  
Mat. 18. 7

Mat. 23

Of the godliness, and to hunt us out of every starting hole, saying with David, *Lord prove me, and try me if there be any way of wickedness in me.* No carnal man can embrace whole Christ and his Gospel, and relish them wholly, but hee takes distast and offence at somewhat; hee professeth he loves Christ as a Saviour, but hee cannot abide his Crosse, *but is an enemy to the Crosse of Christ, because his God is his belly, and hee savours best earthly things.* Hee would have fellowship with Christ and know him, but not the fellowship of his afflictions. His reason and will, cuts and carves to himself what his flesh likes, and rejects the rest: Hee would have the Spirit the Comforter, but not the killer and mortifier of his lusts and corruptions. We know that the Gospel and the Crosse are unseparable Companions: *He that will be my Disciple, let him deny himself and take up his Crosse daily, and so follow me.* Hereby wee may know the truth and soundness of our hearts and affections, if they can consent and subscribe to the word, even the whole word, and especially that which is most contrary to our lusts and corruptions, ease and peace, as *Esa. 38. 8. Hezekiah* accepted the threatening from God, and said, *The word of the Lord is good.*

*Are not my words good unto him that walketh uprightly,* and hath an upright heart? all Gods words are good and sweet unto such a heart: to a very wicked heart some words of God are not offensive which crosse not his beloved sins; a covetous person is not offended at that word which reproves drunkenness and prodigality: All *John Baptists* Sermons offended not *Herod* untill hee came to touch his sin of incontinency, but hee heard them gladly: A good heart most delights in that word which tendeth most effectually to the slaying of his fleshly lusts and corruptions, and most of all consenteth and closeth with that Doctrine or Commandment which piercing to the heart, saith, *Thou shalt not lust.* Though the flesh and lust and law of the members rebell against this Law of God, yet the mind and will of the inner man consent and delight in that Law, and say, *It is holy, just and good,* Rom. 7. 7, 8, 9. compared with vers. 14, 15, 16, 18, 23. *Psa. 119. 5, 6.*

Let all Ministers also prove themselves true and faithful Ministers, as in dispensing the counsel of God; so in a wise and faithful application of the word, making it a two-edged sword to cut off the scandals and offences of the flesh, and to spare no man, *having the vengeance ready against all disobedience, to pluck out every eye, and to cut off every band, that is lifted up against the knowledge of God, and bringing into captivity every thought exalted against the obedience of Christ,* both of high and low, of rich and poor. This is required of a dispenser, *that hee be found faithful;* faithful to poor, weak, and impotent Christians, to bee as eyes to the blinde, and feet to the lame; and contrary to all rebels, to cut down all such as mutiny against the saving vertue of the Word for the destruction of the flesh, that the Spirit may bee saved in the day of the Lord Jesus Christ. *It must needs be that offences must come, but wee beseech them, by whom they come.* It is far greater grace and power of Gods Spirit to remove evil, then to give good, to remove scandals and offences, then to preach wholesome doctrine.

Further from the exhortation, observe two things.

*That we are prone when the Ministers of the Gospel are troubled, so fall back from them and their Gospel.* *Zach. 13. 7. When the shepherd is smitten, the sheep shall be scattered.* *Mar. 26. 36.* When Christ himself was apprehended and under the hands of his enemies, all the Disciples forsook him and fled: And a great part of the hearers of the Word are such, *Mar. 13. 31.* set out in the stony grounds. They receive it with joy, yet having no root, it dureth but a season, for as soon as tribulation or persecution cometh because of the word, by and by hee is offended. We do run in when we come to writing, we hold not out when tribulation cometh. No wonder.

For

For by nature there is in us, as the Philosopher could discern, an immoderate declining of that which is grievous to sense, wee turn our back upon the storm, and will not go so far as to put our finger in the fire at any hand.

From our child-hood doth grow up with us an immoderate love of a pleasant condition; wee are like swallows, wee would alwaies have the Summer Sun, never bee seen where winter commeth. Which disposition is set down, *Hab. 1. 11. Ephraim was an heifer used to delight in threshing;* the beast threshing was not muzzled, but did feed to fattenesse: so wee love so to serve in religion, that we may be franked in a prosperous condition.

Wee are exceeding inconstant, ready with the *Israelites to change God with staffs in a small space,* to rejoyce in *John Baptist as a light,* to crown Christ to day and crucify him to morrow. Which things considered, no wonder if the Devil blowing these coales, we be subject to revolt.

Wherefore wee must learn to get a conscience of our weaknesse, for if wee walk supposing our selves, it will prove better than *Peter's* presumption: this holy fear of our own standing, will bee our true security, when others walking in their own strength, shall receive an utter soyl.

Again, wee must take heed wee bee not moved from our establishment, as *Peter* exhorteth, *1 Pet. 3. 17. Beware lest you bee plucked away with the error of the wicked, and fall from your own steadfastnesse.* And pray to God that he would give us that grace to suffer, when the Devil commeth to winnow us.

The second thing to be marked is, what is all our duties.

It is to be ashamed, but to suffer in the afflictions of the Gospel, when the Ministers of it are troubled. So *Paul* exhorteth, *Be not ashamed, but share with mee in the sufferings of the Gospel;* and *1 Thes. 3. 3.* the self-same duty is enjoined: *That we should be moved with those afflictions of the Gospel.* Thus clouds of witnesses are gone before us; who have neither shrink from their Ministers, nor from their faith in times of persecution, *1 King. 18. 4.* In the time of *Elijah* there was good *Obadiah*, who took a hundred Prophets and hid them by fifty in a cave, and fed them with bread and water. *Jer. 38. 7.* *Ebedmelech* for *Jeremiah*; he had his *Onesiphorus*, his *Aquila* and *Priscilla*, who would yield their necks to the block, to rescue him from jeopardy. Wee must not be dismayed at these things.

For the Cross and profession of Christ are almost undivided companions: God hath so pre-ordained it; *your selves know that we are appointed thereunto.*

Wee must not take offence at these things, because our blessednesse doth stand in it: *Blessed are they that are not offended in mee, at my sufferings;* not only in my own person, but in my members, for these are the sufferings of Christ, as *Paul* saith, *Coloss. 1. 24. Now I rejoyce in my sufferings for you, and fill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* If ye be nailed on for the name of Christ, blessed are ye, for the spirit of glory, and of God resteth upon you.

This not falling away in times of persecution is a testimony to us of sound hearts, for as hypocrisie is discovered in the time of affliction, this being his property therefore will turn hypocrite, and become any thing rather than suffer persecution for Christ crucified: so on the contrary there is discovery made of him whose heart is sincere; this being the proper effect of the Spirit of strength, love, and of a sound heart. *1 Tim. 1. 7.*

This is a painful thing, *Moses* did account this greater riches than the treasures of Egypt; yea, bringing above all hope great blessednesse in this present life. *Mark 10. 30. He shall receive an hundred fold in this life, and in the world to come.*

In which consideration it must bee our care not to faint when our Ministers

Reason 1.

Reason 2.

Reason 3.

Use 1.

Duties

Rom 16. 3, 4

Reason 1.

1 Thes. 3. 3

Reason 2.

Mat. 11. 6

1 Pet. 4. 10

Reason 3.

Reason 4.

Hab. 11. 26

Use 2.



Job 16. 14. 27.

Mark 8. 38.

Psa 3.

Jam. 1. 8.

Our hearts  
may bee false,  
when in our  
own sense  
they seem ve-  
ry sound.

Psa 3

It is a good  
sign of true  
faith, when we  
receive Gods  
Ministers, and  
do stick to  
them in their  
trouble.

2/3. 4

sters are troubled, not to acknowledge them in times of liberty, and shake hands with them as soon as the case is altered, such are like the *standing brooks* Job speaketh of, *that abound with water when there is no lack, but in the summer season are all dried up and withered.* And it is good to consider, that though they think to save themselves this way, yet hee that doth save his life in this way, doth lose it, and hee that loseth it, doth save it.

It may serve for a tryal of our faith, and other graces: if thy great confidence in time of prosperity bee changed into fear, grief, anxiety, in time of trouble and temptation, suspect thy Faith to bee of the flesh, and not of the spirit, Plal. 112. *Hee will not bee afraid of evil tidings, i. e.* so far as hee is a true believer, because his heart is fixed and stable in the Lord: But so far as our Faith is fained, in shew, and shelly, it alters and degenerates into fleshly fears, that wee forsake the Gospel promises. For *Αἰψος*, a double-minded man is *ἀκράδαντος*, unstable. If wee have strong desires and affections, purposes and resolutions in time of sicknesse and dangers, and lose them in time of peace, this inconstancy shews they were not from the heart renewed by that constant spirit of God. Howsoever to our sense and feeling, wee would affirm and swear that wee speak from our hearts, yet let us not trust our own sense of our hearts. For the true estate of our hearts can never bee known by our sense. Sense can only judge of sensual objects and things, it cannot judge of spirits, and of spiritual things. They are never such as wee feel them to bee, but as Gods Word and Spirit reveal them to bee.

Let it teach us to prove the truth of our Faith in the doctrine of salvation, by our faithfulness to the faithful Ministers of God who have taught it us: Thus did *Ebedmelech*, though a man full of fear and infirmity, yet God professeth that hee trusted in him, and proved it, because hee received, countenanced, and protected his Prophet, and was faithful to him in all his troubles. Such poor Christians as fear they have no Faith in Christ, because they feel so much fear, doubting, and no spark of faith to their sense, and so no part in Christ and his Redemption, Christ assures them, and upon his oath, that if they bee faithful to his Ministers, and love, and reverence them, they receive him, and are faithful to him, and hee will bee their faithful Saviour, Joh. 13. 20. *Verily, verily, I say unto you, if I send any, hee that receiveth him, receiveth mee: and hee that receiveth mee, receiveth him that sent mee.*

Seeing the same corruption is in us as in wicked men and Hypocrites, and was in Christs Disciples, as Christ witnesseth, though they felt it not, and would not bee perswaded of it, let us walk humbly suspecting our selves, and fearing changes by our flesh, and presume not as *Peter*, upon our sense of never so great desires, purposes, and affections, but know there is that corruption and flesh as can alter us in a moment. Labour for more and more spiritual strength daily, knowing wee have the same bark of the flesh apt to carry us down the stream, and wee have the same Oars of lusts and sinful affections, and unless the spirit of grace bee our Pylot or Water-man, and row against the stream, and carry us by an infinite power against the couple and stream of the world, wee cannot persevere. This for the duty which hee exhorteth to.

The Reasons follow: the first was handled in the first verse of this Chapter.

The second standeth thus:

That which is a glorious thing for you to do, that you must do.

But to stand by your teachers, and truth received from them, is a glorious thing.

Therefore faint not.

Doct.

1. Therefore when hee doth draw them on by telling them, *it is glorious: hee doth let us understand, That there is a lawfull affecting of some glory, Phil. 4. 8.*

If there be any glory, any praise, shrink in deservings: there is a holy ambition which may be affected and practised; though the glory of the world is not to be affected, yet the glory which is of God must be sought after by us.

φιλοτιμῶμεν  
John 5. 44.

We must seek it by such things and means, as are truly glorious, and give glory and worship to the nature, state, condition, and dignity of Gods children, that is, not a fleshly, but a spiritual glory, to be well reputed of, not for natural, worldly, or any fleshly good or excellency, as wit, wealth, learning, &c. but for the spirit and spiritual graces; as Rom. 2. 7. *Which by patience in well-doing shall have, and glory, and immortality;* 1 Pet. 4. 14. *If ye be reviled for the Name of Christ, blessed are ye, for the spirit of glory, and of God, resteth upon you:* wee may seek to be glorious in the spirit, because God hath pre-ordained us to such a glorious estate, and provided such glory for us only, *Wee are made of mere prepared unto glory. The God of all grace who hath called us into his eternal kingdom and glory;* hee would have his children glorious in that glory wherein himself the Father of glory shines, and not in that base, earthly, carnal glory, wherein the men of the world shine as glow-wormes, but in the spiritual glory of Gods Spirit, Nature, and Holiness, *shining as lights in the world, like unto the Father of lights;* which is in account and estimation with God and his Angels; the glory of this world is too base for Gods children, *but this lieth in the argument.*

Rom. 9.  
1 Pet. 5. 10.

Philip. 2. 19.

Doff.

Prov. 24. 10.

The Doctrine which the words contain, is this; *viz. That it is a glorious thing to partake in the sufferings of the Gospel with the Ministers of it:* Wee may learn by the contrary, *for hee that fainteth in the time of trouble, his strength is small.* Hee is a white-livered man, reproachful justly by reason of cowardise: for as in outward battels, it is a shame for a souldier then to retire, and leave his captains when the Captain doth bestir himself so valourously, as if hee alone would discomfit the enemy; so it is in this spiritual warfare shameful cowardise, if Christians then give in, when their spiritual leaders are prodigal of their lives and liberties: so on the contrary, as it is a glorious thing to be forward in great enterprises, to make entry on some holds which seem impregnable: so it is when God doth muster his armies, and fight his servants against spiritual wickednesses, and this evil world, then to stand and quit our selves like men, is no small glory. God when hee seeth it, doth liken his Church to the troops of horses in the Chariots of Pharaoh: doth commend her as exceeding terrible, Cant. 1. 8.

Reas. 1.

Men that persecute her are stricken dead in themselves, Phil. 1. 28. *In nothing shall your adversaries, which is to them a token of perdition;* the spirit of glory worketh this: *If ye suffer for Christ, the spirit of glory resteth on you.*

Reas. 2.

The end of it is exceeding glorious, 1 Cor. 4. 17. *Our light afflictions for a moment, causeth unto us a far more excellent and eternal weight of glory.*

Reas. 3.

The state of the Church in this world is militant; the glory of it, and of all Christians, is their courage, strength and labour in military services, *so suffer adversaries as good souldiers of Jesus Christ; fighting together,* both Ministers and people, as Phil. 2. verse 2. and not one thence from another: For if any man draw himself from his Captain, company and colours, *his soul shall have no pleasure in him,* this is not glorious, but base in Gods eyes: there is a peculiar beauty of an army from the beauty of all other societies; and so of the Church militant to make it pure as the Sun, fair as the Moon, *and as an army with banners.*

Reas. 4.

2 Tim. 2. 3.  
Συναδελφότης  
Phil. 2. 17. 28.  
Heb. 10. 38.

Cant. 6. 7.

There is the same glory of Christ the Head, and of all the members, Christ himself glorious upon the Crosse, *filling the Principalities and Powers, and triumphing over them:* So of all Christians; for what can be more glorious in Gods eyes, and please him better, than for his servants to suffer any thing for his truth, name and worship sake? It is more glorious than any other service and goodly outward profession or worship wee can perform, not onely to be-

Reas. 5.  
Col. 2.

love



lieve in his Name, and so to feel that God is true, do wee honour him, but much more when wee suffer for his sake. There is no King, Lord, or Master, but hath his servant and subject in more account, and esteems better of him, and of his service in suffering for him, than in attending on him, in wealth, peace, and ease, for his own credit, profit, and advantage. All which considered, wee see how true it is that the Apostle here speaketh, viz. to partake without fainting in the sufferings of the Gospel, is the glory of a Christian.

Use 3.

Wee see therefore that here falleth to the ground, the fears of reproach which the flesh imagineth, whereas it is nothing but a false spectacle that doth debilitate corruption put before the eye of our minde, our own self-love makes the matter seem so, but if Faith on Christ clear the sight, the matter will appear far otherwise, *even as the wood in the fifteenth of Exod. 25. put into bitter waters, made them pleasant*: So Christ crucified, being in our afflictions, maketh them, though cursed in themselves, blessed; though bitter, sweet; though ignominious, yet full of glory.

Use 3.

The unsoundness of such as will countenance Ministers while they are in credit, but forsake them when they are frowned on.

For reproof of such as will credit and countenance Ministers while they are in credit and countenance with the world; but if the world and the state frown on them, they are ashamed of them: Such give a great argument of the unsoundness of their hearts and future Apostasie from the truth, that they will bee ashamed of Christ himself and his Gospel: for these two commonly go together, as 2 Tim. 2. 3. For that power of God which works effectually in calling us by the Gospel, and saving us from sin and Satan, strengthens us also to bear afflictions for that Gospel, whose saving vertue wee have felt, and makes us so to love it, as rather to indure any afflictions than to forsake it.

VERS. 14.

VERS. 14. *For this cause I bow my knees unto the Father of our Lord Jesus Christ.*

Now followeth the second part of this Chapter, which for the matter of it is a prayer: for the coherence of it may bee conceived as coming in by way of prevention: The *Ephesians* might say, You do call us to a duty wee owe, but alas, wee are weak, and have cause to fear our selves. The Apostle therefore may bee thought to bring in this narration of his prayer, as strengthening his weak hands in this manner:

That which the Apostle doth labour with God in your behalf, that you are to do, and need not fear, but you shall have strength to perform it.

Jm. 2. 16.

For prayers do greatly underprop us in weaknesse, and make the strong more confident: God will deliver us, if so bee you strive with us by prayer, *for the prayer of a righteous man doth much prevail, if it bee fervent*: But I do pray for you: the other parts are left to bee gathered, this is set down by a narration of the fact, to the end of the chapter. The prayer hath three parts:

1. A preface, verse 14, 15.

2. The prayer it self, verse 16, 17, 18, 19.

3. The conclusion, verse 20, 21.

The preface containeth principally two things,

1. The gesture the Apostle used,

2. The person described two wayes,

1. From that respect hee was in to Christ.

2. From his property to us, the calling his Name on us.

The sum is, viz. As I have called you to this duty, so I do instantly seek to God to make you able, reverently, as becometh mee, bowing my knees; I seek, I say, to him who is both the Father of Christ, whose cause is in hand, and your Father, or one who hath called his Name on you with all believers, which are his household, all I say, whether they bee triumphant in heaven, or militant in earth.

Doll.

1. Then the fact of the Apostle doth teach Ministers, *That they must not be content*

It is the duty of faithful Ministers, not only to propound to the people wholesome doctrine and good exhortations to holy duties, but also to pray to God earnestly to give his blessing thereunto and to enable them to undertake, instruct, and pacify that they teach them: A preaching and praying Ministry must go together: God forbid I should sit against God, and blaspheme for you: this is the style of Samuel, Moses, Aaron, Job, and David, that they are such as call on God's Name, they must be ready men upon all occasions preferring their suits in the behalf of their people, for whatsoever we do, yet it is but planting and watering, and all is nothing without God's blessing: The spiritual enemy is great which Paul having only in his eyes, took heed to watch unto prayer: for we ordinary Ministers had further need in this regard to pray unto God for our people, that our own wants may by his gracious blessing be supplied: As they are the mouth of God to the people, so they are the mouth of the people to God: as knowledge and ability of gifts from Christ with love and affection to Christ, must open their mouths as Christ's Ambassadors to speak for Christ to his people, and to send his Love to them: So true Pastoral love and fatherly affection to the people must open their mouths in prayer to speak for them to God: Ministers are Co-workers with God, and it is chiefly God's work, and the people are God's husbandry and God's building: the Gospel is the power of God, and without his arm and power no good can be done; and all the glorious and precious gifts of God, and all Christian duties and graces, are the power and virtue of man's nature, corrupt and dead heart and nature, contribute to every good work: therefore the Minister of the Gospel is a wife Physician, considering her must not only be faithful in giving of doctrine to minister wholesome instructions, but also in mercy to pity her natural infirmities, like to Christ the chief shepherd of their souls, to offer gifts and sacrifices, For the Minister as he is the room of Christ to perform his prophetic office, so also to perform the part of his Priestly office in offering up the sacrifice of prayer: therefore a great want in such Ministers who do so dilate themselves to be busied exercise in private, that it may be said of them, that *from lack of prayer they have lost their power*. They cannot so much as conceive six lines in the behalf of their people: Many, if they make confidence of preaching to their people, think it no great neglect of duty, not to pray for them: So they are provided of gifts and matter to preach, they care not how their hearts are disposed with Pastoral care and fatherly affection to pray earnestly for them: So that they can present a light of knowledge to the minds by sound, methodical and orderly teaching the clear points of doctrine, they need not to have the Apostle's *strife with God by earnest affliction and prayer*, that their ministry and doctrine may pierce to the heart, can make long and short, and overcome by prayer: *as well as by the power of the Holy Spirit*: So that for this fatherly love and mercy to be extended to pray for them, as to their themselves learned teachers in preaching, humbly acknowledging their own credit and Name to be called: *Paul that their people may be saved and salvation, as their Children, and themselves as spiritual fathers*: So that they may find out the way to salvation, as well as faithful, merciful, and affectionate ministers, as faithful to salvation, as a learned, faithful, and affectionate ministers, as well as faithful, and in duty their Ministers give prayer for them

1 Sam. ii. 23

Reas. 2.

Reas. 21

Reas. 3.

Reas. 4.

1 Cor. 9. 19  
John 11

Reas. 5.

1 Cor. 9. 19  
1 Cor. 9. 19  
Rom. 15. 19  
1 Tim. 2. 1

vs 1

Col. 3. 12

vs 2



Mat. 21. 13

Doct.

Egy 29. 13

Outward ex-  
pression let to  
express in-  
ward affec-  
tion. Job. 17. 1  
1 King. 8. 13

And so the  
body is

them and their infirmities, dullness, forgetfulness, and to heal their defects as his spirit in preaching to them. Frequent the house of God not only in Preaching, but for prayer, as it is a *house of prayer*, as well as a house of Preaching; and as we bring faith to know and believe the doctrine Preached, and the things revealed to be good and necessary to salvation: so also be al- lured and hopefully expect to have the same bestowed upon thee, and confirmed by prayer.

That her prayer *being his house*: it doth teach us, That in our Prayer to God we must compass not only the inward man, but the outward to revive, though God careth not for the outward man alone. Woe to them that give the lip without the heart: against such the Lord complains. *This people draw near with their lips, but their hearts are far from me.* And when *Israel's* Priests set up *the shewbread*, and pleasantly lauded themselves; hee would not hear; yet it is his will that the outward man should accompany the inward in such parts of his worship, that it should outwardly signify how the mind is af- fected.

And great Reason, seeing hee is the redeemer as well of the body as the soul, our outward man therefore must be ordered reverently in Prayer. We see then that there is a lawful, yea, a comely and needful use of composing our ges- ture when we set upon God in prayer and thanksgiving. It is true, that out- ward observance in fashioning of the body is not the main, nor may we take it so, as if God were like to man, to be mocked with complements, but yet it is a thing of congruity and needfull, both to expresse our reverence, and al- so to whet our affections in prayer, and therefore gestures are variable accord- ing to the occasions, for example, to expresse our dependance upon God, the eyes are set towards heaven, as if wee would fetch our help from thence, as *Isaiah* lifted up his eyes as heaven: to expresse the fervency of the desire, the stretching out of the hand is used, so did *Isaiah* at the dedication of the Temple, which stretching forth of the hands to heaven, did not onely im- port their looking up to God, but even the vehemency of their desire to draw down by strength (as I may say) of both hands, a blessing from God.

Again, humility and contrition of spirit ought to be expresse in prayer, and in such case our actions must be suitable, as *Isaiah* 48. 13. the *Prophet* knocked himself upon the breast, and for his eyes, he cast himself upon the earth, then down, not through infidelity, but through dejection, as not thinking himself worthy to look up to God: of this likewise is that gesture of the peo- ple, *Exod. 16. 17.* in their answer to God, they worshipped God with their face to the ground. Sometime great diligence is expresse in prayer, and therefore in such case, the body is cast down, even groveling to the earth, as *David*, when he was *Psalmist* to God for his child. Thus you see, for the necessary use of outward gesture of the body in Prayer, is to expresse the variety and several affections of the heart in praying to God.

Now as it serves to stir up *renewal*, so also to help to a kinde of *charity* as if hee even as the inward heart is sometime renewed and enlarged, so draw into the parts of the body by rubbing and shaking: so the inward fervour of Prayer is sometime helped by the outward reverence and gesture of the body, for they are *members* to a man to charge him (unless hee will play the great hypocrite) when hee lift up his hands, to lift up his heart, when hee lift up his voice, to lift up his soul, when hee stretch forth his hands to heaven, to stretch forth his desires with his hands when hee cast down his countenance, to cast down first his Royal

thoughts, then the *inward* man, and last of all the outward man, as if hee were in Prayer, *renewal* of our bodies, and though I would not say

as a swallow Camels eye yet see right on, in making  
a precise eye, and though I know the Scripture doth describe many  
gestures, and not precisely injoyne any, yet I dare say that kneeling where  
monstrously wee may kneel, is the fittest gesture. If it bee needfulle to  
speak to the King or Counsel otherwise, how shall it not mis-bee to speak  
on our knee to the highest Majesty? But when it cannot be, then standing,  
and for sitting, it is an unfit gesture, though inveterate custom may  
have beene firmer to reform themselves in such circumstance. If  
we were like Jacob, that all our strength could scarce reare as at 14. 15. then the  
gesture were more warrantable.

What gestures  
most fitting  
prayer.

Gen. 48. 1

Caution  
touching bo-  
dily gestures  
in prayer.

Eliy 38.

Eliy 19. 13

There be yet certain cautions to be put unto it.  
We must take heed that we rest not in any outward carriage of the eye, the  
hand, the knee, as a gesture shewing reverence. I say, wee must not rest in a  
ly of these, as if they were in themselves properly a worship and service of  
God, if they come alone, or as if God would be pleased with outward  
Complements of the body, and outward behaviour, when the heart is not be-  
fore him. Hee that acts a part upon the stage, that hath nothing to do but  
to do the thing hee undertakes to: expresse, can easily deceyve himselfe to the  
gesture without touch of affection: God will not have us when wee come  
before him, as if we were to act a play, to jest before him; but hee will first  
have the heart rightly set, and then the body to bee thence rightly command-  
ed: hence the Lord disclaimes the hanging down the heads, in their counte-  
nance there was nothing but submission, when in their heart, there was no-  
thing but rebellion: so for the outward act of prayer, hee casts it off. *This*  
*people draw near with their lips, but their hearts are far from me.*

If by some means wee shall bee restrained from outward conveyency of  
kneeling, or lying up the head or hands, or prostrating the body, or any  
such like gestures as might well become the present occasion of that Prayer,  
which is offered; yet wee must not languish upon the want of these things,  
as if our Prayers might not peirce the Heavens; I speak this, because I have  
knowne some well-affected persons, but not well-instructed in that point, that  
when they could not kneel, by reason of bodily infirmity, therefore, have  
thought they could not pray, because they could not kneel. God hath not  
laden the Law of these outward things upon us, as hee hath the inward: the  
lifting up of the heart is simply necessary, and without it, no comfort: the  
other is of conveyency, so far forth pleasing to God, as it is a sign of our in-  
ward integrity, and a help of our own weaknesse.

For just Reproof, if wee examine our selves touching our carriage in the  
duty of Gods worship, what dullnesse of heart, what irreverence, what want  
of fervency, what want of zeal have our gestures manifestly discovered to our  
sins? A man happily riseth out of his bed, hee buttons himselfe, and hee  
prays, and hee prays and hee buttons, but where is the heart of this man, or  
reverence of that Majesty to whom hee speaks? He hath not so much shew  
of piety as of Hypocrisy. Never excuse the matter, for our God will re-  
buke our faces, if we think not of this, and repent of it, that our looseness in  
the very fashioning of our bodies, in the duties of devotion are come from the  
want of him whom wee seem to serve. The Lord Jesus Christ hath  
set us a pattern, so pray as hee prayed, if to expresse thy confidence, by  
lifting up to Heaven, if thy fervency, by stretching out thy hands, if thy  
humility, by casting down thy countenance: have not the gesture without  
the matter, but have the matter, and fit the gesture to it. The Papists shall  
laugh at us, who shew a great deal of outward devotion, when as wee are want-  
ing in the outward shew of it: They stand upon the outward shew, and so  
satisfie themselves, they want the inward; and us, because wee know  
these things, but do not so well in the outward.

Ysa. 2



The Turk so reverent in *Moslems* Temple, that hee goes in forward and comes out backward, is condemnable for that gross superstition, but they condemn us for want of reverence: To conclude, who ever worshipped a God true or false, but hee thought there was an outward profession to be maintained, and made good in the outward shew? I pass from this point.

¶ Wee see that going to God for the matter of Christ, and for his people, hee setteth God before him as the Father of Christ, the Father of his people, which doth teach us.

That when we come to God, we must so set him before us, as makes us to confirm our faith, touching the thing we request.

But passing by this and letting the respect to Christ alone, as formerly handled, wee will come to the property of God our father in regard of us giving us our name.

Doff.

admirat  
god patrem  
esturget  
admirat

VERS. 15.

VERS. 15. Of whom the whole family in heaven and earth is named.  
In the verse must be observed three things.

1 The giving of us our Name.

2 The Persons, who are named, all the family.

3 The distribution of the place in which this household is, is blessed in earth.

Doff.

esturget  
admirat

The first consideration then is this, That God doth call all believers after his name; thus here it is said, Of whom is named: And James 2:7. the principal names are there said to blaspheme this glorious name, called upon Believers; Even Gods name, which hee hath called upon all of them as his children: and John 1:12. it is said, that all Believers have this privilege, to be called by his name: For as the Parent doth give the name unto the child, Gen. 48:6. Jacob blesseth that his name should be called on those whom hee did adopt for his children. And also 1. Zachary giveth the name of John the Baptist: So it is a property due to God as our Father to call his name upon us. Which doth teach us three things, the Scripture it self collecting them.

Vf. 1

Nob. 11. 24

The first you have 1 John 3: 1. Behold, what great love the Father hath showed unto us, that we should be called his Sons. It was no small favour which Moses had shewed him by Pharaohs Daughters, that hee should be called his Son.

2 It is our duty, 1 Pet. 2:7. If we call him Father, who without respect of Persons judgeth every man, justly rebuking him in sin, 1 Tim. 2:19. Let every one of us submit himselfe to Christ, that is called a Christian after Christ, depart from iniquity.

Who would disclaim his right in Christendom? this is made a sufficient consideration to oblige us to all obedience: For as one who professeth himself the Kings subject, acknowledgeth himself bound in all things to obey him so far as hee may with his duty to God, though hee be not so near his Person as those of his Majesties household are: So we that profess our selves Gods people, must yeild our selves subject in all things to him, though we have not that more near respect which is found in others, who by a kind of excellency are called men of God. Men think that unless they turn Puritans, they are not bound to be so precise as not to wear False or truth, not to game and swagger, yet whosoever will be challenge this much, as to be named the child of God, must not bolster himself in any course of ungodliness.

It doth teach us how that our offences dishonour the name of God which is called upon us: for when wee are Gods people, if wee be pious in the eyes of the world, then they say, Lo these are Gods People, these are the holy people, Luke 18:27. I will justify my own Name, which yet have professed among the Heathen, and the Heathen shall know that I am the Lord, when I shall be justified in you before them. So Romans 2:24. By the

is not blaspheamed all the day among the Gentiles.

This convinces many, who do not think the more precise care of duties to concern them, but that Church-men only, or those who will not keep company, but profess more forwardly than others, these only they think tyed to strictness in their course. Challenge them for an usual oath, they slip the collar and plead, why they are not Precisians, none of those forward Professors: But when they will bear the Name of God, and call God Father, who is such a Judge as will not let idle words escape him, they profess enough (were it in truth) to restrain all such licentiousness. Others will bee on the tops of their benches if they do offend never so little in those things, which themselves practise in the highest degree: and why? they are Professors, as if themselves (were not their vow forgotten) make not profession of all holiness.

This should stir us up, if wee will profess to bear the Name of God, and to love God our Father, to endeavour holiness, otherwise wee should dishonour that glorious Name of his which is named upon us: What those are who are not under our household Government, matters not to our discredit, but the virtues and vices of our children are our praise, or our reproach.

The second thing to be marked is, that all the adopted children named after God, are called one entire family: whence observe,

When from amongst them all believers have, they are all one household, the household of God, *But this hath been handled in the 19. verse of the 2. chapter.*

Further from this that wee are said to be Gods Family, observe, *It is the glory, excellency and special advancement of Christians, that they are adopted into Gods Family, to live under his roof.* The consideration of this made David situate the house of God above all things. *One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, for such like, They that dwell in thy house, shall have satiated with the goodness of thy house.* To bee of Gods house and family, implies many excellent benefits, dignities and priviledges which those enjoy from God that are true Christians, which others are not partakers of. A house is given for rest and safe harbour, and quiet repose.

The Lord speaketh for the comfort of his Church: *There shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain:* his meaning is, that all his people shall bee secure within doors, sheltered and defended against all evils, others shall bee naked without doors, exposed to all storms of trouble and sorrow. It is the chief and duty of a Master of a house, to give quiet and comfortable rest to those that are under his roof: as *David pleaded with the Sentinels for the doors of the house, that he came out of a house, The Lord maketh his to dwell in safety, The house of the Lord shall dwell in safety.* Canst thou not sleep comfortably nor quietly, but art disquieted with cares, fears, griefs? Consider and see, if sin hath returned thee out of Gods favour, and thrust thee as a dogge out of Gods family. What is the reason men live so uncomfortably, barking, fighting, and quarrelling one with another, and neither give themselves rest, nor others, because they are dogs shut out of doors, from under Gods roof, living in the darkness of ignorance and prophaneities, in the night of this world, barking as the Moon, and at their own shadows, and can find no rest to their bones, nor suffer others to rest, such is the condition of all those that live out of Gods house and Church of God.

If then thou wouldst rest in God, purge and cast out sin, God is a house not common only for his Saints, and they are his temples in whom hee dwells, and the Temple of God must bee holy. Most men think God is a common house to entertain all comers, and to lodge all revilers and vagabonds, be they of what condition they will, they may revel, swear, lye, and do

U. 1.

V. 1.

D. 1.

D. 1.

Psal. 27. 4  
Psal. 36. 8

Isa. 4. 5, 6, 7

Gen. 19. 7, 8  
Psal. 124. 8, 10  
Psal. 124. 8

Isa. 1.

Isa. 1. 1, 2



do what they list; Every man (say they) for himself, and God for us all. No; no; God is no common Inne, but the only house and habitation for his servants to lodge in.

Ioh. 19. 15

A second Priviledge of Gods domestick is, that they have more special acquaintance and knowledge of God in his house than others have: For as no man or master of a house, but makes himself more inwardly acquainted, and his Counsell, purposes and waies to those that dwell in his house, than to others: So besides that that God manifesteth himself in all the world, yet especially hee hath chosen his Church to be that house, where to place his Name, and to make himself known and acquainted, where wee may have best experience of Gods saving love, mercy, powers. So that if wee would know God asight to salvation, and be thoroughly acquainted with him, and with his saving attributes, wee must dwell in house with him, forsaking all other houses, and Kings Palaces, as *Moses* forsook *Pharaohs Court*, and *David Sauts Court*, and chose rather to be a *door-keeper in the house of the Lord*.

Phil. 24. 10

For such Gods singular providence, saving love and mercy makes special provision of all saving good, which hee doth not for others: Hee feeds his Saints with that hidden *Manna*, that secret spiritual comfort and peace that none others can taste of: *That Peace which passeth understanding*: Hee will come in to them, and sup with them. There are peculiar commodities of Gods house, only communicable to God and his family, which partake of Gods life and Nature, which no strangers born out of Gods house can enjoy, called the *Bread of God*, the *Righteousness of God*, and of *his Kingdom*. Oh how great is thy goodness, which thou hast prepared for them that love thee! For as wee have an earthly body of an earthly nature and substance in common with all other creatures, so wee partake in common of all earthly good things, needful for our bodies with other men and creatures: But as wee are by regeneration partakers of Gods nature, life, virtues, and that nature which is peculiar to the Saints, so wee enjoy peculiar light, food, apparel, and all things proper thereto. And as the providence, care, love, and mercy of natural Parents is seen in ministering and providing all needful common good for our bodies: So is Gods special fatherly care, love and mercy seen, in giving these special and peculiar good things to us his children and family: As wee are spiritually born from Heaven, and are members of Christ, children of God, and not of this world: So wee are blessed of God, the Father of our Lord Jesus Christ, with all spiritual blessings, with all plenty and provision for the soul, and for our new nature; as wee are for our bodies.

Of the spiritual  
nature of  
nature,

The word in the original [πατήρ] some may say signifieth (fatherhood) but beside the argument which maketh that less fit, and the matter of making one Angel a spiritual Father to another, which is Consecrated Divinity, this word, as Saint Jerome witnesseth answereth to *misphachabab*, and so was translated by the LXX. Num. 1. there is it not so found now, but *Levit. 23. 10. Sc. East* is read so to have translated.

The last thing is, that hee distributeth in regard of the place, all Gods householders *Heaven and Earth*, which doth teach us,

Doff.

That the Scripture knoweth but two places for the receipt of all Believers, either *Heaven or Earth*: So when the Apostle will tell us, where all they were who were gathered under Christ, as their head and Redeemer, hee rangeth them in these orders, *things in Heaven, and things in Earth*, the Apostle forgot Limbo there, and Purgatory here: As the Scripture doth know but two sorts of men, so but two places, Heaven for the Triumphant, Earth for the Militant: and therefore here they make the time of doing good, of finishing the race, &c.

Eph. 4. 10

The Papists make three sorts of men, *Perfect, very sinful, men of middle sort*: So three places, Heaven, Hell, Purgatory for their middle sort: But though

And the serious nature of believing must be the same, Perfect and less perfect in regard of holiness; yet it maketh them all to have one and the same righteousness, a like precious faith in regard of the thing which faith layeth hold on; and therefore the one needeth no more purgation than another, though all have not the same degree of inherent righteousness of sanctification in themselves.

VERS. 16. That he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man.

Now followeth the Petitions, which are principally three.

The 1. in the 10. vers.

The e. in the 17. vers.

The 1. in the 18, 19. verses

For this we must consider,

**The result.**

The simplifications of it.

The request is, that God would give them to be strengthened with might; The answers are three.

The fountain of this strength is set down, according to the riches of

3 The person, who immediately worketh it in us, is set down, that he would give you to be strengthened by his Spirit.

The part in which it must be wrought, *is the inner man.*

These are the parts of the vertex for the opening of it, and the sum of it.

You must know that according to the riches of glory, doth not conformi-  
ty, as the world say, I wish you to be strengthened as God is strong, but in  
the union of a cause, as chap. 1, v. 19. I wish you strengthened from that  
rich glory.

For *beats of glory*, some construe it of mercy, in which God is chiefly glorified. I Answer, it seemeth not to bee here the meaning, though that they be true, and their collections upon it in themselves holy. When Saint Paul, Coloss. 1. maketh the same Petition, hee setteth before him not the glorious name of God, but the glorious strength of God, that *ye may be strengthened with all might according to his glorious power.* 17 IN THE FIRST OF AUGUST 1643

The Scripture calleth the strength of God elsewhere, by the name of *glory*. *1 Cor. 2. 4.* Christ is said to be raised up, and suffered death, by the *glory*, that is, by the strength of the Father, and the Heb. as it is learnedly observed, by the self-same word which signifieth strength, do signify glory or praise, *Ps. 113. 3.* for if the Creature is the strength of it, and so the glory of God may well be said the almighty power of God.

It may be asked what this meant, To be strengthened with

449. There is a double might, Creating, or Created: Created might is bodily, or spiritual: The Apostle therefore witheth them from that Creating power as a fountain, a spiritual strength created in themselves. And yet will, one may conceive this strength to be that complete armour which in Chap. is described: You have only these words, *that ye may be strong*: And here it is in the Original, *that ye may be strengthened with might*, Arms.

It was not until the 1960s that the word "gay" began to be used in a more positive way. Before then, it was often used as a derogatory term for people who were different from the majority. However, in the 1960s, a group of people in New York City, known as the "Gay Liberation Front," began to use the word "gay" to describe themselves. They were proud of their identity and wanted to be accepted for who they were. This led to the creation of the word "gay" as a positive term for people who are attracted to people of the same sex.

the law of the land, therefore the Court is working with the life of grace, until  
the law of the land is changed, and a new law of grace is established.

...therefore of full consent to the ...

She had called them to this day of new singing, so her was a sister to  
 God in them, that her would grow from that abundant rich might which  
 her



• See howe, that they, weak and of no strength in themselves, might bee strengthened  
• God with his Coe armour, might bee strengthened with might, his Spirit  
• which from himselfe and the Son wrought all things, working this in us, and  
• by strengthening us in body, but in our souls; So farre forth as they live  
• spiritually.

De 3. 2

1 Pet. 1. 3

Phil. 4. 13

Phil. 73. 26  
Rom. 9. 6

Phil. 4. 13

Phil. 1. 11  
We muste  
knowledge  
God for our  
strength  
Phil. 1. 11

And grow up  
in strength in  
him.

Phil. 2

Then wee see this to be considered, *What is the fountain of all that strength*  
*wherein wee are strengthened, the rich glorious power of God himselfe; this is*  
*it that enableth us to bear afflictions; this is it which keepeth us in the course*  
*of our warfare, walking to salvation; 1 Tim. 1. 7. Be partakers of the affec-*  
*tions of the Gospel according to the power of God. Wee are kept as in a watchtow-*  
*er by the Power of God to salvation. So Col. 1. 11. hee witheth them streng-*  
*thened with all might, through his glorious power. Wee are able to do every thing*  
*in him strengthening us: Hee is the rock: Hee is the strength of Israel, blessed*  
*for ever. Like as a valorous Captain when his Souldiers droop, doth with*  
*speeches of encouragement, put new souls as it were into them, animating*  
*them to battell: So our heavenly Captain, further than hee doth inspire,*  
*and create strength in us, wee are ready to faint; therefore saith David, When*  
*my heart fainteth and my flesh also, God is the strength of my heart, and my portion*  
*for ever. Wee by nature are of no strength, the Lord must give it us: He*  
*giveth strength to his people. Yea, hee must which wee have it, stir us up to*  
*use it, girding our loins to this battell, reaching our fingers to war, and our*  
*hands to fight; or else as good wee had it not, for wee shall have no use of*  
*it; As good wee have a sword, as not bee able to draw it; I have heard*  
*it twice, that power belongeth to God. Look as it is in our life, God is a foun-*  
*taine of life, and wee live in him, hee causing this life in us; So it is in our*  
*strength, hee from that well-head of all power in him, sendeth forth these*  
*drops which are in us.*

The which must teach us to grow up in the acknowledgement of God, and  
of his mighty power: for what keepeth us, that Hell prevaileth not against  
us; it is the Power of the Father, who is greater than any, though wee  
discern it not; The Saints therefore have called God their shield, their power  
of defence, their rock, their salvation. Wee must not think that there is no fur-  
ther strength to be sought, but wee must grow from strength to strength, such  
that wee may bee fitted with strength for whatsoever shall befall us. A right-  
eous man must bee like a tree not onely growing, so bear more fruit, but he  
must also grow to more strength: As a tree at first, is supported and helpe  
about, but afterwards waxeth able to bear any weather; the rubbing of  
Cane, any hardship: So must we seek to be strengthened against all assaults  
and troubles whatsoever.

Wherefore let us seek strength at him that giveth plentifully and reproach-  
eth no man; let us now in time of Peace prepare for war; let us grow down  
in our own strength and be acquainted with our owne spiritual weaknesse, and  
labour to fortifie where we feel most danger of a breach. Do wee not feel  
when wee would bee best occupied, with their most present; when wee  
would do good, if Gods inward strength should not uphold, wee could not  
endure. If wee have afflictions to suffer, we are white-livered, and the least  
word of a wicked mouth, would make us ready to deny Christ with Jewes.  
And as in this regard we have need: So how can wee walk to the glory of God  
if wee bee not resolute and valorous? Do flesh Souldiers credit their Cap-  
tain, which will faint heartedly flye for any thing, and leave a man on the  
plain field, rather than suffer any inconvenience? Could any Master expect  
to bee so fazed with a Servant, that would upon the least pain or hardship  
show him a pake of heels? Wherefore seek strength from God which may  
make us courageous in all evill, not give in though wee feel difficulties, great  
enemies against us. Wee see how lewd servants of men have chosen to live

stronger than their Masters; but have by their own hand dyed beside them). The subjects of mortal men as Kings will follow them, and at their pleasure die in the Cannon's mouth, and run upon death valorously: What a shame is it that wee should not bee resolute for our God to endure the worst that can befall for his name? The want of this is to bee rebuked, this quicketh them that are able to bee noted as men more strictly, call them Puritans; you shall then out of Countenance, they cannot endure any displeasure from God.

O Cowardise! O naked Christians, whom a little paper shoneth out of your cloth, this may and cause to shrink from the colours of their God.

But some will say, that the longer they live, and the more they seek

the weaker they grow in their own feeling.

But wee must not bee dismayed at this; for as the shaking of the trees

maketh afterwards the tree become more firmly rooted; So in temptation and suffering, the shaking of us, doth lead us to greater establishment.

The God of all grace, after you have suffered a while, perfect you, confirm, strengthen and establish you.

For hee will be it that worketh in us this strength, whereby we are confirmed in the faith of God, that you may be strengthened with might through his Spirit. It is therefore called the spirit of fortitude, the spirit of strength, the spirit of glory, and the spirit of wisdom.

The soul and spirit of a man hath no strength of its own; but the Spirit of God is the onely strength of our spirits: For look from whence every creature hath its being and nature, thence it hath its strength: Things bred of the earth have their nourishment and strength from the earth, as trees,

beasts, and fishes from the water: So the spirits of men from God the Father of Spirits, and from his holy Spirit.

The spirit of Christ in us, enables us to do things far above the power of nature, to do that which wee could never do before, it will enable us to walk above this world, treading all

troubles, calamities, and afflictions under our feet, and triumphing over all enemies. It enables us to command the winds and storms of our sinful lusts and passions, which with all the power, and vertue of nature and natural reason, wee cannot restrain; By the power of this quickning spirit, wee can

cast out all the Devils temptations, quench all his fiery darts, and by the sword of the Spirit drive Satan away: In sum, whatsoever Christ did, wee may do in some proportion, as all the members are in some measure qualified with power suitable to the Head.

As Christ risen from the dead, and ascended up to heaven, and sitteth at the right hand of God: So this Spirit enables us to mount up with him, and to seat our selves in heaven with him, affecting and seeking the things that are above.

But how doth the Spirit of God strengthen us?

By conveying such spiritual strength as is agreeable to the nature of our spirits: Our spirits are reasonable spirits, and the strength of them, is

spiritual wisdom, reason and understanding, as the weaknesse of our spirits is ignorance, error and blindness in the understanding, which makes all the

powers of the soul weak, sick and faint with fear, horror, sorrow, and trouble: So then the Spirit strengthens our reasonable spirits by communicating spiritual reason, counsel and instruction: For how comes it that

we are weak and faint in afflictions, and temptations, that wee are cast down with fear, care and sorrow? It is for want of wisdom by the corruption of our

understanding darkened by Satan, wee conceive our evils and miseries to be great and intolerable, such as neither our selves by any strength, wee

nor any other can overcome, and therefore wee think wee have cause to be in fear, care and griefe, being so over-mastered by sins and other

things. But the Spirit revealed to us and teacheth us what God is to us: For

we are not to be dismayed at the feeling of weakness.

1 Pet. 5. 10

Doct. 3

2 Tim. 1. 7

1 Pet. 4. 14

We must not be dismayed at the feeling of weakness.

Doct. 3

2 Tim. 1. 7

1 Pet. 4. 14

How the Spirit doth strengthen a



J. h. 16. 33

the most loving, merciful, gracious and powerful, and that all our sinnes, evils and miseries, are nothing to his love, mercy, goodness, and power; and that Jesus Christ is our, who hath vanquished all enemies, sins and evils for us, as hee saith, *Be of good comfort, I have overcome the world*: Thus the Spirit teaching us wilddome, gives us to understand wee have no cause to fear, because more are for us than against us. And therefore *wee are not to be overcome when wee fall into divers temptations*, knowing by the Spirit light and inspiration, the proof and fruit thereof, and that Christ is ours.

2. It strengtheneth us by putting a new life into the whole man, changing him, making him a new man, a living man in Christ. As soon as hee is made a member of Christ, life is infused into him, as from the root into the branches: As the soul is to the body, so is the spirit to the soul. The spirit quickeneth every faculty, it enlighteneth the understanding, it refines the will, it quickeneth the affections, it filleth a man with joy, fear, love, and all spiritual graces which give strength to the inner man.

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1 Cor. 3. 3

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Dell.

The Spirit strengthens us by giving efficacy and strength to all means of growth: The means are fitted to encrease the strength of the inner man, as the sun and rain are fit to make plants to grow, but they must have Gods blessing. Physick is fit to cure, bread to nourish, but unless God bid Physick heal, and unless God bid bread nourish us, they cannot do it: So the Word, Sacraments, and Prayer, though they are means of encreasing grace, yet without the Spirit, they are nothing. The word without the Spirit, is but a sword without a hand to use it, but as a Pen without Ink, which will not write: *For we manifest to be the Epistle of Christ, ministered by us, not in word only, but with the spirit of the living God.*

Prayer will edifie, but it must be Prayer in the Holy Ghost: *Edify your selves in your holy faith, praying in the Holy Ghost.* So God promiseth his Church that he will pour water upon the dry ground, that is, the heart that before was hard and barren in grace, shall now spring up and grow strong, and this shall be when I will pour my spirit upon them.

Wherefore when wee are in any evil, and do hang the wing by reason of it, wee must cry to God for this Spirit of his, if wee get this, wee shall like David say, *that we could leap over a wall*, break through armies of enemies, and be Conquerors over all adverse power and oppositions. It is with us as with a bladder, while that a man doth blow it up, and keep his breath inclosed in it, you may throw it on the waters, it will not sink. So while God doth breath his Spirit, wee shall swimme above all the waters of afflictions, in which wee are drenched: Nothing but his spirit can bear thee up. The Philosophers, who went as far as nature could commonly go in precepts of bearing and forbearing, when their minds grew to some discontent, ended their dayes with self-murder: For without the Spirit would it be, there can be no strength, which will not fail us when we are tried. What would a man desire either for the outward or inward man, but if hee have the Spirit, hee shall obtain it? Would a man be enabled to pray, to bear losses and crosses? Would a man be able to master particular lusts? Is a man in bondage, and would be set at liberty from sin? Is a man spiritually dead, and would find quickning life? Is a man spiritually afflicted with sin, and would gladly be raised to comfort? Would a man believe? walk as a Christian, and be enabled to every good work? then let him get the Spirit, and he shall do these and much more.

Mark here, *what it is that must be strengthened, even the inner man.* If the soul, and the life of grace in the soul be strong, then nothing shall be able to subdue us. While Job had his inner man strengthened, what evils did hee equally and modestly sustain? It is true that Solomon saith, *Prov. 18. 14. The spirit of a man will be his infirmity, but a wounded spirit who can hurt*

And wee ſee by experience while our minds are quiet and comforta-  
ble, great things can be preſt ſo with us, as miſeries when it is down, when  
the ſtrength of it faileth. For as merchants while the ſeaſon is ſafe, they  
are not for criſling damage: So a Chriſtian while his ſoul or mind are un-  
troubled, hee careth not much what can befall him; hee is able to bear it;  
for his principal is not impaired. All men naturally ſeek to make themſelves  
ſtrong in riches and in the arme of fleſh: Such Nimrods are counted the only  
men of might, and of ability, ſubſtantiall men. But the wiſdom of a Chri-  
ſtian is to make his ſoul ſtrong in the Lord: *Let the outward man periſh, ſo the  
inward man may be renewed daily, ſtrengthened with all might, through his glorious  
power, unto all patience and long ſuffering with joyfullneſſe.* *2 Cor. 4. 23*  
*Col. 1. 11*

Wherefore prize this ſtrength of the inner man above all things; this is the  
glory of a Chriſtian, to walk in the ſtrength of the almighty; and to have  
him a rock of defence: the Saints have confeſſed it to his praiſe; that in him  
they have done valiantly, and we neglect to ſanctify the name of God; if wee  
grow up to like confeſſion with them.

Could wee get our eyes cleared to ſee him our ſtrength, it would  
breed in us ſuch courage that nothing ſhould quail us, wee would ſay with the  
Plalmiſt, *If I were in the ſhadow of death, I would fear nothing, God is with me,*  
*what can hee do againſt mee?* A grain of this inward ſpiritual ſtrength is worth  
all naturall, bodily ſtrength, both in its nature and kinde; and Gods accepta-  
tion: It increaſeth ſtrength, and groweth and increaſeth till it bring forth  
fruit unto everlaſting, as a grain of muſtard ſeed. It is of an invincible nature,  
and cannot be broken wholly, and loſe all life; but it will in the end our-  
wreſtle and break in pieces all oppoſite ſtrength, and ſtand for ever, when all  
Creatures fail, and all outward ſtrength fails us.

Here wee ſee, *whither we muſt go when wee finde our ſelves weak, and want*  
*of ſtrength, unto this fountain, the glorious ſtrength of God.* Hither we muſt  
have recourſe: And there is a double bucket with which wee may draw this  
ſtrength to work in us: 1. Poverty of Spirit, Conſcience of our weakneſſe,  
*when I ſay weak (ſaith the Apoſtle) then am I ſtrong;* If wee empty our ſelves  
of ourſelves, that ſtrength of God ſhall fill us, and dwell in us. 2. Wee have  
faith, which wee muſt caſt up as this goeth down: *Wee are kept by the power*  
*of God unto ſalvation.* But one might ſay; how ſhall wee get this power work  
in us: The Apoſtle answered, *through faith.*

Further it is to be obſerved in this, that hee prayeth that theſe Epheſians, who  
were ſet apart in the goſpel of God, and built in ſome meaſure upon the  
foundation, that theſe might receive a further ſtrength, 1. therefore hee giveth  
us underſtanding.

*That in thoſe who are the forwardſt there are reliques of weakneſſe,* want of  
*ſtrength whereby to ſtand out in times of tryalls.* Wee are by nature ſuch as have no  
ſtrength. When wee come to be renewed, there is with the ſpirit  
a weakneſſe willing the fleſh, which is weak. Nay, wee may ſay more, that it wee  
were without ſin as Adam in innocency, yet wee ſhould want that ſtrength  
which ſhould enable us to ſtand when temptation entreateth, as you ſee in him  
provd to you, by woeful experience. And this the Apoſtle confeſſeth of  
theſe Epheſians, for when hee beggeth for ſtrength in their behalf, hee  
doth acknowledge ſecretly a want in them; wee are like reeds, every  
wind will make the gallanteſt of us ſcoop; if wee be left to our  
ſelves.

Wherefore this muſt teach us to examine our ſelves, and ſo find out the  
weakneſſe of our own hearts: wee think there is no ſuch matter, but who  
will ſaye thought, when Peter ſpoke ſo courageouſly, that there was a  
ſatan in the heart of him, watching him that all him which followed would



Is. 47. 3, 5, 7

2 Cor. 12. 10

U. 1. 10. 2

Doct.

VERS. 17.

A threefold  
presence of  
Christ.

Ezek. 36. 17

would have thought that in David's heart had been such a spice of uncleanness as there was? Wherefore learn to see that you are weak, because this is the way to have the strength of God dwell with you. *Gather up his indwelling strength all by his own strength. (Thou) King done, Power, &c.* Paul rejoiced in two sorts of infirmities; 1. of the inner man, as huffs and concupiscence these as sins grieved him much, and so he prayed earnestly against them, but as by these Christ's spirit was most seen in him, and the grace of God more manifested towards him, he rejoiced in them. 2. In reproaches and persecutions, these allowed him to be but a Creature, that had no power in himself, all his strength was from Christ. So far as by his infirmities and compassions was driven out of himself to Christ, he rejoiced in his compassions, and of his visions he saith, *Of such a work wrought in me, without mee, only by the grace and power of God will I rejoice, and of nothing in me wrought by me, and by wisdom and power.*

The last thing to be marked is this, *That whosoever is the forwarder of self strength, wherewith he may be able to stand in the evil day.* We must not (if we have in some thing got the upper hand, or put the Devil to charge his weapon is unable to prevail where he attempted) grow conceited and loose, but walk humbly and give the glory of all our victory to God.

VERS. 17. *That Christ may dwell in your hearts by faith.* This is a second Partition, but not principal, it belongeth to the former, expressing further the manner after which the former was to be fulfilled. For having wished them this benefit of *strengthening by the Spirit*, he now wishes them Christ in them, who might by this Spirit of his be their strengtheners: for we have the efficacy and benefit of Christ by having Communion with his Person. The words must each of them be marked.

1. *That Christ*: he doth not say that the benefits or efficacy of Christ but Christ, meaning his Person.

There is a threefold presence of God and of Christ.

1. Of Power.

2. Of Grace.

3. Of Glory.

Now this is a presence of grace, and this is twofold.

1. A presence beginning.

2. Further perfecting and absolving. *Job. 14. 29.*

The latter is here spoken of, for before we can begin a Commandment.

God must dwell in the midst of us, *I will put my spirit in the midst of them,*

and make them walk in my Commandments, and of this latter dwelling in them here is spoken, for these were such as had Christ in some sort dwelling in them as Chap. 2. 14.

1. *In your hearts*: that is, in your minds, wills, and affections, as chief commander, King and ruler.

He dwells in our souls as our souls in our bodies.

by his lively virtue, efficacy and power, quickning, comforting and strengthening.

possessing our souls as his house and dwelling, excluding and shutting out all other inmates, that his righteousness, merits, mediation, death and sufferings may feed, fill and satisfy all our desires, wills and affections, as our only treasure.

2. *By Faith*: 1. by your faith further increased, for it is with Faith and Christ,

as it is with a strait vessel in which a thing is the greater than it can receive. So

that the further the vessel is enlarged, the further the thing put in is apprehended.

So of Faith, the more and more it is augmented, Christ

is the more and more entertained into the soul of the believer. So that it is

as if the Apostle should say, As I have wished you strengthening of the spirit,

so I wish you for this purpose that you may have Christ himself in

whom

wherein his Spirit of strength refresheth, that you may have him so near as to dwell with you, not so far only as to conceive the doctrine of him in your hearts, or be able to discourse of him, but that hee may dwell in your hearts and affections, and that by the means of a true faith, which is the onely instrument of our Union and Communion with him.

Then wee see, That if we will have the Spirit of Christ dwell in us, we must first be united with the person of Christ himself. For the Spirit when it doth strengthen us, doth but take of Christ's, and therewith confirm us. So we must first look to Christ, as who principally and from whom the Spirit doth confirm us. Phil. 4. 13. I can do all things through Christ strengthening me, 1 John 1. 10. I thank Christ Jesus who hath enabled me. Which places confidently will give us some light how to conceive of the sequell of these Petitions. The order the Holy Ghost teacheth, that wee must first have Christ, before we can have benefit by him. 1 Joh. 5. 21. God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, John 6. 24. He that eateth my flesh, shall live by me. For as wee cannot have the strength of bread, unless we eat the substance of it. So wee cannot have the strength of Christ, unless wee lay hold of his person from whom it floweth.

Which doth hee marked against such as have taught, that wee have no communion with Christ himself in the simple word by faith, but onely with his benefits and effectual working in us: contrary to the express word of God, which teacheth that Christ Jesus the Son of God dwells in our hearts and souls, 2 Cor. 13. 5. Know ye not that Christ is in you except ye be reprobates? Gal. 2. 20. I live, yet not I, but Christ dwelleth in me, John 6. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.

But should we run up to seek Christ himself, and to make sure of him, seeing without wee have him in us, wee can have no benefit by him. Now he comes to take the preaching of the Gospel, and offers himself to us. Behold, I stand at the door and knock, if any man will open to me, I will come in and sup with him. Now if wee open the door of our hearts to him, to desire, love, and embrace him devoutly, when he offers himself to us, then will hee make entrance into our souls and bodies, as into his Temple, where hee will dwell for ever.

The second thing to be marked is, that hee witheth Christ may dwell in us, giving us to consider, what strait conjunction and near familiarity there is betwixt Christ and the believing soul, John 15. 5. I am the vine, you are the branches, He that abideth in me, and I in him, bringeth forth much fruit, John 6. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. Hence are those sweet relations of head and members, Husband and Spouse, King and Subjects, &c. All which do give us to consider of this point: How near communion the believing soul hath with Christ Jesus. But for the better understanding of it, you must know, that this dwelling in us doth infold these three things.

1. A presence, for Christ not onely as God is with us to the end of the world, but as man, though hee is locally contained in the Heavens, yet hee is spiritually present to our spirits believing.

2. A power, the efficacy of Christ in us, viz. how that Christ doth put forth the efficacy of his Spirit in us, so that not wee live, but Christ in us. Gal. 2. 20. I live, yet not I, but Christ dwelleth in me.

3. A continuance, the constancy of this effectual presence, for dwelling is not to be thought of as lodging here or there, but to make abode: So true it is that where Christ dwelleth, hee loveth to the end, and where hee commeth, hee makes his abode for ever.

Which doth teach us first a difference betwixt the Hypocrite and the true believer, they may have a taste, a lick and away of Christ. Heb. 6. 4. but they

Doth,

Vs 1. We have a communion not onely with the vertue of Christ, but with his person.

Vs 2

Rev. 3. 20

Doth,

It includeth three things

1 Joh. 13. 3

Vs 1



they cannot come to this, to have Christ dwell in them: As a Passenger, he may knock, going by the doors of their hearts, but hee doth not enter, to make their hearts his habitation.

Vsc 3

It doth make for our comfort, that Christ is with us: What a comfort  
it is to the sick person, to think the Physician dwelleth with him: to us weak  
think the Lord of Hosts, mighty in battle, dwelleth with us: Christ  
by this Argument doth comfort his Disciples, *John 14: 18, I will be with*  
*you Orphan.*

Vf: 3

2 Col. 12. 5

We must examine and solve whether Christ died in at, also we are confronted. How may we know it?

*Ans. John 15. 5. // I abide in you and you in me, you shall bring forth much fruit. Rom. 8. 10. // If Christ dwelleth in you, the spirit is life for righteousness. But if we have the fruits of the Spirit, such as patience, love, heavenly mindedness, then we are sure he dwelleth in us. If we have the flaming out of the fruits of them, earnest and constant groaning after them: but when Pride, Envy, Covetousness, Uncleaness, unfaithfulness, dwell with us, what shall we think? what communion hath Christ with Belial? we cannot comfort our hearts, things being thus with us.*

D.B.

with the per-

*Dwell in your hearts. ] Observe, That the true receivers of Christ, must receive him with their hearts and affections: the mouth and stomach cannot take him, but the mind and affections, these can entertain and contain our Savior: for though all of us, is a Temple for him, yet the heart is the quint where he properly uttereth: when faith, (as it followeth) worketh our Communion; we cannot think but that needs it must be the heart where hee is received: For Faith is in the heart; *If we believe with the heart so righteousness,* Rom. x. Again, the believing have not onely had knowledge and assurance, but have had all their affections bestowing themselves about Christ.*

### Phil. 3.3

Gal. 6:14

**1 Pet. 1.7<sup>a</sup>**

**Joh. 16. 27**

**Cont. I**

1 Joy: We are the Circumcision that rejoice in Christ Jesus. God forbid I should rejoice in any thing, but Christ crucified. On whom believing, ye rejoice with joy unspeakable and glorious.

2 Love: *You have loved me, and believed on me. And the Church speaking of Christ, calleth him the party whom her soul loveth.*

**Luk. 7. 913**

3 Grief, that our sins have caused his blood-shed. *Zach. 12. They had look upon him whom they have pierced, and shall mourn over him; &c.* The fifteenth woman now believing and loving, washed his feet with her tears, and wiped them with her hair.

John 3. 16

4. Admiration and wonder, 1 John 3: 1. See what love is shown in that we should be the Sons of God. So God loved the world, that he gave his only begotten Son, etc.

Phil 3.4

1025-2

5. High estimation of Christ and his grace. *Mat. 13, 44. The Kingdom of Heaven is like to a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, geth and selleth all that he hath: I count all things but dung, for the excellen knowledge of Christ Jesus my Lord.*

Wherefore if wee will give true entertainment to Christ, wee must awake our hearts, stir up all our affections. And it sheweth that in most mens hearts Christ dwelleth not, because their affections were never set on him, their joy and love were never about him. It is a true thing of many amongst us: We may say that many now in Hell have gone before many of us in their affections toward the Gospell, the Hearts of men being altogether elsewhere bestowed.

7/23

Herby learn to judge aright whether wee have grace or no: Remember the heart must bee set right by Christ himself: and if Christ dwell in you he will enliven you to every duty: If you would be full of the life of grace if you would have it flowing more abundantly, then fasten your eyes upon Christ the fountain. But it is your fault, yee desire grace, remission of sins, and

the way of sanctification abstractly from Christ, wee go to God and think  
not of Christ: But get Christ into your hearts, get him knit to you, and then  
you shall receive grace from him. And as you are nearer in union with him,  
loves dwells more in your hearts: As there are degrees of light from the Sun,  
as it is higher and lower: So there are degrees of Christs union and habitation,  
and of all the effects of his co-habitation.

Lastly, it is said, *by faith*: giving us to understand, *what is it which bringeth  
us to have union and communion with Christ, it is belief on him: If you eat my flesh,  
and drink my blood, then I abide in you and you in me*, that is, if by faith, they  
should incorporate themselves with Christ, then there should bee a mutuall  
dwelling of one in the other: For though Christ in regard of his humane na-  
ture is in heaven and wee on earth, yet neither time nor place, nor the ab-  
sence of being in the nature of things, doth hinder the work of faith: as a-  
biding by faith *I am Christ in the word of Promise*, and rejoyced, when thou-  
sands of years after Christ were not in the nature of things, in regard of his  
flesh: And so for place, it hindereth not the presence of faith, though the  
thing believed bee never so far off removed from us. But look as the soul, by  
verue of sight enlightened with the beams of the sun, doth joyn it self with the  
body of the sun, and touch it in a manner, though it bee in heaven and wee  
here: So the eye of Faith enlightened with the beams of the Spirit, which  
come from the Son of righteousness in the word and Sacraments, doth touch  
and joyn it self in a spiritual manner with Christ his body and blood, though his  
body be in the heavens, and wee on earth.

Which first serveth to shew what kinde of presence wee have, even that  
which our belief touching Christ in the Heavens, bringeth about; there is no o-  
ther true presence of his body on earth, but this which is spiritual, no tak-  
ing his very body in at the mouth, for hee is not meat for the stomach, but  
for the heart.

Whatsoever presence wee have of Christ in the sacrament, it is either that  
of faith, or must serve to confirm that of Faith; but to have Christ his body  
present bodily, would not confirm faith, nay it hindereth belief, as our Savi-  
our testifieth, *It is better for them he should go from them*: And it is contrary,  
it by sight, not by belief.

Again, such as the giving is, and receiving, such must bee our union, which  
followeth upon the giving and taking: but there is no bodily conjunction and  
union.

This may be a touch-stone of true belief, to consider, that it is such as bring-  
eth Christ into the heart; for though faith bee commonly professed, yet how  
rare is that believer of whom it may bee said, not hee now, but Christ liveth in  
him, *whose heart is purified by believing*.

And this also to consider that hee here, and above speaketh of faith, viz. *that  
we are saved by it*; that *wee have entrance with boldnesse by it, unto Christ dwel-  
ling in our hearts by it*, this should make us see what a jewel faith is, and seek it,  
going with the Apostles, *Lord increase our faith*.

Lastly, this doth improve the Papists faith, that it is not a true faith: for the  
scripture here teacheth, that the belief of all that are not counterfeits is such as  
bringeth Christ to dwell in the heart. Now the Popish faith maketh no applica-  
tion of Christ: Nay, they count that the bringing and reaching of him in parti-  
cular to us, a notable presumption.

They say that Faith, though it bee the first vertue begotten, yet it is not  
the root which importeth sap and livelihood to other graces: but this they al-  
lowe to be true. But that which reacheth Christ to live in us, that causeth all the  
Christian conversation: For of all of it this may bee said, *we live by it*, but  
Christ is in us, and love it self is set on work by faith; for why do we love, but  
because hee hath loved us? Now what doth first lay hold of God in Christ, but  
this

Doct.

John 8, 56

V. 1

John 16, 7

V. 2

Act. 13, 9

V. 3

Luk. 17, 5

V. 4

The Popish is  
not the true  
faith.

Gal. 1, 16

1 John 4, 19



VERS. 18.

the virtue of faith? And therefore 1 Tim. 1. 5. *The end of the Law is Christ*. *God and man*: But whence must this proceed? From this as a root. *A Paulin*  
*founder*  
**VERS. 18.** *That ye being rooted and grounded in love, may be able*  
*to comprehend with all saints, what is the breadth, and length, and height, and*  
*depth.*

Here is expressed the second principal petition: The sum of which is, that they might have a sight of the love of Christ, that so they might state in the fictions of the Gospel of Christ without fainting.

For the order: 1 He setteth down the mean of attaining the thing requested. 2 The request itself. The mean, *that being rooted and grounded in love*. The request it self, which is *for the knowledge of Christ*.

As it is getting. 2 As it is now gotten: for though some make it the propounding of one and the same thing, 1 more obliquely, 2 more plainly, yet I think there is some difference. The knowledge as in getting is the apprehending of the height, length, &c. as gotten is the having in us the knowledge of Christ his love which passeth knowledge.

For the opening of the words: 1 It may be asked what this love is?

For answer: Gods love in Christ, Christs love, the context doth call it on this sense: 1 Our love is a branch, not a root: it is the love of Christ in which wee take firm rooting only that nothing can shake us. Again, if hee should speak of our love, the Greek phrase should bee our as absolute, which is more harsh, and hath lesse authority, both ancient and modern than the invention which we follow hath. So that all the Papists discourage, especially the Schoo- men that hence make our love the root, whose weak communication is the soul and life of every other grace, it is treatise beside the door.

2 It may be asked, what this is, *to be rooted in love*? This may have a double sense which here may stand: *in love*: that is, about Christs love, or by mean of Christs love: it may import the cause of our rooting, or the subject in and about which wee take rooting. But to say, *rooted and grounded*, that is strengthened and confirmed by mean of love shed abroad in your hearts: or *rooted and grounded*, that is, more fully perswaded of Christs love, by experience of him dwelling in you, and strengthening you, it will come much to one matter.

**Quest. 3.** It may be asked, what this is, *to comprehend*?  
*Ans.* By diligent consideration to take a view of the largeness of Christ his love for Phil. 3. 12. *to comprehend* is there joyed with following him, and the Greek interpreters do make this word answer our overtaking one after travail.

**Quest. 4.** The fourth thing is, How the Apostle can wish that wee should comprehend and know that which surpasseth knowledge?

*Ans.* It is to bee understood of that measure to which the Spirit of God doth here bring us: and these stand well together in some sort, to comprehend that which cannot bee perfectly known of us. Again, to understand these words, wee must know how it fares with Christian souls in their proceeding.

1 They taste the love of God which draweth them to him.

2 Through weakness they grow to stagger and to bee off and on in the perswasion of his love, when exercises overtake them.

3 In this weak estate, they are like children that live by sense and cannot see through these clouds, and if they set themselves to muse on such things as might help them, they are not able to continue such thoughts, Nay, not to enter them to purpose, being much carnal and unconfirmed. Now the Apostle prayeth that these *Ephesians* which had tasted the love of God, (that they might partake in affections more comfortably) might bee more fully

The steps by which we proceed to be rooted in the love of Christ.

fully persuaded and better grounded in Christ's love, against their own weakness by mean of Christ in them, that thus strengthened, they with all other believers might be able to cast all matters in their mind, and by diligent consideration to take a view of the large measure of Christ his love, and thus come to know that in some part which cannot perfectly be known of us.

Then wee see here, *What is a thing able to imbolden us against all persecutions, the feeling of Christ his love wherewith he hath loved us: Wee rejoyce in afflictions, because experience of the love of God is shed into our hearts.* And Rom. 8. 35, 36, 37. The Apostle doth spread a flag of defiance to all enemies, being persuaded, rooted and grounded in this love of God in Christ Jesus: *What shall separate us from the love of God in Christ Jesus? Shall tribulation, or affliction, or persecution, &c.* For as he that goeth on thorns or sharp flints may go boldly, if hee bee well shod: So wee, if wee bee shod, with the preparation of the Gospel of peace, with this knowledge of the love of God in Christ, which the Gospel revealeth, when we shall walk not offended at our tribulations: *Love is the banner which hee spreadeth over his people:* Now a banner doth not only serve to gather the bands, but it doth animate the souldiers to quit themselves like men under their colours: So it is unspeakable how Gods love doth encourage us to undergo whatsoever for his name, when it is shed plentifully into the heart.

Again, if wee hold all strength, yet if love should not draw us, wee would not put forth our strength to suffer for his name, for this is the sweet spur; *The love of Christ constraineth us,* saith the Apostle.

Wherfore wee must above all things seek to God to let us have his love reported to our hearts, then nothing so sweet, but wee shall willingly forgo it, *For this love is dearer than wine,* then all delights whatsoever, nothing so bitter, but this will sweeten it sufficiently.

That hee witheth them experienced, and so more strengthened by mean of love shed in their hearts, that thus they might be able to see Christ his love; it doth teach us,

*That wee must mark the expressions which God giveth us in answer to this way of prayer, if wee will bee able to know the things which his grace worketh for us.* David seeing that God did not reward them after their deserts, but put them sinners from him as far as the East is from the West; hee came to see that God his mercy was exceeding great to them that feared him: So Moses having observed that God had pardoned his people from Egypt to that hour, did comprehend that God was slow to anger, great in mercy, forgiving iniquity, and transgressions. Wee cannot view directly the divine essence, a light to which there is no access, but we must by observing the works of God, even as by a glass come to view these invisible things of God.

That hee witheth them strengthened in love that they might see further love, hee doth give us to consider,

*That wee must be able to receive all that love of Christ at once.* First they had tasted love, then in weakness they had further experience of love, then more experienced they were to comprehend further love. If you love me, saith Iohn my Commandments, which the Father shall love you, and I will dwell with you, that is, if you have been drawn by my love, to love me, and to oblige it by keeping my commandments, then I will shew further love than yet you have tasted. For God, as in grace, so in love, hee doth proceed in with love, and follow us with love, quickning us in his ways when wee droop in temptations; wee are vessels which grow greater and greater, and the filling of us is answerable. Nay, we are not able, for look on us with children: A Child doth measure his love by his sense, if hee bee played with all himself. And as his childish understanding doth discernable him to consider of the care, the hand, the providence of a Parent toward him;

Doff.

Eph. 6. 15

Cant. 2. 4

1 Cor. 5. 14

V. 6.

Cant. 1. 17

Doff.

Psal. 103. 16  
11, 12.

Nu. 14. 18, 19

Doff.

John 14. 23.



him. So are we unable to measure it but as we feel unable to consider of these things in which this love is manifested.

Vf.

They do mistake who think that they can never again have that love they tasted in their first conversion.

This therefore doth check that weakness in some who think there is no such sight of Gods love to be recovered by them as sometime they have tasted, they have had such a relish of Gods love in their first professions, as that they look once to see the like again. Whereas it is quite contrary, God doth love little and long, that is, he doth show little often, but doth continue it with increase. Why should we think God doth love us less being old friends, than he did when we were new? Nay, hee (that hath shall have more, as Christ saith to Nathaniel, Joh. 1. 50. Dost thou believe because I said I saw thee under the fig-tree? thou shalt see greater things than these: the best is still to come, it wee keep not on the bed of our hulls, and by sleight and lay looking come short of it.

Vf. 2.

By marking experiments we must rise to an apprehension of Gods love.

We must mark the experiments of Gods love so infinite in the fruit and effects of it, and thereby grow more and more rooted, more confident and bold in the assurance of it, and acknowledge it to his praise, and build our selves upon it, as David against Goliath, by former experiences, by all the gifts, blessings, graces and good things, God gives us, we must make a greater gain than themselves are, viz. the love of God that gives them, to grow in assurance and further apprehension of it, and not like beasts (swallow down such favours and blessings) and never apprehend the love of the giver, but let us make every blessing and benefit a step and stair to raise us up to the apprehension of the love of Christ, that Sea of love, whence these streams issue, Collect and gather and conclude by all Gods blessings how great Gods love is, especially in giving us his Son Christ, and his Gospel.

VERS. 19.

VERS. 19. And to know the love of Christ which passeth knowledge, that ye may be filled with all fulness of God.

Doff.

Cor. 1. 6  
John 16

Lastly, it is to be marked, That he that searcheth out the love of Christ, as being inseparable from him, in regard of the full and perfect knowledge of it. And because it is a thing that the Church must always remember, we will remember, the love, the source of all Christian Duty, 1 Cor. 13. 14. The President of all our love, 1 Joh. 4. 19. Let us love one another as I have loved you. Therefore we will a little unfold it.

Cor. 13. 14

As the Person of Christ hath in it two natures, divine and humane. So there is a double love of Christ, the one as God, the same, wherewith his Father loveth him, the other as man, Both of them have three several branches to be unfolded.

Christ's love  
so to be considered  
in itself,  
the works of  
him, and his  
resting in us.

1. His good will as God, and affection or grace of love as Man. His works, because true love standeth not in word and song, but truth and deed.

2. The embrace and resting wherewith hee doth embrace us and rest in us, which is the nature of love in the thing beloved.

3. Not to speak of his love or good will as God, we must know that the affection as man is, for the quantity of it, unspeakable, hee as a full receiver, did receive all love in the perfection of it. For the quality of it, it is free, not for his advantage, when he was with, he became poor: not for our serving, did hee love us, for hee loved us first, even when we were enemies.

4. His love was fruitful and true, as shall be declared after, 3. It was constant to the end, Joh. 13. 1. I have loved you from the beginning.

For the effects which the Scripture calleth love, as coming from love, we may consider them.

1. In that we be suffered for us, Joh. 15. 13. He that loveth his life shall lose it.

2. In that great good he worketh in us, Joh. 14. 21. He that loveth me, he will keep my commandments, that I may abide in him, and that I may bring forth much fruit to the glory of the Father.

3. His abiding in us the Virgin Mary, that emptied himself, and became man, 1 Joh. 4. 19. We love one another, because he first loved us.

• Hee took the infirmities of our sinful nature, sin excepted; *hee was like to sinful flesh*, Rom. 7. 3.

• Hee laid down his life for us: *In this wee know the love of God; that hee laid his life down for us*; So that as hee pleadeth, hee in love did let his head be smitten with the crown of thorns, and his body with the drops of the night, that is, nothing was so difficult, but hee did willingly undergo it for our sake. 2 The good which hee hath done for us, cannot bee wetered, as, who hath freed us from sin and death, let us in a glorious estate before God: *Hee hath loved us, and washed us from our filth in his blood; and made us Kings and Priests to God. Hee hath us in heavenly places.* Rom. 5. 8 Cant. 5. 2 Rev. 1. 5 Ephe. 2. 6

• As lovers shew love, in that their hearts cleave, and they mutually imbrace one another: So doth Christ, hee doth dwell in us by his Spirit, familiarly apply himself to our spirits, *Hee doth kiss us with the kisses of his mouth. His left hand is under my head, and his right hand doth embrace me*; which doth shadow nothing but this, how he doth apply himself to us by his Spirit, making love, even as outward love is testified by such significations; and when wee come to see where hee is, *hee shall rejoyce in us as a bridegroom doth in his bride.* This is his love which is his banner over us, which banner is spread, when out of the word it is unfolded to you: Happy are those that gather themselves to it, that say in their hearts, O how hath our Saviour Christ loved us! This is the example wee bee young Eagles, the right disciples of Christ, wee will fly hither. Let us be full of all love to Christ. *Wee love him, because hee hath loved us first.* How can wee sufficiently signifie our love to him that hath thus loved us? It is the example of that love wherewith wee must love our brethren: for quantity, without measure; for quality, freely, fruitfully, constantly; Not, love mee, and I will love thee, not with Court holy-water, as wee say, not off and on, according as love now adayes goeth.

*That ye may bee filled with all fulnesse of God* This is the third Periclon which hee beggett for these Ephesians, that they might not faint at his affections.

1 Wee must consider of the meaning.  
• How hee can wish this to the Ephesians which seemeth to bee the privilege of Christ? *Job 1. 2. Full of grace and truth.*

• How hee can pray that they should bee filled to all fulness, this being impossible while they were at home in the flesh in these mortal bodies.

For the 1: *the fulnesse of God* noteth the graces of the spirits flowing into us from Christ, and all the fulnesse noteth the perfection of degree which is then attained, when God is all in all.

For the 2, wee must know there is a double fulnesse;

One *universal*, which agreeth to the Head, as who receiveth in common for all.

Divers kinds of the fulnesse of God.

Another *in part*, of every member from Christ: Saint John speaketh of the first, this text of the latter, which is two-fold:

One *attained in this life*, which is that fitting us for our calling, that which God hath prefixed to us; that which firreth us for some particular thing to bee done or suffered, *Luke 1. 41. Elizabeth full of the Holy Ghost. Acts 7. 55. Stephen full of the Holy Ghost.* Or, that fulnesse which wee shall have, *when God will call us.*

Now here the Apostle doth pray for both, that they might so bee filled further and further here, as to come to all fulnesse.

For the 3. How hee can pray for this, it being impossible?

Things are impossible *simply*, or *for a time*: Now for the latter wee are to pray, provided that wee seek not to doe them before his season. The sum

• And have wished you the strength of the Spirit, and the lively sight of Christ



'his loves: so I do, to stand in particulars, with that you, who though you have received grace in part, yet are in part empty, may bee further and further filled with the graces of Gods Spirit, till you come to all the fulness thereof.

*Dott.*

*Act. 7*

1 *Then was hee what doth make a man full and free in all evils, to bee well grown in the grace of God.* Stephen was full of the Holy Ghost, and hee did not only gloriously endure, but prayed for those that were his persecutors. 2 *Pet. 1. 3. 10. If any man would grow in grace, to faith, virtue, and to true knowledge, &c. he shall not fall, nothing shall bee able much to hurt him, nor move him from that state wherein hee standeth.* For as the body now grown up, it can easily bear out that, which when strength was more tender, would have bruised it; So the Soul when it is grown up and filled with the grace of God. Bee strong in the grace that is in Christ Jesus, q. d. *Timothy*, I know thou hast grace in thee, but now that thou art to preach the Gospel, to fight the good fight of faith, now stir up that strength thou hast, grow more and more confirmed and rooted in that grace.

*2 Tim. 1. 1*

*Psa*

*2 Pet. 3. 18*

Wherefore wee must get ourselves fraught with the grace of God, *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

*Eph. 4. 10*

1 And for this purpose labour for a more meet and sensible union with the Lord Jesus Christ; for being in Christ we receive an influence of all kind of graces, and benefits, that wee lack nothing. *Hee is said to have ascended above all these aspellable heavens, that hee might fill all, viz.* with his gifts of grace. Fill your selves with Christ, and there will not bee room for aught else, were a vessel full of any liquor, it would receive no more, if a womans heart bee full of her Husband, shee hath no room for other lovers: so shall it bee with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further.

*2 Tim. 1. 6*

2 *Exercise and faithfully imploy the graces you have already received, for the exercise of grace will encrease and strengthen grace; Stir up the gifts that is in thee.* Wee must not think to put all upon God; It is hee that kindleth the affections, but when the fire is kindled, you may adde fuel to it. It is hee that layes first the corner stone, and then you must edify your selves; This stirring up and using the strength wee have, is a matter of great moment, because otherwise all graces are as dead habits in the soul; There are some things in the world are all for use, so all the work of grace is for use; and therefore do not enely busy your selves in gathering of strength, but also to consider, how shall I spend my strength, how shall I imploy it?

*1 Tim. 4. 7*

Do you feel your selves weak and impotent to the duties of holiness; and do you desire to attain more agility and readines to do things, why then exercise *your selves in godliness*: use makes perfect; so it doth in the soul, when it often imployes it self in such an action, it gets readinesse and dexterity to it, to do it with all readines and alacrity.

*Habitual graces work not without the quickning of the Holy Ghost*

3 Take away the impediments that hinder you, as a *Tim. 3. 21. If any man purge himself, hee shall have a vessel unto honour, sanctified and prepared unto every good work*; there is a certain rust in us, that cleaves to the wheels of our souls, that they do not do duties nimbly; this must be taken off.

4 There is a work of the Holy Ghost; it is hee that must stir us up to put forth our strength: For as you see in trees, there may bee sap enough in the tree; yet till the spring time come, that sap is not drawn up into the branches, and so they remain withered untill that time: So a man may have much habitual grace in his heart; but now what is it that bringeth it to the birth? There must bee a certain action of the Spirit assisting us, and therefore wee must seek to the Spirit of God for assistance.

5 Lastly, there bee certain duties that do likewise help us, viz. Communion with the Saints, and prayer, these whet us, and warm us to duties.

The

The ſecond thing to be conſidered is included, ſay when hee wiſhed that theſe things might be ſaid with all ſubmiſſion to God; hee doth give us to under- ſtand what manner of ſervice we are to be, and what the beſt of us are to be, we are emp- ty of God, Job 11. 11. Hee knoweth mine mind, the word is hollow or empty; God knoweth all his thoughts. Thus are wee likewiſe empty; for though wee are full of grace, yet wee are not full of the beſt fruits of the Spirit; we are not full of love, and if it ſome ſort thus, whence cometh the hunger and thirſting in the Saints? when the ſtomach hath due repletion, the craving of meat is ſatisfied; but our hearts when fully replenished, the hunger of them ſhall not be changed.

By nature we are empty of God. Rom. 8. 33 Phil. 3. 12

Wherefore let us hence learn to take notice of our emptineſſe, as when we lack of clothing, to remember our nakedneſſe, when of feeling free, our bond- age. So when wee hear of being filled, wee muſt recourſe our emptineſſe, we are every where empty. What doth our going all the day, our hearts not once called up, ſignifie, but that wee are empty of God? What doth our talking idly, our thoughts fooliſh and unfruitfull argue, but that wee are empty? Even as irregular winds in the body, are a ſign of ſome extraor- dinary evacuation. What doth our hearing of Gods name diſhonoured, our Neighbour afflicted, without grief? doth it not tell us that wee are empty of love to God and Man? theſe ringſery aloud, wee are empty veſſels. If we ſee us not grow hungry, then we are bleſſed. Luk. 1. 47. God ſhall ſatisfy us, and fill us with good things.

Mat. 5. 8

Now ſince we are empty, ſo we muſt ſearch and further ſeek to be filled with God. Eph. 5. 18. Be filled with the Spirit, 2 Pet. 1. 6. Joyne with faith unto love. So the Saints, they ſee that all the heart, all the ſtrength is not ſet upon God, it grieueth them, and it is their deſire to ſee it in Gods ſeaſon. Wee are not perfect, but wee muſt ſtrive to perfection from degree to degree. As it is with a long necked glaſs, caſt it into the Sea, it will little after little come to be filled full: So muſt we come to all that fulneſs of grace receiving drop after drop.

Doſt.

Now therefore many are reprov'd who never look this way, they will fill their bellies with drink, in which there is no need: they will fill their coffers with riches, but to fill their ſouls with faith, hope, love, temperance, patience, rightconſciences, holineſſe, they have no deſire. Nay, many have eyes full of A- dultery, tongues full, but of deadly poiſon; mouths full of bitterneſſe and curſing; hearts full, but with pride, and covetouſneſſe, and of all ungodlineſſe.

Vſe 1

It muſt again admoniſh us what wee muſt ſeek; even to be filled with grace; Let him that is righteous get more ſtill, let him that is holy, be more holy ſtill; per- ſeeking holineſſe in the fear of God.

2 Pet. 1. 14 Rom. 3. 13, 14

VER. 20. Now unto him that is able to do exceeding abundantly, above all that we can aſk or think, according to the power that worketh in us.

Vſe 2 Rev. 12. 11 2 Cor. 7. 1 VER. 20, 21

21. Unto him be glory in the Church, by Chriſt Jeſus, throughout all ages world without end. Amen.

Now followeth the Concluſion in praiſe and thanksgiving.

1 The Perſon praiſed is ſet down.

2 The Perſons praiſing.

3 The Mediator.

4 The duration.

The Perſon praiſed, is deſcribed; 1 From his working above our thoughts; 2 From the virtue through which hee thus worketh; according to his power which worketh in us; Both of them are fitly apprehended in God, both to ſtrengthen further the Apoſtle requeſting that hee ſhould ſurely receive: as likewiſe the perſons for whom hee did intreat, ſeeing that in them that Power was already put forth which could work this abundan- ly.

In



Dett.

In the verse first we consider, *the incomprehensible powerfull working of God for the good of his Church.* Job 9. 10. *The dark grove things are unsearchable; yet without things without number.* If we would examine the preserving of his Church when she world perished, the preserving of it in the fire, as the burning bush, and not consuming it. When all things have seemed desperate and past hope of recovery, the Lord hath performed exceeding greatness of his power in the deliverance of his Church. Hee can make a way in the Sea, and the waters a wall for his people: Hee can suspend and stay the course of nature, he can suffer his children to be cast into the fire, and then to qually and cool the furnace, that not a hair of their heads shall perish. Wee have seen the truth in all ages of the Church abundantly exemplified.

V. 1

Psal. 78. 19.

Wee must make this use of it, considering that his work is incomprehensible, wee must not measure his Power by our sense and conceiving. Wee must not stint him and circumscribe him, saying, can this or that bee? as those unbelievers, *Can God prepare a Table in the wilderness?* And as hee said *2 Kings 7. 2. If the Lord would make windows in heaven, might this thing bee?* when God hath undertaken to do it: For our Span may compass the Heaven, and a Spoon contain the Sea, more easily, than our reason can fully measure the Power of God. Yet wee must not use this sentence as mad-men do sword, for the Papists and Lutherans when they presume monstrous things against Gods will, will therefore have us believe them, because Gods power to work is above our reason: But as to deny the power of God in doing that hee hath said hee will do, doth make an Heretique: So applying it to that which God will not do, doth make an Heretique likewise. Wee go soundly that know the power of God is incomprehensible in the fulfilling of such things as he hath promised. And besides, because God is powerfull, therefore hee cannot do some things which we may fancy, as things of infirmity, or implying contradiction, to deny himself, it argues impotency, not power.

V. 2

2 Tim. 1. 12.

12. 10.

It must teach us to sanctify God in our heart by trusting on him: for this consideration doth much serve to strengthen faith, what if wee bee in such evils that wee cannot see how it is possible to out-grow them, as poverty, sickness, such as the Physician shakes his head at, here is our stay. God works for his above all wee can imagine: what if our prayers bee full of defects, much troubled, too too imperfect; what if conscience of unworthinesse will not let us apply things as wee would; God works abundantly above that we think or ask: What if in sanctification, the great enemy against it, doth make us think it impossible that ever wee should see things wee desire; yet here is comfort. This use *Paul* makes of the power of God. Hee was in many troubles, yet he was not daunted with them, because he did build on this foundation, *God was able to deliver him out of them all.* For the which cause I suffer these things, but I am not ashamed, *for I know whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him.* This we must assure our selves of, that Gods power is able in it self, & almighty to bring us through all distresses: though the Devil and the world bee mighty, yet God is Almighty. The want of this consideration makes Gods children to faint when they see the power of the flesh, and Satan to stand against them, they think then they shall fall and come to nothing; but be they Gods children? then rest assured, though wee see all things turned upside down, and one misery follow upon the head of another, like the waves of the Sea, yet let us trust to this incomprehensible power of God, and wee shall see all things conspire and work for the best.

Rom. 8. 18.

Dett.

It is to bee marked hencee, *That in our thoughts and prayers there is imperfection, they come short of that God doth for us.* For our prayers, look at them in while of temptation, they are not only defective, but the flesh doth sometimes creep into them. But when no inordinacy doth close with us, yet they come





with him and knoweth him, because he doth dwell with them.

Mal. 1. 3

Ps. 135. 19

7<sup>th</sup>

The praising of God with soul and voice, as all other, must bee free and cheerful. *For the Church is the only ingenuous free-borned people.* And for these cause David calleth upon the righteous, on them that fear God, on the house of Israel to laud the Lord.

We see that there is a great deal of lip-praise in the world, many that are not called effectually to God, will say of some things, they are goodly gifts of God, God be thanked but till they come not onely to bee in the Church, but of it, though they should say the *Psalter* over, it is abomination to God, no true praising of him.

We therefore that are called, let us study to praise God, in heart, word and deed, seeing wee are those only who can duly, and acceptably glorify him. Now in praising of God truly,

Know our own unworthiness, *as less than the least of his mercies.* Gen. 32. 10.

Highly esteem and prize his blessings, it is but meerly for manners sake when we thank a man for that wee care not for.

Labour to have the sense of Gods love and mercy shed into our hearts, this is the heart of all, and the kernel, without this wee have but the shell.

Doct.

Eph. 5. 20

Reason, 1. 2

By Christ Jesus. Observe, *In whom we must offer up our thanksgiving, viz. in and by Christ Jesus. Giving thanks alwaies for all things unto God, in the Name of our Lord Jesus Christ.*

Christ is the fountain, whence all spiritual blessings flow to us, Cha. 1. 3.

He is the fountain of all, that ability which doth enable us to pray.

All our entrance to the Father is through him.

All our acceptance with the Father is by mean of him; and therefore as people in the time of the Law did bring their sacrifices to *Aaron* their Priest, so must wee bring our spiritual sacrifices to our High Priest Christ Jesus, who is entered into the Holy of Holies, that wee may find them made acceptable in him.

The durance, *throughout all ages world without end.*

Doct.

Mal. 1. 6

7<sup>th</sup>

This last circumstance of time, as it doth teach us, *The large heayns* we should shew towards Gods glory; so it doth assure us, that God will in all ages have a people which shall praise him. *Hell gates*, i. e. all the powers of darkness, shall not prevail against his Church.

Which is comfortable in regard that it doth assure us, that though Hell should break loose, yet God will still have his people; for the words are as much affirmative as optative, they do tell us as well what shall be, as wish that it should be.

VER. 21

And he gave us the grace of Christ Jesus for whom we are chosen.

And he hath quickened us together with him, by his word.

That we should have the grace of Christ Jesus for whom we are chosen.

And he hath quickened us together with him, by his word.

That we should have the grace of Christ Jesus for whom we are chosen.

And he hath quickened us together with him, by his word.

That we should have the grace of Christ Jesus for whom we are chosen.

And he hath quickened us together with him, by his word.

That we should have the grace of Christ Jesus for whom we are chosen.

And he hath quickened us together with him, by his word.

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And he hath quickened us together with him, by his word.

That we should have the grace of Christ Jesus for whom we are chosen.

# The chief Matters handled in the fourth CHAPTER.

Ver. 1.

**W**hat it is to walk worthy of our Calling.

Calling is the Effect whereunto we are called.

A manifold matter in Pauls bonds.

It is a glorious thing to suffer for Christ.

There are four Reasons to instruct us, and their death approaching, specially if they suffer for Christ, challenge of us a special regard of their instructions.

Ministers must use intreaty and gentle persuasion with their people, as which is the fittest Cause wherefore they should labour for the good of the people, as which is very effectual, yet know that there is place of sinning.

The same grace to which we are called, ought to be in all Christian duty.

Ver. 2.

He who will walk as a Christian, must be humble.

Humility is.

The ground of all our duty.

Trials whether we show forth this virtue.

We must show forth all long-suffering.

It is to make us bold out in evil.

We have need of it.

It is wrought by the Spirit.

It is wrought by the Spirit.

It is wrought by the Spirit.

It is wrought by the Spirit.

It is wrought by the Spirit.

It is wrought by the Spirit.

It is wrought by the Spirit.

Ver. 3.

Christians should strive for Unity in faith and opinion, which some seek vainly to keep.

Means to attain it.

1 To lay down a striving spirit.

2 Vain glory.

3 Disrespect of others.

It is no honour to take up contentions.

We must do more than maintain peace,

viz. diligently study to maintain it.

The pedigree of contentions is wisdom.

A contentious nature is bred within us.

Sons of Conscience blamed.

3 Not seekers after peace.

Our duty is to seek peace, but in the Lord.

Two rules to be kept in seeking peace.

Hofius rash subscription much repeated him.

A peaceable affection is an excellent

mean of Concord: how to get and maintain

Peace.

Ver. 4.

What Christ's body is, wherein the Union of it stands.

How the Church is one.

It should move us to Concord to think that we live all by one spirit.

What is meant by the seven Spirits, Rev. 1.4.

There are diversities of judgements among Christians, and where.

This diversity must not break our Unity.

The wicked are no true members of Christ's mystical body.

Our future Unity in Glory ought to be a motive to Unity here.

What calling is. Outward and inward calling go together.

Hope taken for thing hoped for.

Degrees of glory, not for substance, but for circumstance.

Our reward laid up in heaven for us would quicken us to all duty, being well thought upon.

Our cold serving of God comes from our ignorance of, or not considering our reward.

We must stir up our selves by looking on it.

God by the Gospel calls us to the hope of eternal glory.

We should therefore reckon upon it, and



come to the word to hear God call us to his glory.

Verl. 5.

All the Persons are one, Lord, Jesus Christ in speciall manner.

This ought to bee a bond of unity in us that we serve but one Lord.

How faith is one.

There is but one doctrine of the true Church of Christ.

How we accord with Catholiques Antiquity.

How our differences dis-unite not Unity in the faith.

This Unity ought to keep us in Concord.

How Baptisme is one.

Our Baptisme is a bond of Unity to us.

Verl. 6.

It must needs unite Church, because we have all one Father.

No argument from which is not founded on the Unity of our Lord, Faith, Father.

Papists three bands of Unity false and frivolous.

God overlooketh all things as being present every where.

But he is more specially in the faithful.

Verl. 7.

Every Christian hath his several grace.

The possession of Christ the Head appeareth in the manifold graces severally given the members.

We must be of use one to another.

And use our grace to Gods glory.

We must cleave one to another that we may have the benefit of one anothers graces.

Since we have our graces of gift we must be thankful and humble.

Every Christian hath but his scaling of graces.

How Christ received grace.

How we receive it.

We must not undervalue matters above our measure of grace.

All graces are received from Christ.

Christ's fulness and bounty must incourage us in our greatest sinfulness to come to him.

Forgetting preparations as cause of grace.

The manner is Christ the fulness of grace.

Verl. 8.

What ascending is.

Christ ascending in his nature, & how

What is the leading of captivity captive. The taking of the Kingdom of the living which were before Christ is a fable.

Admirers ought to be wary of doctrines, but what they can prove out of the Scriptures.

The authority of the Scriptures.

Christ his ascension was real, and not only a vanishing out of sight.

We have our enemies suppressed by Christ's ascension.

From whom being freed we are the more freely to serve God, and so be secure and of good comfort against their assaults.

We must look to Christ's victory by faith to prevail against them.

Christ only the conqueror of our enemies. We are enriched with gifts by means Christ's ascension.

Christ's bodily absence is beneficial to us.

Verl. 9.

A thousand descending may be ascribed to Christ.

Christ's descending into the lowest parts of the earth is his thing in the ground.

Against Christ's local descending into hell. Three heavens.

In which heaven Christ is.

Christ dwells fill his whole Church with gifts.

But not all places with his bodily presence. Christ's ascension local.

Great assemblies in Gods people precede their exaltation.

We must then learn patience in affliction.

Verl. 10.

The greatest afflictions in Gods children turn to their greatest glory.

Let them therefore wait the more patiently.

Christ's advancement must be our joy.

Christ keeps not his graces to himself, but does communicate them to his.

So ought we to endeavour to fill others of our store.

We must take comfort in our want that Christ hath wherewith to fill us.

Verl. 11.

The Apostles, Their Properties.

The Prophets, Their Properties.

The Evangelists, Their Properties.

Who Pastors,  
Who Teachers.  
These orders differ in degree,  
Of whose some are only temporary.  
As namely the Apostles.  
Who are succeeded unto in preaching the  
word, who not, in the proper privileges of  
an Apostle.

Some Popish objections answered.  
Ministers are Christs gifts.  
How to know those Ministers whom  
Christ giveth in mercy.

Three sorts of Ministers.  
What, and how such as are of Christ do  
such.

Though the world basely account of such  
yet we must highly esteem of them.

The duty of Pastors urged.  
Basis example of applying himself rather  
to edification than speculation.

The ministry is not a common gift to all.  
And gifts confused.

Christ giveth diverse gifts for the good  
of his Church.

It reprooveth seditious sleighters of men  
as gifted to their mind.

All sorts of gifts are to be revered.

Ordinary Ministers are of Christ, as well  
as extraordinary.

Some difference between them.

Ver. 12.

The Preaching of the word serveth to  
repair our ruin.

We must wait on it for that purpose.

And proposed that end in commending to it.

Gods people only are benefitted by the  
word.

It will sign, if living under the mini-  
stry he had not our souls healed.

The ministry is a laborious calling.

It should bridle hasty suiters for ben-  
efits.

The Minister is worthy of his maturo-  
ity.

Christ is the end of the ministry.

And it is to bring us to Christ.

Ver. 13.

A threefold holding of the Saint.

Unity of faith is our uniform knowledge  
of Christ in heaven.

What is a perfect man.

And the age of the fulness of Christ.

The ministry is to continue to the end.  
How Christ will continue the mini-  
stry.

Visibly.

Invisibly.

There will be no perfect unity of know-  
ledge in this world.

It should stay those that want, because of  
the difference of opinions.

We shall be brought to it in the world to  
come.

We shall not be perfect till we meet  
Christ.

How all yet are imperfect.

How we shall be perfect.

We are here but children and in our  
minority.

We must expect correction.

And to receive but some small portion of  
our inheritance.

And long for enjoying the whole.

Ver. 14.

It keepeth us from wavering to stick to  
our Pastors.

We must not be children in knowledge,  
living under the ministry.

We are apt in this our child-hood to be  
carried about with every doctrine.

Three things which make children wa-  
vering.

Children sometimes stand when old ones  
shake.

We must grow up in point of reli-  
gion.

Means to become upstanding.

False doctrine is windy stuff.

In three things it resembles the wind.

Our inbred inconsistency is the cause of  
our following every new doctrine.

False teachers are the Devils instru-  
ments to seduce.

Means to discern false teachers.

Ver. 15.

What it is to grow up in all things.

What to grow up in Christ.

We must stick to the truth.

Our following Christ is included three  
things.

Many faulty in not following; and have  
not joy in following of the  
truth.

How far we must hold to love in hold-  
ing the truth.

We must grow in grace.

We must overcome our souls concerning  
our growth.

We must grow in every grace.

It is an unseemly thing not to grow in  
every



every grace proportionably.

We must observe what grace is most defective, and specially cherish that.

We must grow into closer union with Christ.

To this end we must oft renew our faith.

The more we walk on in Christ, the faster we shall be rooted in him.

Degrees of taking root in Christ.

#### Verf. 16.

How Christ is called a Head, and the faithful members.

The resemblance between Christ, and the natural head and the soul.

Christ is the beginner and increaser of our grace.

Christ worketh grace in us, as God, as man.

We should seek to be full of Christ.

We must be joyned to Christ before we can receive grace from him.

A twofold being in Christ, by profession only, or by inward faith.

Get us this union with him.

Christ worketh in us according to the place we have in the body.

We must increase our grace we have, and build up others with it.

Means to edify one another.

God, the Minister, and private Christians, build the Church.

But with difference.

Love will put us forward to edify others.

But self-love will hinder us.

#### Verf. 17.

Ministers with Profession must enforce the waies of God.

We must do all good things in the Lords power.

Our estate which we have in Christ, must avail us to leave our old waies.

We must not spend our time after grace, as we did before.

We must recover our lost time.

Such as are called to faith must not live like the world.

Ministers must call off the giddy from conforming to the world.

We must not be afraid to be singular.

To walk after our vain minds is to be foolish.

We are more led by their own likings, than Gods word.

All the comfort which the natural man can have, is in the knowledge of the Lord.

#### Verf. 18.

We are by nature full of darkness.

Our darkness and ignorance is the cause we perceive it not.

The Heathen had much knowledge in civil and natural things, but in spiritual were utterly blinde.

We are by nature void of the life of God.

The life of God is threefold.

The life of nature is in some sort the life of God.

Spiritual death in part hangeth on the faithful.

Ignorance debars us fellowship with God and his life.

Our ignorant estate is to be lamented.

Hardness of heart doth cause blindness of mind, and that three waies.

Hardness of heart is accompanied with many evils.

Signs which convitt all of hardness of heart, more or less.

How to get it cured.

#### Verf. 19.

Conscience and the work of it.

Hard hearted men have no feeling of, or grief for their sins.

Such an estate is to be feared.

It is good to have our consciences checked.

An hard-hearted man will stick at no sin.

Unregenerate men give themselves to sin, so do not the goodly.

A twofold consideration of sin.

God giveth men up to it as it is a punishment, and that three waies.

God foreseeth sin, but is not the author of it.

How men give up themselves to sin.

Sin is an unsatisfiable thing.

#### Verf. 20.

True learning of Christ will not stand with worldly conversation.

#### Verf. 21.

There is a double knowledge of Christ, literal and spiritual, and the difference of them.

We must labour for the spiritual.

Christ only can teach us inwardly of his Spirit.

#### Verf. 22.

They have truly learned Christ who are truly sanctified.

True holiness must begin with putting away corruption.

They go to work the wrong way which take not this course.

Such as are in Christ must put off their whole old nature.

What it is to put off the old man.

The way how he is to be put off.

The degrees of putting him off.

A man cannot be in Christ who feeleth no change in himself; nor he who only somewhat reformeth his outward course; nor he who is only reformed by halves.

Who so puts off inward corruption, must put off also evil conversation.

Sinful lusts corrupt soul and body.

It is good to take notice of our corrupt state, and to put it off, and to abstain from those lusts which do so corrupt us.

An unregenerate man is full of evil lusts.

Unregenerate men are deceived, who think they have but only some one sin.

Sinful lusts are deceitful.

Verf. 23.

What is meant by the spirit of the mind. True scholars of Christ are renewed in their minds to the knowledge of him.

The condition of our knowledge in our Creation.

This now our soul is turned into darkness. We must be renewed to know God in Christ.

A justified illumination of the mind to know God in Christ, is the first part of our regeneration.

Our best part, viz. our mind, is become corrupt.

Verf. 24.

The difference between righteousness and holiness.

What is holiness of truth.

Christ's scholars must put on the new man.

What it is to put on the new creature.

The means whereby we get and increase the new Creature.

The degrees of putting on the new Creature.

God is the pattern of the new Creature.

Things are diversly after Gods Image.

The Image after which we are treated, is not the Son of God incarnate.

The new Creature standeth in inward graces, not in outward things.

The Image of God wherein man was created is not in the body, nor in the sense or fa-

culty of the soul, nor in dominion over the creatures.

We must not rest in outward duties.

Such as are new Creatures are sound and sincere.

Signs of an upright heart.

Verf. 25.

Christians must avoid lying.

What lying is.

Concerning boastful and officious lies;

Means to cure a lying disposition.

Certain things which have semblance of lies, but are not.

We must be careful to speak truth.

What it is to speak truth; it includeth three things.

When truth is to be spoken and not concealed.

Our being fellow-members must move us to speak the truth.

Verf. 26.

Be angry, is a Commandment.

Three degrees of anger.

It is lawful in some measure to be angry.

How to discern of lawful and holy anger.

We must not be sinfully angry.

Notes of sinful anger.

Means to prevent sinful anger.

We must not let anger lodge within us.

Against such as hold anger long.

Verf. 27.

The more we give place to any sin, the more power hath the devil of us.

Degrees by which we give place to the Devil.

Keep out sin as the devil himself.

Count no sin small.

The fearful estate of many who live leading with sin, nothing can free them but Gods almighty power.

Verf. 28.

The Gospel rejecteth not men for what they have been.

Christians must not steal. There is a gross theft, and a close theft. How this is committed.

1 By unjust getting our Neighbors goods.

2 By with-holding that which is anothers.

3 By endamaging our neighbor.

Every man must imploy himself in some labour.

Against such as live idly and only follow their pleasures.

We must follow the labours of our calling as an obedience of faith.

Our



Our calling must be about good things  
and profitable.

Labour in our calling (by Gods blessing)  
is beneficial to us.

It should encourage men to diligent la-  
bour.

Concerning the poverty of many painful  
labourers, answered.

All whom God doth blesse with sub-  
stance, must do good to others.

To whom it belongeth to give alms.

How we are to give alms.

In what order alms must be given.

Out of love.

To Gods glory.

Readily, cheerfully, and liberally.

More superfluity is not the manner of  
alms.

Against the hard-heartedness of some  
in not giving. Their excuses answered.

We must give Alms, only of what is  
honestly gotten.

Some things not well gotten may be justly  
kept.

The needy are to be relieved.

Who the needy are.

Verf. 29.

What is corrupt speech.

How the Holy Spirit is said to grieve.

How we are sealed by the Holy Ghost.

We must make conscience of evil words.

Reproof of wicked and idle speech.

Our speech ought to Admire grace.

We must speak of secular matters in a  
gracious manner.

Verf. 30.

Sin doth grieve the Holy Ghost.

It is a fearful thing to grieve the Lord.

Our salvation is certain and sealed by  
the Spirit.

The comfort of this doctrine neither doth  
breed security.

Outward matters cannot assure us of  
salvation.

We must seek and keep the holy Spirit  
with special care.

Our redemption is not here full.

Verf. 31.

Bitterness is to be avoided.

What it is,

What wrath or fierceness is.

Disordered words will be with disorder-  
ed affections.

We must take heed of evil speaking,  
and cursed speaking.

Some speeches which are revillings in us,  
are but reproofs in another.

Maliciousness is to be shunned.

What it is, appears three waies.

Verf. 32.

We must shew forth cariousness.

Wherein it shews it self.

Vices contrary to it.

We must be merciful.

Wherein it standeth.

We are to labour for this affliction.

Christians must forgive offences.

Forgiueness standeth in three things.

What we do and must forgive.

We may seek amends for our sinners,  
and this.

In what order we are to forgive.

Not forgiving is most harmful to our  
selves.

God is a God of forgiveness.

Gods forgiving us must move us to for-  
give others.

We must forgive in Gods forgiveness.

How Gods forgiveness.

# COMMENTARY

UPON

## The fourth Chapter of the Epistle of St. Paul TO THE EPHESIANS.

### CHAP. 4. VER. 1.

*A prisoner being in the Lord, pray you that you walk worthy of the vocation wherewith ye are called.*

He divided the Epistle into the 1. Preface, 2. Matter 3. Conclusion.

The Matter into 1. Doctrine, 2. Manners.

The Doctrinal part, with the answer of that latter objection we have passed through: Now the Moral part followeth.

The Apostle his Precepts are general or special.

General that concern every Christian soul.

Special, those that concern Christians in this or that condition or calling.

The General are laid down to the 23. vers. of the 5. chapter.

The Special to the 10. verse of the 6. chap.

The General are first propounded affirmatively in this vers. with an amplification to the 23. vers. of the chapter following.

For the opening of this vers. it may be asked what this is [worthy of our calling] but it may seem to speak of merit and desert of such benefits.

[Worthy] is nothing else but [deserving] becoming; Col. 2. 10. *worthy* *of* *the*  *Gospel of God*.

What it is to walk worthy of our calling.

Calling is the estate wherunto we are called.

Secondly, it may be asked, what our calling meaneth?

Answer, Not so much the action of God converting, as the fruits and consequence of our calling, the state to which we are called; 1 Thes. 2. 12. *We besought every one of you that you would walk worthy of God, who hath called you unto his kingdom and glory.* We shall explain it hereafter.

There then are two things, 1. The Party exhorting or intreating.

2. The thing intreated.

John 1. 1. *A Prisoner.* First, we see the Apostle saith not to preach this *unto* *a* *Prisoner* as scolders go round with the Ephesians; And if this



A threefold  
motive in  
Pauls bonds.  
Doſt.

be well weighed, there is a threefold consideration which might move both them and us.

First, the authority of the Apostles bonds. For he is a glorious witness for Christ: the Ministry of Saints being more glorious in the eyes of men, than the Minister who is in the eye of hell.

Secondly, that Paul though in bonds, should give himself to write, and testify, the diligent care hee had towards them, and the Church in them, to the end of the world.

Doſt.

Thirdly, it is forcible to persuade, as in which secretly the proximity or nearness of the Apostle his dissolution is at before them: for these bonds shall yet kill death and depart. Now this is a great reason why wee should regard this Epistle, because Paul was now aged, Paul ready to give up himself for the testimony of the Gospel: Now wee know a candle never flameth more then when it is ready to go forth. Again, the words that our friends do speak before their departure, they are of all other most worthily remembered: so that whereforever we see God doth teach men bee graced with satisfaction for his name, this must make things spoken by such to bee of great authority; when wee see the diligent labour and care of our Ministers in this or that thing; this circumstance must move us to receive their doctrine where they labour, (when we see they draw near their end) (as do the Prophets live always) then we must be most careful to treasure up the words they utter.

Doſt.

It is to bee marked how that the Apostle doth beseech them: Observe hence, How the Ministers of God must use intreaty and gentle persuasions with their people. If the highest order of Apostles must intreat, much more the ordinary Pastor and Teacher, 1 Tim. 2. 14, 15. The servant of the Lord must be gentle towards all men, instructing with meekness, &c. Tit. 2. 3. showing all meekness towards all men, 2 Cor. 5. 19. Wee as Ambassadors for Christ beseech you that ye bee reconciled. It is to bee marked that Noah prophesied, God persuade Sapher to dwell in the Tent of Shem. And in Hosea 2. 14. he saith, Hee will allure his Church, hee will speak friendly to her, as one that would win the love of a Virgin; and the Apostles accordingly being the Anonyms of this great God our Saviour, do beseech us and move us gently.

It is the fittest  
course.

And this dealing is most fit for this covenant; wherein not the law of bondage, but the Spirit of adoption, the free spirit, is most abundantly bestowed out. Most fit for us, who must not bee so much servile, as the heathen people; unwilling people, Psal. 110. 3. Rom. 8. Wee have not received the spirit of bondage to fear again, but the Spirit of Adoption, &c. and therefore must not so much be pressed and constrained, as intreated.

Vſe.

Labour for the  
gift of persua-

ſion.

Col. 2. 12

1 Cor. 2. 1

Which is very

effectual.

1 Tim. 2. 24

25.

Prov. 25. 15

Ecc. 9. 27

Yet know

that there is

place for

sharpness.

"Ελεγγε

ποτιμας.

Doſt.

This therefore wee must labour for, that God would give us the spirit of persuasion, for hee is the best Minister that hath the largest portion herein; True it is, there is a *παραβολα*, *comparing speech*, which is humane wisdom and craft, and a *χρησολογια*, which seducers affect, an *excellency of speech*; but good gold is no less worth because there is some counterfeit, no more is this good in truth the worse, because the Devil doth play the Coyner in the accursed instruments hee useth: Study therefore for pleasing persuading words, with the Preacher, Eccl. 12. 10. Vſe all gentleness, for gentle speech breaketh the heart, and the words of the wise in submission are heard more than the shout of a King that is foolish. Yet wee must so receive this, as that wee must likewise know there is place for rough dealing. Bee slow with them, or cut them to the quick, for so much the more importeth, Tit. 2. 23. Rebuke them sharply or severely, time place, season will teach you how, the excellency to do so is wisdom.

The last thing to bee marked is this: when we have done so to all Christians in the house which God hath called us, so much the Apostle intendeth by

his vocation to walk worthy the vocation wherunto ye are called;

1 Wee by nature are thralls of Satan, sin, and hell, now God calling us, doth bring us into communion with him, with the Angels, Spirits of just and holy ones throughout the whole earth; *Col. 3. 1, 2, 14. Arise my love, my fair one, and come away; let me hear thy voice, for sweet is thy voice, and thy countenance is comely.*

2 Of sinful people, wee are called to bee holy; therefore wee are said to be *holy by calling*; for 1. 2. and 1 Thess. 3. 7. God hath called us to holiness; and as 1. 2. calling is said to be a holy calling.

3 Wee are called to the Kingdome of heaven; 1 Thess. 2. 14. *He hath called you by his glory to obtain the glory of our Lord Jesus Christ.* This then being the state of us, what should more prevail with us to a holy conversation then this; to think in what communion now wee are; what kind of people now wee should bee; what great hopes now are laid up for us: *1st John 3. 3.*

VERS. 1. *With all humbleness of mind, and meekness, with long-suffering,*

VERS. 1

supplieing one another with love.

The Apostle now amplifieth this general rule, and sheweth how wee must walk becoming our condition: Two waies.

1 By setting the combination of vertues inwardly clothing us; which are thus named.

2 By shewing them forth in the works of them: two whereof are here

1 Mutual toleration through love.

2 Endeavour of unity.

As if hee should say; this is to walk worthy your calling, to get grace in your hearts inwardly, and shew forth good works from the same before men.

Now hence wee learn.

1 That he who will walk as becometh a Christian, must walk humbly. Christ

was the master of humility; *Learn of mee; I am meek and lowly;* yea, hee being the Lord of all, became servant unto all, leaving us a president of lowliness; *Let us follow him that was in Jesus Christ, who being in the form of God, made himself of no reputation;*

2 Here I will shew.

3 What this vertue is.

4 What the grounds of it are.

5 Make application of it to our selves.

6 Humility is a grace of the Spirit wrought in the heart; which doth cause

us inwardly and outwardly to shew lowliness toward God and man. Here

1 The Efficient; it is the Holy Ghost that doth work it in our hearts, and

2 There is the subject, the heart; for so wee are taught when humility is

made a property of the heart, as a contrite and humble heart. So was Christ

made a property of the heart, as a contrite and humble heart. So was Christ

Doct. 1. 1. 29

Phil. 2. 3, 4, 5, 6

What Humi-  
lity is

John 3. 34

Eph. 5. 13  
Mat. 11. 29

Obad. 1. 3



1 Pet. 3.4

The effects of  
humility in  
general.

the hid man of the heart, but dwells with the inward principle of grace, and quiet spirit.

3 Wee have the work or effect of humility, which is the wing, forthwith lowliness inwardly in the minde, and outwardly in the countenance and shew. As light, where it is, cannot but shine, nor fire choose to be hid; so where Humility is, it will make a man frame himself thereto, and will make his mind to take up lowly thoughts and desires: with which he will furnish himself with words and all courtes which suit with the lowliness of his minde. A bladder when it is full of winde doth swell so big, that wee can scarce see it in ones hand; but when the winde is pressed or let out, it is as small as a pin, and is easily contained in a little compals: so pride doth so puff up a man that he swelleth big at heart, looketh big, speaketh big, and is hardly satisfied with any honour; But when Humility contracth, that presseth out that winde with which the heart was swollen, and then a man setteth much lesse by himself, and is lowly in his words and looks, and can make himself equal with those of low degree. What lowliness within did it shew in Abraham, who doth esteem himself but dust and ashes? in David: who was a waile child in his thoughts touching himself? Yea in Christ; who saith of himself, that he was a worm and no man? What lowly speech and gesture did it bring forth in Ruth, who ravished at Boaz his kindness towards her, fell on her face and bowed to the ground, saying, How have I found favour in thine eyes, that thou shouldst keep me, who am a stranger? yea in Abraham, who though hee was as a Prince of God among the Hittites, yet having to treat with them, doth humbly bow before them and intreat them.

4 The fourth thing is the persons, towards whom it is exercised: first God, then man. As it hath to do, with both, so doth it teach men to carry themselves so as to contracth those who have been trained up by her discipline towards both. Now towards God it appeareth chiefly in these things.

1 It maketh a man that he will not stand upon any of his excellencies and dignities which hee hath before men in the sight of God, but renounce them, acknowledge his and their imperfection, and account them and himself as a meer nothing. The twelve Apostles fell down before Christ, and cast their Crowns before the throne. David likewise stood little on his Crown and Kingdom when hee saate before the Lord and said, Who am I, O Lord God, and where is my Fathers house? See Abraham who was amongst men as a Prince of God, a man of eminent power and glory, when hee is before God, hee forgeth this, and was but dust and ashes in his apprehension; and thus no lofty conceits have humble minded men of their riches, beauty, honours, external splendor before and in comparison of God, but in their account of them, these are as so many flowers, so much withering grasse, as shadows, straw, stubble, as meer vanities.

2 It will not onely acknowledge Gods mercies and benefits, but also enll and amplify them as a man is able, according to their worth, and as far above any worth of his. I am less, saith Jacob, then all thy mercies and truth which thou hast shewed unto thy servants. Which also David doth, both in Gods benefits bestowed on mankind and on himself: for of the first hee saith, what is man that thou art mindful of him, or the Son of man that thou visitest him? thou hast made him little lower than the Angels, thou hast crowned him with glory and Majesty. And of the other, who am I, and what is my Fathers house that thou hast brought me hither? See. As to advance mee to the Kingdom, &c.

3 It maketh a man humble himself under Gods judgements, and sit down in silence under his hand. When the Lord by fire from Heaven destroyed Sodom and Gomorrah, and all the humbly hearted taught down in the great judgement of the Lord upon him, and his not to murmur against God, but to keep

Gen. 18.1

Psal. 131.1

Psal. 131.6

Ruth 2.10

Gen. 13.7,8

Rev. 4.10

a Sam. 7.13

Gen. 32.10

Psal. 84.5

Lev. 10.9

King Elkanah. Timothy godly pleasure is likewise brought holy David, who in great affliction saith, that hee kept silence, and brake out against the Lord, be- cause hee had heard that hee had said, I will build thee a house, and thou shalt dwell therein. **Psal. 39. 10**

Aleph is a man a wonder at the depth of Gods waies and Counsels, which though hee cannot comprehend, yet will hee not saucily say, as, but acknowledge to be most wise and righteous, breaking out, O the depth of the riches and wisdom and knowledge of God, how unsearchable are his judgments, and his waies past finding out. **Romal. 33**

Isaiah is willing to undergo any service to glorify God, though it should be beneath a mans place, and to neglect his own honour to honour the Lord. David in the lowliness of his mind laid aside his Royal and Kingly state, and putting on a linnen Ephod in the sight of the people, danced before the Ark of God, and when his wife Achish upbraided him, hee said, it is a thing too base for his state, hee answered, that hee cared not how low hee made himself, to honour God. And how did it this way jearl with our blessed Saviour, who to save his heavenly Father and accom- plish his will in the redemption of mankind, though hee were in the form of God, and equal with God, yet hee emptyed himself, of his glory, made himself of an empty form, took on him the form of a servant, and humbled himself unto death, even the death of the crosse. **3 Sim. 6. 14**

And this Humility shews it self toward God. Toward men, these are the special things wherein it doth ap- pear. First, hee doth not affect, nor seek after praise and honour, nor the outward sign of it, as it nota as point of Pride in the Scribes and Pharisees, that they loved to sit up and down in their long gowns, to wear their fingers longer, and their shaltes broader than ordinary, to have the uppermost seats in their Syna- gues, and chiefest room at feasts, to be saluted and bowed to in the streets, and to be called Rabbi, and held the onely masters of Israel, that they de- lighted to hear themselves praised, and took order that their praises should be published with sound of Trumpet, and would praise themselves rather than go without praise, which is taxed as an Epidemical disease amongst men, by James. Many men will boast, every one of his own goodwille. Humility doth teach men to walk in another strain, not to affect such outward signs of honour amongst men, nor to be lifted up therewith out of themselves and a- lone. **Luk. 20. 46**

Secondly, they have them, according to their place and parts given them, to remain them with modesty, and without exalting of themselves thereupon. They have them not, not to strive nor contend thereabout. An humble man will rather put them off from him, as Peter did the Centurions honour offer- ed him, then affect them, as Hower did the bowing of every knee unto him, to get away with lesse than his place may challenge, rather than make any contentions for the same. The like it is in praise, which Humility will not receive, nor will an humble man take pleasure to hear his praises, let him be praised. His opinion that hee hath of himself is, so mean, that hee doth not desire praise due unto him. And far it is from him then to charge his neighbours, to begin to praise themselves again, and to praise any man. **Mat. 23. 5, 6**

Thirdly, hee will go without it rather than begin, or proclaim it. Hee will not praise himself, nor his mouth shall not. And yet it may be that hee will speak his own praise, but hee connect it to un- worthy, hee doth it bashfully, hee is forced to it by the mockers and un- derstanders of adversaries, where it is rather the glory of God and credit of the Gospel, which through his sides is stricken at, then his own elevation. Hee doth not praise himself, and perhaps seek his own praise, or if hee seek it, hee seek it in such a way, that hee have little respect unto, yet it is not for his own glory, but for the glory of God, and to the more good among men in his calling. **Col. 3. 1 & 2**



calling, whereunto a good estimation and report doth much avail. Which  
lost or shared, a man of good part and gifts, is as a knife, which is of a  
good temper, and pretty keen edge, but without a handle to be with  
pieces of good fine cloth, whose colour is faded, and in it the best fabric.  
such was the case of holy Job praising himself against the four imputa-  
tions which his Friends laid upon him, Job. xxi. And of blessed Paul de-  
fending himself against the detractions of the false Apostles, 2 Cor.

சென்னை 28

Essay 53.7  
Pfal. 38:13

3 Cor. 5.13

2 King 2.23.

Phil. 1. 3  
Rom. 12. 10

necessary, or his wages too little for a man of his quality forsooth, or desert :  
 as many as humbly mean, his low esteem of himself and good account of o-  
 ther, will make him ready to do service to them ; yea, hee will account it  
 himself honour to do service to the meanest ; be it the kitchen-maid or plow-  
 boy, for he is within the bounds of his office and calling. No such pattern  
 of humility about our blessed Saviour, and what was his life but a service per-  
 formed unto other men ? wherein how ready and willing was hee ? None  
 thank him, but hee came unto them, none needed him, but hee attended  
 them, hee refused not to go in to sick persons, thought not scorn to view and  
 wash the unclean lepers, and served his Disciples, even to the washing  
 of their feet, *John 13. 5.* Whom his servant *S. Paul* did assay to follow, who  
 gave all things to all men : yea made himself a servant to all men ; in that  
 hee sought to win them to the Gospel. Briefly, all humility teacheth a man that  
 the greater hee is, so much the greater servant hee must bee, *Matthew*

Mar. 10, 28

1 Cor. 9. 19, 22

[illegible]

1. That which builds up a man with an over-weening of himself and his power, so that hee presumeth hee may meddle with any business Church government, matters of State, Policies of Kingdomes, Gods secret and high Counsailes, that hee hath skill enough to judge of them, that hee is of sufficient capacity for employment of the highest nature in Church or Common-wealth, if his quality is of another strain, which makes a man little in his own eyes, and his consciousness of his weakness keeps him from meddling with high matters above him, and from thrusting himself into high places, and weighty employments, wherunto as hee comes not without a fair calling, yet he makes it not without fear and modesty. This was the course which David's Humility kept him. *Lord, say beare it not bawbley, neither sayest thou proudly,* &c. Who therefore thought the marriage of the Kings daughter too high an advancement for him when it was offered him, 1 Sam. 18. 18. Thus it wrought also with *Saul* while hee had some shadow of it, that he thought himself and his family too too mean to be raised up to the throne and crown of the Kingdom, and hid himself out of the way when hee should bee involved thereunto. But concerning this, two things are to bee re-

Plal. 1214

1 Sam. 9:11

i Sam. 10, 21

That Humility is not so blinde and sooth as not to know and acknow-  
ledge good things, graces and gifts which God hath bestowed on a man, but  
truly understand what is given him of God, and with thanks to the Lord  
enjoy it, and on just occasion publish it. To passe over Gods graces giv-  
ing and supplying them, were foul unthankfulness towards God, and a touch  
of the wicked Hypocrisy which *Solomon* takes in another kind: *There is  
a sorrow without you having great riches.* And all the fruit was a man  
of a foolish pusillanimity, and dejection of spirit, whereby his gifts mould-  
ered without use to others, or comfort to himself, and hee lives unservice-  
able to God and his Church. It stood well enough with *Pauls* humility  
and acknowledge, that he by Gods grace was not inferior to the very chief

Prov. 13.7

2 Cor. 11.9

Ande. That humilitie will not detract or relace any work which the  
man shall do, nor withdraw the honour from that burden  
which shall be upon him. To do this were bare presumption, or rather  
contumelie. It is the desire of Humilitie to decrease, and to give  
glorie to the Lord. For which purpose as the humble man knows, the  
Lord humbled him with such paine as bee bath, I mean to do let  
God in some or other thing, as when hee sees the Lords call laid on  
him, hee doth willingly address himself unto it, yea though it bee high and



Det. 1. 6. 9

**Groats of  
humility.  
Tenz Mil.**

**Gen-3-14**

**Gen. 18: 27**

Job 14:17,19

1 Tim. 1. 13, 15  
Rom. 7

1 Cor. 15:3,9  
Eph. 3:8

1 Cor 4.7  
Rom. 11.18

2 Same 19-27,  
28

Phil. 3-9

hard trusting, of the help and aid of God, who hath called him unto it, and who (be it assured) will not fail to strengthen him to go through with it. Every good man a way without a check, who out of a low esteem of himself, and ability doth offer to put off the office of a Prophet, whereunto the Lord hath him that he hath ordained him.

The second thing propounded is, the grounds of Humility, and they may be these.

1 Our mean and base Original, that we are made but of the earth, the lowest and lowest of the Elements. The Lord doth recal *Adam* to this thought when by Pride hee sought to lift up himself against the Lord. Thou art taken out of the earth, *Dust thou art, and to dust thou shalt return*: The application whereof made *Abraham* humble in his dealing with the Lord: *Behold, now I have begun to speak unto my Lord, and I am but dust and ashes*. Nothing is more baseful than that a man basely born, coming out of a poor cottage, and from the dung-hill, being raised to wealth and honour, should forget his base Original, and bee puffed up in Pride. What a foul thing is this to see man stand on his tip-toes with the Lord, and justify himself before him, *who doth dwell in a house of clay, and whose foundation is in the dust*: *who is earth and ashes proud?*

The second is, our miserable and cursed estate by sin. If we are to believe and lowly minded upon apprehension of our base Original, how much more is this a ground of Humility that by nature wee are children of Wrath. Wee are by sin become the basest and most wretched of all creatures, without bonds on the earth, Gods enemies, and for all outward excellencies, without Gods mercy, fite brands off Hell. *Sauve Peul* did ever and anon call to minde, *that hee had been a persecutor, a blasphemer, an oppressor, that hee was the chief of sinners*, and did carry about him, *a body of death*, and for the fruit whereof was, that as it did empty him of all windy conceits of his own excellency, which might make him swell touching himself, that hee *was not worthy to be an Apostle*, was *an one born out of due time*, and the least of all Saints.

A third ground is the grace and mercy of God toward us, by the which we are what wee are; and of which wee have all that wee have, there being nothing that wee can boast of as our own; *What hast thou, that thou hast received? and if thou hast received it, why boastest thou, as if thou hadst not received it? Boast not thy self, and if thou boastest thy self, thou boastest not the grace, but the man thou.* And if it made *Amphisbaena* so humble, that he was not contented the foul wrong his servant had done him, nor discontented with the rash sentence that *David* at the first or last hearing gave against him, but was content with nothing or nothing, as the King pleased considering that when he was a dead dog, the King had shewed him grace, fed him at his own table, restored him to his fathers lands, and that whatsoever he had, he enjoyed it wholly by the Kings favour: How humble should it make us to think what mercy the Lord hath shewed us, that of children of death, hee hath made us his children and heirs, and that wee have nothing but of his grace and favour to us.

4 A fourth ground is the Humility of Jesus Christ: *Let the same mind be in you that was in Christ Jesus.* And if Christ who is our Lord and master, submitting in the form of God, thought it no robbery to be equal with God, did carry himself so humbly toward God and man, as there is said, how low that ought we to stoop, and to what humbleness of mind must we come, if we feel we are but servants and scholars, nay, who are but poor worms of the earth.

...the ... of the ...

are but in the flower of the grass. The flower is the bravest and goodliest part of an herb to see to; but the weakest, and that which doth soonest perish. The root and herb itself at length doth wither, but oft doth the flower fade even the same day that it first flourisheth, and the goodly beauty and fashion, with which it did take up the eyes of men, cometh unto naught: so a man himself, as the herb is weak, mortal, and must wither at length; but these outward goodly things, with which, as with gay garlands, when hee is trimmed, hee is not a little lifted up, and proud of them, are much more brittle, fugitive and momentary. *Let therefore* (saith the Apostle) *the rich, and so be he, the humble, &c. rejoice in that hee is made low.* And wherein is hee made low, but in the sickleness of his estate, and frailty of those outward things hee hath? which should move him rather to an humble use and enjoyment of them, than puffe him up with pride in them.

Let this bee the last ground, the base condition to which wee shall bee brought by death; and wherein wee shall bee all alike, that wee shall make our bed in the dark, bee laid in the dust, say to Corruption, *Thou art my Father; and to Wormes, Thou art my Mother, and my Sister.* Wee shall bee heere: (as one said) and companions of serpents, beasts, and worms: From which things the Prophet *Esay* preacheth humility to the proud and lofty King of *Babel*. And with this the severity of the last judgement, which we must all alike undergoe, and wherein wee shall give a strait account how wee have gotten and used all the good things outward and inward wee had: So that the more wee live of such things and excellencies above others, the more cause wee have humbly to enjoy and use them. For wee have but so much the greater burthen to receive, and so much the stricter account to make. *Considering* (saith *Scripture*) *the severity of Gods Judgements against the Jews*, who the more favoured they had of God, for their abuse of them were the more grievously punished. *Wee are high-minded, but feare.* Now for the application of these

I beseech hereby what little worthy walking there is of our vocation,  
 when as humility is grown out of fashion, and so scanty, and pride doth rustle  
 in the room thereof. For do not men stand upon their outward excellencies,  
 in their wealth, honours, high places, even before God, when for them they  
 look not only to have cap and knee, and the more honour and service from  
 him, which is in some sort but reasonable, but to have the more liberty from  
 saying God so strictly and precisely as meaner men do? Do they not think  
 in regard of their riches and high place, they need not pray so much, hear  
 so much, be so careful of an exact sanctifying of the Sabbath, that they may  
 be so morosely, the more prophanely, swear small oaths at the least? Do they  
 not upon these things scorn the Minister and his admonitions, being  
 ready to say, What a sawce-box is hee to meddle with mee, and why should I  
 hearken his control, or do as hee will? I will not, but as I have done, so will  
 I be. There are few who extol Gods benefits toward them, but men rather  
 challenge them as no more than is due unto them, and their parts and places  
 make them as being less than they deserve, or grudge at it that others have  
 more. Few that with humble silence undergo Gods corrections, and do not  
 murmur thereat. It is wofull to see the proud opinion that many have of their  
 wits, who will undertake to rife and search, as if the Lord had called them to  
 be of his privy Councell, into his most deep and high Counsells of Predestina-  
 tion, of his working in sinful works of men, of the blessed Trinity, &c. yea  
 to comprehend them by humane reason and understanding, or if they bee  
 not so they conceive of them, not reverently to admire them, but impudently to  
 pronounce of them as absurd, cruel and unjust. Wee all indeed pretend our  
 selves to be servants of God, but who is there, if hee could have his will, would  
 have God in any mean or low place or calling? Who but doth aspire to serve  
 him



him in places of honour, command and credit? as if inferiour places were too mean for them. And were it not for a necessity, those places should lye without any to serve him. And in places of credit and honour they that have, are content to do the best or easiest work, but if any bee hard, or seem somewhat mean, do that whowill, for them it shall lye left undone, or put over to some other. So will men, especially great ones, professe Religion, and take up holy duties as far as other men of their rank and quality do, and as stands with their worldly reputation, but to go further, to make themselves as it were vile in the eyes of the world with *David*, to serve God, and undergo the reproach of Christs Crosse and Religion, they like not. If they do any thing this way, it must bee by night as *Nicodemus*, and in secret. And if it bee so little practised toward God, it is much more neglected toward men. How have men and women of all sorts laid aside here these plain weeds of humbleness of mind, and advanced the flags and ensignes of pride? what pranking of themselves with brave, costly and gorgeous apparel? what doting upon strange and uncouth fashions? wee are ashamed of the ancient plainness of our Elders, and abound in new inventions, and glory in gay outdies, wherein but few who exceed not their state and ability, what affecting of titles of honour? what striving for places? what division and contention hereupon between neighbours, families, yea whole town-ships. There was not more falling out about any thing among the Disciples of our Saviour Christ, than about this.

And what now adaves doth cause more bitter debate, and what looking for of cap and knee, and chief places, not only according to ones degree, but beyond it? what offence taken if it bee not given? No musick doth please men better than the loud sound of their own praise. And if men have so bad neighbours as who will not set them forth, they will praise themselves rather than wait it. Men can as well bear contempt, as burning coals in their bosome. What such a man as I, of my parts, my place, to bee so slighted and vilified by such a fellow? What a storm did *Hannu* go about to raise against *Mordecai*, and all the Jewes upon *Mordecaies* contempt of him? And do wee not make all the town ring of it upon every little commonly offered, yea, but suggested by us? And where is our serving one another? Wee are well contented to bee served, but not to serve, that others should run, and ride, and go for us, but if any such thing bee requested of us, what say wee? Must I bee an hackney for every man? must I abridge my self of my lawful liberty to please every Jack? Not to speak of mens aspiring unto high things, and meddling in matters above them, there is no one thing doth more proclaim the pride of men, than their disrespect of others, their swelling against superiours, base usage of inferiours, emulation against equals, striving to keep down and obscure others, that they may shine, and the glory of the rest bee eclips'd and darkned by their splendour.

As one bucket must go down that another may rise up: so they think that there is no rising for them, or upholding of their credit, but with the obscuring and suppressing of the honours of others. So far are men, as they fable of *Caster* and *Pollux*, from communicating honours to each other. To conclude, a right humble man is a bird of Paradise, a goodly creature, but very rare.

Vse 2

Col. 3. 12.

Math. 11. 27.

Lie us then labour to shew forth this humility in all our conversation, and carry our selves humbly toward God and man: Now therefore as the *Ephe* of God, holy and beloved, put on humbleness of minde, &c. Wee cannot without it walk worthy of our holy calling. It is a sweet grace, a gracious ornament, a goodly piece of that golden vesture, wherein the Queen stands at the Kings right hand. Christ therefore calls on us to learn it of him. Learn of mee, saith he, mee, and lowly in heart, &c. all wee have learned this of him, wee have learned

know nothing of him, or nothing which will do us good. And what good shall we have of this? *We shall have (saith Christ) rest unto our souls.* We shall settle our hearts in peace, and enjoy much quietness in ourselves. For this is the work of humility, that it will expel or calm in us those turbulent passions of anger, revenge, hatred, &c. Which like boisterous winds raise storms in our hearts, and disturb our peace. And as when the winds are laid, the sea is calm, so will our souls be at rest and peace in great wrongs and disgraces when these passions be kept down. Whereas the heart of proud men is like the sea, which is of it self of an unquiet disposition, and besides doth lie open to winds and storms from without. And as there is little or no rest in the sea, so small quiet in the heart of a proud man.

Secondly, we shall have the more peace without with others: for whence come contentions abroad, but from pride? *Only by pride doth man make contention,* that is the make-bate. Humility is a maker and maintainer of peace, at which is taught of love not to be provoked, but to suffer, bear and forbear in all things.

Thirdly, we shall be by it the more useful in our places, and with our equals unto men: for by it we are made the more willing to serve. The boughs which are best laden with fruit, hang downward, and we can with the most ease gather the fruit from them; high trees are commonly fruitless, and what grows on them is hard to come by; it hangeth so high above our reach. So have we more good of the humble, as who have most good in them, and do stoop to communicate it to us. Such as are proud have for the most part least true good in them, or look so high, that the fruit they bear cannot be reached of Gods poor people.

Fourthly, I may adde the high favour which they shall attain unto with God: *For saith the Lord look, but to the lowly? And with whom doth he dwell, but with the humble spirit to revive the same?* This is a singular privilege, an high dignity which we may oppose against all the fear of contemning and being neglected amongst men, if we walk humbly; what matter what men esteem of us, if it please the Lord to have a more gracious respect of us? And if hee vouchsafe, to come to visit our poor cottages, our poor lowly hearts, it need not trouble us that men passe by us. And I dare to say the *Solomon* did not more delight to be in his Summer Palace, the Forrest of *Solomon*, or to walk in his goodly gardens, set with flowers of all sorts, or Orchards planted with trees of all fruit, than the Lord doth delight to dwell in, and solace himself with the humble and lowly soule. So of humility.

The best is meekness, these are usually joynd together, and still go hand in hand, as it were. Humility is as the mother, Meekness as the daughter, that is to say, this as the fruit. No soule can be meek which is not first humble. And here doth arise the like observation to the former, *That if men will with meekness, our Christian calling, we must walk in meekness.* Here we will follow the former course, and shew

What this meekness is. Lay down the grounds of it.

1. Then meekness is a vertue or grace planted in the heart by Gods Spirit, teaching us to take off the edge of revenge, and teaching us to carry on our selves meekly towards God and men. First, it hath the heart for the subjection and humility: for as the Sea is the receptacle of all waters, so is the heart of all softening graces. *Peter* speaks of a meek and a quiet spirit, I say there is no meekness in a man, until the spirit be meek. A wrathful spirit can fire the whole man. Secondly, it cometh from Gods Spirit, the only and continuing well-spring of all spiritual and saving graces. Meekness is

meekness is.

meekness is.

Prov. 13. 106

Psalms 138. 61  
Isay 57. 15.

Doth

What meekness is.

meekness is.



1am. 3. 17.  
Rom. 8. 26.

The effects  
and duties of  
meekness in  
general.  
Prov. 29. 11.

one of the sweet fruits of the holy Spirit, Gal. 5. 22. And that wisdom which is gentle, is from above. Our spirits are by nature fierce; full of envy and contention. We must have this meekness of spirit from a new nature wrought in us by Gods Spirit.

Thirdly, for the effects of this meekness. The first general work of it is to moderate and temper our anger that it do not exceed the due limits, nor burn with too hot a flame. A wise man doth defer or stay his anger (saith Solomon.) And the praise of Moses meekness, who in this did excel all men on the face of the earth, was, that when Aaron and Miriam did murmur against him, did vilifie him, and equal themselves to him, hee was not provoked to wrath against them. It is I say in moderating anger, not in utter rooting or raising it out: for it is so planted in mans nature, as that it is of good use even to our Christian course to resist and put away such impediments as oppose us in it. And therefore afterward in the 16. verse the Apostle doth give leave to be angry, so wee sin not in our anger: and Moses who was the meekest man in his dayes, was angry at the golden calf of the Israelites, Exod. 32. 19. Yet our blessed Saviour, who was a lamb for gentleness, at the wilful hardness of heart of the Jewes, Mark 12. Affections in the soul are as windes in the ayre. Now the windes are troublesome three wayes.

1. When they blow not at all, or are too calm, then the Sea-faring man must lye still, or can make small speed on his voyage.

2. When they blow against us, then they make the progress of the Ship heavy and laborious, or endanger to drive it back.

3. When they are too boisterous, for then by their violence the ships are sometime overwhelmed with waves, sometime dashed against rocks, and cast on quick-sands. So it is with anger and other affections, they are sinful three wayes.

1. If they stir not at all, or bee slack: for hereby men are cold in Gods cause, and sluggish in their journey towards heaven.

2. When they rise up against God and goodness, and provoke us to set our selves against piety, to oppose and persecute it: for then they utterly hinder us in our journey, and carry us back to hell-ward.

3. When they are too violent, for then they oft carry us headlong unto evil, or miscarry us in the doing of good that turneth unto evil. This then is the work of meekness: for anger that as it giveth leave to arise and kindle when and where it should, so it doth guide and moderate it that it keeps its bound, and becomes not sinful anger in setting us against good, or making us to exceed measure even for good it self.

Secondly, more particularly meekness towards God shewes it self in these three things.

1. In docility and willingly subjecting it self wholly to the Word of God, whether it speak good or evil to a man, whether it reprove or commend, threaten or comfort, *Receiveth with lowliness the word engrafted in you*, as did good Hezekiah, who when by the Prophet Ezy hee was told of the spoil that should bee made of his treasures, wherein hee had too much boasted, and the envy of his posterity did not in wrath boil against it, but stooping and yielding to it, said, The Word of God which thou hast spoken is good, & Kings

1. In stooping unto, and quietly taking upon it self the yoke of Christ, and shakes not off the most strict precepts of the Gospel; nor declines the most severe courses of mortification, though they cross the flesh; restrain our liberty, and keep us from of our profits, ease, and such like things which please the flesh, but undergoeth all without murmuring or reasoning. And so Christ himself was a part of meekness, *unto the yoke*, and so finds it easy; which they that want this grace and meek spirit cannot endure, but storm at, and struggle

1am. 1. 23.

1am. 1. 23.

Matt. 11. 29.

struggle with all their might to cast off, *Let us break their bonds and cast away* Psal. 124.  
*their cords from us.*

Thirdly, meeknesse doth not in a distempered manner fret at Gods corrections and works though they crosse him, but patiently doth bear them, as the good thief on the cross. Dost thou not fear God (saith hee) to his fellow? *Wee are here justly, and suffer things worthy of what wee have done;* wherein the Prophet *Jonah* much forgot all meeknesse, whom when the Lord crossed in need destroying *Nineveh* according to his Preaching, and in smiting of his gourd, in whose shadow hee so much delighted, was all in a chafe, and in this rash anger did justify himself, and fearfully contest with the Lord. As beasts which are tamed and subdued by man, are ruled by the words and voice of their master, so turn this or that way, to do this or that, take on them quietly saddle or yoke to do their work; bear blows and strokes at their hands with fear and submission, which those that are wild and fierce will not endure, but at such things are enraged and turn against those which shall offer them: so is the behaviour and disposition of meek spirits toward the Lord, to submit themselves to his word, yoke, and judgements in all quietness of mind, against which the wrath and stomach of carnal and unmeeked spirits doth rise and rebel.

Luk 23. 42, 43

Jonah 4

2 Next it appears also towards men in three things.

1 It keeps us from seeking revenge and requiting evil for evil. *Thou shalt not avenge, Lev. 19. 18. and resist not evil, Mat. 5. 39. Not revenging your selves, but give place to anger, Rom. 12. 19.* This was the meeknesse of our Saviour Christ, *who being reviled, did not revile again, and suffering much wrong, did not so much as threaten.* Clean contrary to that furious *Lamech, Gen. 4. 23. who did threaten, that if any man wronged him, he would cut, and slay, and make him dearly to abide it.*

1 Pet. 2. 23

2 It makes implacable and ready to forgive wrongs, *forgiving one another as it followeth ver. 32.* There may bee a ceasing from revenge, where there is not a forgiving of wrong, but some bitter mindfulness of it. Meeknesse therefore doth not onely call us off from revenge, but move us also to forgive. And therefore Christ doth admonish his disciples to forgive their enemies, and that oft, even unto seventy times seven times. But without breach of meeknesse we may seek amends by due course of justice, so it bee without malice against the person, and desire of revenge for such damage as in our names or estate have been done unto us. Of which more distinctly hereafter.

Mat. 18. 21, 22

3 Lastly meeknesse will for peace sake part with much of its right; and will bee content to redeem peace and quietness with yielding far, so it bee not too too much to his damage and hurt in state and name, and be not against his just liberty in Christ, to bring him in bondage unto men. How much doth meeknesse make *Abraham* which was the elder and greater person by odds, give way to *Lot*, when hee gives him the choice of the way, for peace sake, and hee would take what *Lot* should leave: Which meeknesse was likewise in *Paul*, who could say, that the *Galatians* had done him no wrong, in much manifest wrong of sleighting him, and preferring false Apostles before him.

Gen. 13. 9

Gal. 4. 15

But by the way, take these Cautions. 1 That meeknesse doth not so blind us, or make us so supine, as not to search into the causes and reasons of things, without knowledge of which no vertue can aright exercise its office or keep the right stroak. As a good Musitian ought to know when hee must strike the string of lower sound, when of an higher: so a wise Christian must know where is place for meeknesse, where for zeal, and holy anger, which cannot bee done, unless hee set himself to know and weigh the causes and circumstances of things. 2 Not doth it make a man so ready to yeild or bear in matters of Gods glory as in his own things. To yeild of Gods right to keep

peace



2 Sam. 3. 33

Gal. 6. 1

2 Cor. 13. 4

The grounds  
of meekness.  
Mat. 11. 28

Mat. 17. 17

1 Cor. 13. 4

peace with men, is cowardly treachery: And not to be stirred in Gods cause, and at his dishonour, is not the part of a meek, but of a dull, cold, and sluggish spirit, such as is taxed in Old Eli, who when he should have thundered at his sons for their notorious wickedness, yea, have sharply punished them, did onely in a puling cold manner expostulate with them, *Only sons, why do you these things? and how is it that I hear these evil reports of you?* As in Moses there was meekness above all men, so zeal for God had its free course, and though hee would yeild much of his own right, as to Pharaoh, when thou wilt require me to pray for thee, Exod. 8. 9. yet in Gods right he would not yeild that an hoof of the Cattle should bee left behind, Exod. 10. 26. And though in his own injury hee was not stirred, Numb. 12. 3, 4. yet in Gods dishonour his holy anger was so inflamed, that hee brake the Tables of the Covenant; ground the golden calfe to powder, cast the dust into the water; and made the people to drink of it, yea, and caused many of the Idolatrous people to bee slain, Exod. 32. Nor thirdly, doth it let us to seek the due amendment of a brother in his sin by reproof or any other course, but rather direct us how we should perform it. If a brother be fallen by an occasion, the Apostle doth not bid, that out of the spirit of meekness wee should let him lye, and for fear of being some grief to him, or displeasing him, not admonish him, but that wee should restore him; and do what wee did to that end, *with the spirit of meekness*. It were small meekness or mercy to let a man lye, that by a fall had broken a leg, or put a member out of joint, and not set hand to cure him, for fear of putting him to painy or moving him to anger, but as out of pity wee were to take him up, and endeavour our best to restore him: so this must bee done with a gentle hand, and tender usage, as his case doth require: so is it in restoring a brother fallen by sin, from which meekness must not hold us back, but advise us how to go about and order that work. Finally, therefore so it is that none can bee a right Christian who is not in his measure furnished with this vertue, and other of like nature. But there fall out times and places where they must lye still, and the exercise of them bee suspended, that other vertues may the more fully do their office and take their turn; even as to make good musick all the strings must be in tune, but it is not for all still to sound, but some at some time must be still and silent, that others may do their part and their sound bee heard.

Now for the grounds of meekness, wee may gather these out of the scripture.  
1 The example of our blessed Saviour. *Learn of mee, for I am meeke &c.* For if there were such meekness in him who is the Lyon of the Tribe of Judah, the God of glory, as that hee bare much scornful and contemptuous usage, without any least motion of wrath, or revenge, yea, so that hee prayed for his enemies, and for peace yeilded of his right, and paid tribute whereas hee was free; what meekness should we strive for? and frame our selves unto, who are silly grasshoppers and crawling worms of the earth, baser by sin than beasts it self?

2 Gods kind and gentle dealing towards us; wee have and do oft and heynously offend him, whom yet wee have found so kind and good as to forbear his wrath, to with-hold revenge, yea, so gracious as to pardon and forgive us. What wee have found the Lord towards us, wee must bee toward our Brethren that do offend us, and practise toward them the same gentleness and meekness, forbearing one another, and forgiving one another, even as God for Christs sake forgave you, ver. 32.

3 Of the which there is so much the more reason, by how much there is the more distance between God and us. Hee is the blessed Creator of infinite glory and majesty, wee his poore and weak creatures. Can hee then be angry and forgive us, and cannot wee our fellow-creatures, and fellow-servants? Our sin against him are of an infinite and invaluable nature, the trespasses

impassies of our brethren against us; small offences and trifles in comparison. Can hee remit such hainous and great matters? And do we stick at slight and trivial matters? If we do, we cannot but beforehand give sentence against our selves. See Parable, *Mat. 18. 23. &c.*

3 Wee must bethink our selves what wee have been in former times, that none are so bad in themselves or toward us, but that wee have been in former times every way as bad, and deserved as ill. *See not thy heels* (saith Solomon) *in rebuffance at every evil word which is spoken against thee; and why? Thy heels know that thou hast spoken as bad of others, and so done as bad to others. Shew all meekness unto all men,* whosoever and howsoever they deal with thee: And why? It follows, The time was when *wee also were foolish, disobedient, living in malice, full of envy, hateful and hating one another.* What, dost thou wonder that others are so bad, when thou hast been as bad thy self? Art thou angry that men thus and thus wrong thee, when thou hast been in thy time as perverse and unjust toward others? Dost thou not see in them a picture of thine own old manners? Thou didst think it reason then that men should be meek and gentle towards thee, and is it not as much reason that thou bee so toward them? Thou canst not bee rough and severe against them, storm and chafe at them, but thou must condemn thy self. Wherefore praise God who hath put thee in thy right wits, and brought thee to a sound mind to sit peaceably at the feet of Christ, and out of pity have patience with them who are yet distracted with that spiritual phrenzy with which thou sometime wast disordered.

Ecc. 7. 21; 2

4 Wee are to consider our selves that wee are frail and may fall as well as others, and so shall have need of the same meek and gentle dealing from others which they now desire of us. *If any bee fallen through infirmity, restore him with the spirit of meekness:* So is St. Pauls advice, and why? *Considering thy self, that thou also maist be tempted.* There is his ground and reason. If thou wert sure thou shouldst stand fast, and not fall, thou mightest perhaps bee the more rough and give way to thy choler against others, but since the case is so that thou standest but on slippery ground, and maist fall and give offence to others, bee kind and gentle to such as provoke thee. Hee hath need of thy pardon and patience to day, thou maist have need of another to morrow. If thou deny thine to him that offendeth thee, what canst thou look for but the same measure at another mans hands? If children play together, and one casually or unawares fall into the dirt, do the rest thereupon rate, chide, and fall out with him? No, but pity him and help him: for it might have been (they think) their own ease, and how soon it may bee they know not: so should wee on the like ground shew the like meekness and gentleness one to another.

Now let us consider whether wee shew this vertue to God, and man: to God in his corrections, hee that taketh in his word or instruction which hee giveth, hee is a happy man, that may not say with the Prophet, hee hath been under Gods hand as the Horse, or Mule, without understanding: For as wee cast out the heel when Prosperity, like Provender pricks us, so wee are toward and moody when adversity doth befall us. For his word, which should be married with all meekness, wee, when it doth touch us, are full of Passion, inwardly fret and are disordered, like proud flesh, if it be fingered never so gently, it bleedeth.

Use 1

Psal. 32. 9

Eph. 1. 11

5 Toward men, how boisterous in our dealing? how perverse to be wrought upon by others? if wee bee provoked a little, how waspish? all in a chafe or male-contented silence, never having done with a thing. Nay, wee have such gulfs of bitterness in us, that often a man is so fretful, that in the mood hee catch his own liver, and in a manner becometh his own hang-

We



V/2

2 Tim. 2.15  
Prov. 25.15

Mat. 5.9

1 Pet. 3.4

Doct.  
What long-  
suffering is.Its office is to  
make us hold  
out in evils.

Iam. 1.4.

We have need  
of it.Grounds there-  
of.

Wee must therefore pray to God to turn us, and to meekken our hearts, we must bee stirred up, Ministers of the Word to deal meekly, as *Paul* exhorted *Timothy*: *Instruct with meekness those that are contrary minded; for the word of meekness pierceth the bone.* Wee must yeild our selves quietly to Gods correcting; wee must like good *Heman* in meekness receive his word, and say, *It is good*; bee it never so bitter, wee must labour not to give place to Passion, nor suffer our selves to be calperated, but bridle our hasty and immoderate displeasure. *Blessed are the meek, they shall inherit the earth.* And as wee must do it alwaies, so principally when something doth solicit us to wrath, for the Devil is good if hee bee pleased: wee must not say wee love quiet, but cannot endure to bee crossed. The world doth count this effeminate softness, and sheepishness, but it is better to bee like Christ that Lamb of God, though reckoned as sheep, than in a rufian-like taking on to resemble Satan. This is such a grace as doth beautify the soul in the eyes of God above all other trimmings, *the ornament of a meek and quiet spirit, is a thing in the sight of God of great price*; and therefore the Apostle *Peter* exhorteth women that are careful and curious about outward ornaments, to deck and adorn themselves with this grace of a meek and quiet spirit. By this meekness of spirit the soul findes rest in the greatest troubles and afflictions: for when afflictions befall a man, they do not so much trouble and disquiet him, as doth the pride and impatience of his own heart, his own unruly and disorderly lusts which fight against the soul, these make the affliction heavy, and make him grievous and offensive to others. Now this meekness gives a man a peaceable and quiet heart in himself, and a peaceable and quiet conversation towards others, because he hath spent the strength of his heat and choler upon his sins and corruptions, to mortify and subdue them.

*With long suffering.*] This is a third vertue whereby a Christian is fitted to walk worthy his calling. Where observe:

*Whoever will walk worthy his calling, must labour so (show forth long-suffering).* This is a vertue wrought by the Spirit, as the former, which doth make us hold out in evils, his spirit not broken; for God doth put his children not onely to trialls, but doth prove them at length to see how they will hold out. Now this grace which doth make us possesse our souls patiently, though wee cry *How long Lord?* is long-sufferance; when evils assail us to break us by way of despair, provoking indignation; in this the Saints, through strength of lust and temptations prevailing, have often failed, as *Job* and *David* as you may see, *Ps. 39.4.* there was a want of long-suffering. *S. Paul* on the other side doth set forth himself an example of it, *2 Cor. 6.3, 6, 7.* *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, &c.* hee let patients have her perfect work in midst of many evils. This is not a counterfeit biding in of anger, but a continuance of true patient bearing our Crosses: To sit up a quarter of wheat or two, were rare strength, though one should stand under it but a while, but to carry it four or five mile, were a token of ten-fold strength: So to bear our burdens any time is a fruit of glorious strength, but to carry them at length, argueth treble vertue. *Wee have need of patience,* saith the Scripture, *Heb. 10.10* of long-suffering. A Porter whose calling is to bear heavy burdens, had need of shoulders; so wee who are called to bear many afflictions, had need of long-suffering; so deep are our stains, that they will not come out unlesse we be long doused in these waters of afflictions, which maketh God many daies continue our evils: Now how shall wee bee able to hold out under long afflictions, without long-sufferance? The grounds of it are,

1. The conscience of our own sin, as deserving all evill. *Mic. 7.9.* *I will bear the wrath of the Lord, for I have sinned against him.*

2. Hope, for this is a walking staffe which doth save the soul from many a fall

fall, which keepeth the heart from fainting, *Micah 7. 8. Though I fall, I shall rise.*

*2 Sam. 16. 12. David suffered with patience the revilings of Shimei; for (saith hee) It may bee that the Lord will look on my affliction, and requite good for his cursing this day.*

3. To consider the examples of God, of Christ, of the Prophets, *Exod. 34. 6. God is slow to anger, great in patience, bearing us year after year, forty years long.*

*Heb. 3. 9. For hee saith, I have sworn in mine anger, saying, I will not receive of them.*

Christ endured to the end, *Heb. 12. 2.*

You have the Prophets an ensample of much patience, *1 Pet. 3. 10.*

The cause that doth work it, is the strength of the Holy Ghost, *Col. 3. 11. being strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness:* for this vertue is a branch of spiritual fortitude, as meeknesse is of temperance, and humility of modesty.

This therefore doth not only rebuke those that are short spirited; but even such as have a semblance of this vertue; such as outwardly can seem to take things indifferently, but inwardly they boil with malice, and desire of revenge. Such as *Abigail*, *2 Sam. 13. 23.* who could carry his grudge two years together. Such as *Simon* and *Levi*, who though they seemed patient, yet were full of revenge. And here many their words may witness against them, that they are not acquainted with this; for they say, that if they should put up injuries still, they might make themselves pack-horses; and bear till their backs break, they should never bee without injuries offered; this is the Devils Oratory dissuading from this duty.

In the second place, wee must bee stirred up, considering our sinfulness and Gods long-sufferance towards us; to shew forth long-sufferance towards others. If the husband-man for commodities and fruits of the earth, doth wait with long patience the appointed season, *James 3. 7. how much more should wee for such a harvest of glory, as that to which wee are called?*

*Forbearing one another in love.* Observe here, *What is a duty becoming Christians, continual supporting one another.* For opening of this, wee must consider

1. What it is to support.

In what regard; or what sins are to bee supported by us.

First, wee support one another when wee keep one another from falling: this you may read, *Acts 18. 16. If it were a matter of wrong or unlawful judgement, I would not that I should have with you;* *Col. 3. 13. Forbearing one another, and forgiving one another.*

Secondly, when wee bear one with another being fallen: For the first wee must do as stones in the wall, one holds up the other: So wee being living stones of righteousness, must prevent, by bearing up each other; the falls that might overtake us. This is done when wee are careful no way to scandalize our brother: *Give no offence neither to Jew nor Gentile, nor to the Church of God, when wee study not to please our selves, but to please our brother.* For example, I know my Christian brother, if I should do some things, which I have liberty to do, would take offence, through weakness, by treason of his friends, or jealousy, or stomachfulness, which is I discern in him; here I must support him, not provoke him: but in the things wherein I am free, make my selfe his servant for his good; this was *Pauls* rule; *1 Cor. 9. 19. Though I bee free from all men, yet have I made my selfe servant unto all.*

In regard of sins which do escape him, they are of two sorts; either doubtful, or apparent: In doubtful ones, I must support or bear up my brother, by giving him a good construction, as far as wisdom and charity may afford. In such things as are apparent, I must support my brother, sometime with lo-

It is wrought by the Spirit Col. 3. 11.

Use 1 Such as onely dissemble malice for a time; want it. Gen. 34.

Use 2

Duty.

What it is

Wee are to keep each other from falling, and how.

1 Cor. 10. 31. Rom. 15. 1, 2.

How we ought to support our brother fallen.

VER. 3.



Eccle. 7. 18.

ly connivency, winking at things I see, not making notice of all I behold, *for not just overmuch.* For such as will make a matter of every thing they see, and like those that upon every sore finger will try Surgery, who make wounds of such things as would have wore away as they came, had they let them alone. In such sins as wee take notice of, wee must support our brother:

1. By faithful and loving admonition.

2. By forgiving him as Christ hath forgiven us, Col. 3. 13.

3. By covering his sin and weakness from the sight of others; Wee put honour, and cover the parts of the body least honourable; wee must bee good *Sems*, covering the nakedness of our fathers and brethren.

Now it is far otherwise with us: For 1. Instead of pleasing the weak brother, wee set light by doing that which wee foresee will not bee well taken; wee say; Why, if hee bee offended, hee may thank himselfe. Hee takes offence where none is given, I hope I am not bound in these cases. Yes, thou art bound to make thy self a servant in the things wherein thou art free, if it bee to support thy weak brother. 2. For confirming things favourably, where the words of a man have nothing, bee harping at his meaning, and condemn our brother for that wee know not; rather than support him by a favourable construction of that which is doubtful. 3. For connivency; many cannot wink at any thing. 4. For admonishing their brother, they will not venture the losse of his favour. 5. For pardoning, many can never forgive till they have revenged. 6. For covering any infirmities of our brethren, many make table talk, and delight to bee discoursing of other mens wants and failings; like flesh-flies that are alwayes sitting upon the sores of their brethren.

In the second place wee must learn to practise this Christian duty, of bearing and forbearing one another, yea, and that not to seven times, but to seventy times seven times, as Christ exhorteth us. And if wee consider either what wee have been, and what wee have done, or what wee may do, it would perswade much with us, Tit. 3. 2, 3. Gal. 6. 1.

When wee are wronged and injured by others, wee must consider and know, it is by Gods will and providence so to abase us, and humble us; God bids *Shimei* curse and revile David; if God will thus exercise our patience, wee must not resist nor return like for like, but bee meek and patient towards all.

Again, if men have infirmities and weaknesses that displease us, and agree not with our wills, wee must not bee so proud as to rage and bee discontented, because wee are crossed, but meekly and patiently bear with their weaknesses and infirmities, Rom. 15. 1. *Wee that are strong, ought to beare the infirmities of the weak, and so to please our felowes.* It argueth pride when wee will beate nothing contrary to our will and liking.

Consider what is thy will that thou shouldest prefer it before Gods will? It is Gods will that such infirmities, weaknesses and wrongs shall bee in thy brother.

Again know this, that they are more contrary to Gods law and will than to thine, and yet God suffers sinners with long patience.

1. 3. *Christ would not please himselfe,* Rom. 15. 3. but as it is written, *The reprover of them that reproacheth her, shall be as a fool.* Because therefore wee are proud, and exalt our selves above God and Christ, and our wills above theirs: therefore are wee so impatient. Let us therefore labour in love and mercy to pity, and to beare with the infirmities of our brethren. A mother by love can beare with many scapes, infirmities and weaknesses in her children, which are displeasing and contrary to her will. It is nothing but self-love and pride of heart that makes us so impatient.

VERS. 3. *VERS. 3. Endeavouring to keep the unity of the Spirit in the bond of Peace;*

1. In this point,

2. In this point,

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16. In this point,

Here the Apostle prescribeth unto them the way whereby they shall attain in the practice of the forenamed virtues and graces, by which their calling and holy profession shall bee made glorious and amiable in the eyes of all men; and that is a diligent care and endeavour after Unity and Christian Concord one with another, he would have Christians to bee of one minde; or to minde one thing to bee of one heart. Observe;

*Christians should strive to come as near as possibly they can to the Unity of Faith, Religion or opinions.* This the Apostle doth by a strong argument here enforce; hee doth beseech them by vertue of this bond to walk worthy of their vocation; and how should that bee? *In all long-suffering and lowliness of minde, keeping one another in love, and endeavouring to keep the Unity of the Spirit in the bond of peace.* Unity of the Spirit is it hee perswades unto.

Lowliness of minde and patience will bring men to Unity; as pride, self-love, and impatience, doth make men easily dissent in affection; and in opinion.

The Apostle elsewhere preleth this exhortation, *Phil. 2. 1, 2, 3.* Paul doth conjure them: *If there bee any consolation in Christ, any fellowship of the Spirit; if any bowels, any mercies, fulfill ye my joy, bee like minded, having the same love, being of one accord, of one minde.*

And in the same Epistle, Chap. 3. 15, 16. *As many as are perfect, bee like minded; and if in any thing ye bee otherwise minded (for all have not one light to see by, all not one measure of grace; all not of like time, all have not received the same influence of the Spirit) yet bee patient; God may reveal it unto us.* Satan loves nothing more than to disband the Church; wee being knit by sinewes, if hee can but cut the sinewes of love and doctrine, and crosse it, hee hath enough. And as light vapours and exhalations being drawn from the earth, come down with great tempests: so from light differences in opinion (if there bee not a great measure of grace) do proceed oftentimes great storms and tempests of wrath and envy. Study for unity of spirit; it is a fruit of the flesh to make division and separation: *1 Cor. 3. 3.* *Whereas there is a jealousy, and strife, and divisions, are ye not carnal, and walk as men?* They were sorted, some to this Minister, some to that, some of Paul; some of Apollos, some of Peter; are ye not carnal?

Observe. But you will say, what lets us? How may this bee avoided?

*1st.* The Apostle gives us a rule that will go throughout, *Phil. 2. 3, 4.* *Let nothing bee done through strife, or vain-glory, but in lowliness of minde, let each esteem other better than themselves.* Lay down a striving spirit, then there will be unity; for then they will understand one another, or bear one with another; all God make it clear to both. Another let to this Unity of Spirit, is *vain-glory*: Some men bee so cholerick and hot, that no man can have peace with them except they bee just of their minde: lay this down, it is a fruit of the flesh. It is the glory of some; taking up some errour; hee must not lay it down. It is not (as a Divine saith) in striving for Gods truth, as in other conflicts; one conquers, and the other is foiled and overcome; but to bee conquered; and to conquer, is honourable to both; for a man to bee overcome in that hee should yeeld unto, is a mercy of God to him. Oh this vain-glory! the men think it a shame to lay down any thing they once have taken up; though God have made the contrary clear, they will not lay it down left it bee said, they turn back. This vain-glory is the nurse of contention; if wee will labour for unity of judgement and of spirit, we must overcome this neck-break, that is, vain-glory, and a striving spirit.

The Apostle gives other caveats against it. *Let each esteem other better than themselves*; this inestimation of other mens graces and gifts, as though they had nothing, this makes us dissent in affections. Though there bee many failings and wants in our brethren, many infirmities displeasing to us; and many things

Doth

Which Satan  
seeks mainly  
to hinder,

*Phil. 2. 7.*  
Means how  
to attain it.  
To lay down a  
striving spirit.  
Secondly vain-  
glory, which is  
an enemy to the  
unity of spirit.

*Phil. 2. 3.*  
Thirdly, the  
disesteem of o-  
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It is no honour  
to make con-  
tentions.

things differing from us, and contrary to us, yet let not any of these make a difference of our minds, and spirits, and affections, one towards another, but that wee still repute, judge, account and affect one the other as Saints and brethren, love one another as the children of God, notwithstanding these infirmities, and let that one spirit of God which is in us all, guide and rule all our thoughts, desires and affections one towards the other, as brethren. And think it not a matter of reputed honour to make contentions; it is easie to take them up, not so easie to lay them down, easie to take up quarrels, not so easie to pronounce them, it is easie to knit knots, not so easie to untie them, easie to find faults, not so easie to amend them. Some make it their work to pick quarrels, quarrelling at the Ministry, at the Church, at the Doctrine, at the Government, and think they carry a great deal of reputation; in the mean time leave their own callings, having little to do, and take themselves to this. Alas, these men have lost themselves in this way! Is this the way of a Christian? Let us understand ourselves better, and what may bee made good by interpretation, take it for conscience sake, and not as some do, take up quarrels, and will not lay them down. Labour for unity of spirit, and let no man think that to bee his glory which is his shame, but endeavour for unity in Christ, for the Christian faith, and for the Church of God, this shall bee our glory, for this is the will of God, that wee live in unity of the Spirit.

Doct. 2

Rom. 12. 18.  
Hcb. 12. 14.

The second thing to bee marked is this: *That it is not enough for us to obtain agreement, but wee must give diligent endeavour to compass it, and continue it, studying to keep the unity of the spirit. If it bee possible, as much as in you lyeth, have peace with all men. Follow peace with all men.* And the Psalmist, Ps. 34. 14. *Seek peace, and pursue it.* Hee that is not a man of peace, is not a man of God.

Reason 1.

Jam. 3. 17.  
The pedigree  
of contentious  
wisdom.

Verse 15.

Jam. 3. 18.

The Apostle tells us, *the wisdom which is from above, is first pure, then peaceable.* Hee had said before, if yee have bitter envying and strife in your hearts, glory not; *this wisdom is not from above, but is earthly, sensual, and devilish;* that wisdom wherein a man is wise to himself, and reproves and condemns others, and hath envy and malice, it comes not from heaven, but is a bastard, it is the daughter of the earth; *it is sensual, proceeding from the corruption of nature;* yet wee are not at the right father; *it is devilish, of the devil, the father of all evil;* and then hee goes on, *the fruit of righteousness is first in peace, of them that make peace.* Let no man then think himself to have the wisdom of God that is not peaceable.

Reason 2.

A contentious  
nature is bred  
within us.  
Jama. 4. 5.

Reason 3.

Act. 15. 39.

Wee must study for this unity, peace and concord, because there is that bred in the bone, and dwelling in us, that is prone to dissention, the seed of schism. Gal. 5. 20. *Hated, debates, emulation, wrath, envy, &c.* And S. James tells us, *The spirit which is in you lusteth after envy;* that is, the corrupt disposition of mans natural frame and temper of spirit, carrieth him strongly to the execution of his envious and malicious purposes and desires.

Reason 4.

Psal. 133. 1.

Reas. 5.

2 Cor. 13. 11.

*The envious man (the devil) doth most diligently watch to sow his seeds of dissention, even Paul and Barnabas are set at variance;* and in all the Churches which the Apostles planted, there were rents and schismes soon hatched.

Again it is a comely thing, *Psal. 133. 1.* and a credit to Religion: *Behold how good and pleasant a thing it is for brethren to dwell together in unity.*

Lastly, God takes to himself the title of the God of Peace, as well as of consolation, *The God of Peace be with you, Rom. 15. 33.* *The God of Peace shall spread Sorrow under your feet.* The Lord by his Spirit never begat an unpeaceable spirit. The Son of God also is called the Prince of Peace. So that in these considerations wee must bend our best endeavours that wee uphold the Christian concord when it is begun.

V. 22.

Here many may bee reproved, those who delight to sow strife and contention.

tion, firebrands of Christian society, who are so far from endeavouring and striving for unity and Concord, that they flye from it. Such is our waywardness often, that the more wee are fought unto and intreated to bee at peace, wee are so much the worse and further off. Many idle ones that will say, they love peace as well as any, and would not live at discord, yet they will not friendly debate matters, nor break the neck of that which occasioneth the discord. Nay, they will proudly stand upon terms. Let them seek that are in fault; I take not my self bound, unless I knew wherein I had offended.

But you are bound, though you have done nothing against him, yet if he have any thing against you, to repair to him, and so much as in you lieth, not too fit still, but to follow peace and pursue it when it flies from you.

It must teach us our duty, we must diligently endeavour to get and maintain Christian Concord: yet in the Lord, we must so far seek peace with man, as that we do not make war with God, and therefore the Apostle joyneth peace and holiness together, peace must not be taken with losse of purity and holiness, men would thus thrust peace upon us, and say, Then we may have peace with him; God forbid.

Many abuse these sentences; *Blessed are the peace-makers; and labour after it with them.* Therefore wee must not trouble the peace of the Churches, by importing doctrine or ceremonies; but suspend, tolerate and conform in such things. This was the Plea of the politicke Papists when first their Religion was killed. But two things must be answered.

1. That it is not every agreement, but an union of the spirit which we must seek; not a concord in error, or idolatrous worship.

2. Wee must seek so much as in us lieth, not to do ill that good may come thereof; which wee should do, if wee should prefer tranquillity before the confessing of Gods truth to his glory, or the keeping our selves unpolluted, of the sinners desire.

A man may buy gold too dear. Some of you have read the story of old Heli, who for subscribing to that flexible word *quod*, was so grieved after, that he brought his gray head with sorrow to the grave. Beside the right way, of making usled to see down, Luke 11. 7. *by turning the disobedient to the wisdom of the prudent.* By making the Prophets and Apostles acknowledge us as conformable to them.

Thirdly, it is to be marked, *What is an excellent mean of holding concord with us, to be of a peaceable affection, to be peaceably disposed.* For this is like a chain that will not let it start from us; and if happily it bee a little departed, it will run back again presently.

For a peaceable affection, I will give no occasion of breaking the peace; he will say as Paul doth in matters of things indifferent; *I would rather never*

*A peaceable disposition will frustrate provocations to discord, that they fall not to their purpose. When first lightness of word there commeth forth as sparks, it will not be provoked in warre.*

*A peaceable disposition will give and forgive any thing and to buy peace for a man as of Issachar he said He loved peace, and called it war. When he followed he gave his shoulder as a bear, and would part with his money rather than forgo his quiet privacy. So it is written, as Gen. 22. 13. Let there be no strife I pray thee between me and thee, etc. As we the whole land before thee. So I will say self from me, if thou wilt take the last lamb, I will go to the right etc. Here wee see in Abraham, that a peaceable affection will part with his own right, rather than give place to dissension. Surely it is a fault to quarrel (saith the Apostle) that goes to day and with another, why do you*

It blameth  
flwers of con-  
tention.

And not seek  
ers after pe-  
ce

1st. 2.  
Our duty is to  
seek peace, but  
in the Lord.

Two roles to  
be kept in  
seeking peace.

Hofius rath  
Subscription by  
him much  
repented.

Doct.

1 Cor. 7

1 Cor. 13

Gen. 22

1 Cor. 13



**17**  
Get peaceable  
dispositions  
How to get  
and maintain  
peace.  
Prov. 15. 1  
Col 3. 15

**18**

**19**

**VERS. 4**

What is  
Christ's body;  
Wherein the  
union of it  
standeth.

How the  
Church is one

rather suffer wrong? Two hard things cannot make a wall, but a soft and hard thing; no more can two hard hearts that will yield to nothing.

If therefore we desire Concord, get peaceable dispositions, a blessed thing; And if any lust to be contentious, remember that we have no such custom, nor the Churches of God.

**Quest.** But how shall we get and maintain peace?

**Ans.** Take heed of giving offence, for as a spark causeth fire, so do offences cause strife, Prov. 15. Grievous words cause strife, &c. a soft answer pacifieth wrath. It is the Apostles exhortation, Let the peace of God rule in your hearts, and be ye amiable, that is the way to have peace rule in your hearts.

As not to give; so not to take offence; for we cannot live among men, but there will bee occasions, but we must learn to pass by offences and injuries, and follow the rule of the Apostle; Be peaceable, gentle, easy to be intruded; ready to accept conditions of peace with our brethren.

Take heed how we begin any contention, for when it is once set on foot, it is hardly composed, as fire and water if they get a little passage, are hardly stopped or quenched, but run with violence. The beginning of strife is when we strive with our brethren.

To keep peace, get pure hearts: A heart full of lust is alwaies turbulent; As for as hee was pure, so hee was peaceable. The Devil on the contrary, as hee is an impure and unclean spirit, so hee is the father of all discords and contentions in all places; and whosoever are hereunto addicted, do most lively resemble him.

**VERS. 4.** There is one body, and one Spirit, even as ye are called in one hope of your salvation.

Now the Apostle (because this is a thing which the nature of man, hating after envy, brooketh not; which Satan that envious one mightily opposeth) doth enforce the duty by diversity of reasons.

1. From the things wherein we are one.

From this, that every one hath something singular and proper to himself. For both these (as shall bee opened) are forcible motives to keep the spiritual union above named. The first kind of argument hath seven branches laid down in the fourth, fifth, and sixth verses. The second is laid down in the seventh verse, and is prosecuted to the seventeenth verse of this chapter.

First, then the Apostle reasoneth thus.

Those that are one body, they must be at one.

Wee all of us are one body.

**Expo.** For the opening of it three things are to be marked.

1. What this body is, Chapter 1. 23. the Church; Chapter 5. 23. the Church saved by the blood of Christ.

2. In what the Union of this body standeth. For answer. Look at the union of the natural body stands in this, that parts are joyned all with the head, and one with another: So this liketh the body one, or the multitude of such as are called out of this world, to the glory of God, one because there is faith which doth as a ligament tie them to Christ their Head, and there is love which as a sinew, doth knit them one with another.

The third thing is, how the Church can be said (as) when the Scripture maketh mention of many Churches; &c. as the seven Churches of Asia. So, whereas Christ is in regard of time, as one Church in the time of Adam, neither in the time of Abraham, of David, nor yet in the time of Christ.

The Church is considered, 1. as a whole, the number of all such whom God hath purposed to save himself.

2. As in part, that is, parts of this whole have in divers times, and divers places appeared; In the first sense the Church is one; in the latter, viz. in regard

part of the appearing in divers times, and being in divers places, the Church is said manifold, not that many Churches, but many parts of one Church put on this consideration. Look as in the natural body in bringing forth, one part in time cometh forth after another, when one is forth with us, though the other be in the womb, yet this coming forth in divers times, and being in divers places, maketh not the infant many, but one body: So the Lord in bringing forth his Church, which within himself he hath conceived, though some come forth at one time, some at another, some be in heaven, and some in earth, some (as it were) lye still in the womb of his people undelivered, yet all make not many bodies, but one body. Now for the doctrine.

Wee are taught hence, *That this is a great motive to Christian concord, to think how all of us are joined as fellow-members in one body*; this argument is urged Col. 3. 15. *Let the peace of God rule in your hearts, to the which ye are called in one body*. For look as in the natural body, the fellow-members of it keep together, and mutually serve one another, the eye looketh for the foot, the hand protecteth the head; and it were monstrous if one part should separate from another, and say it were not of the body: So wee all being one mystical body, it is as monstrous in grace, as the other is in nature, if we should not live in unity together, serving one another.

Wherefore wee must hence suffer our selves to be provoked to Christian concord: if this were with *Abraham* forcible enough, *Let there be no strife between this and me, for we are brethren*, much more this; *Let there be no strife amongst us, wee are one body, fellow-members one with another*. Wee must be wise therefore, and do in this mystical creature, as wee do in our natural man: if wee be such as have a member out of joynt, wee seek while it is possible to have it set again with the fellow-members: So if our affections be alienated from any of our brethren or sisters, wee are shod out of joynt, wee must be picking again by the bond of love with that fellow-member from whom wee are severed. *Who ever in his right sense, hated his own flesh*? But it wee that are members of one body should neglect one another, bite one another, wee should despitefully entreat our own flesh, which is exceeding monstrous.

*And our Spirit*. If the former motive be not sufficient, here is a second. *Observe*: *This ought to move us to love, to think that all of us who do believe, live by one and the self-same Spirit*.

*Quest*. What Spirit is here meant?  
*Ans*. Gods Spirit which doth quicken and sanctifie every believer, 1 Cor. 12. 13. *One and the self-same Spirit worketh all in all*.

*Quest*. It may be asked, how this place agreeth with that; *Revel. 1. 4*. *Whom grace is wished from the Father, Son and seven Spirits*?

*Ans*. The place may be construed of the uncreated Spirit, or of the Angels: if of the first, it is said seven, not to multiply the essence of it, which is one, but to note the manifold works and graces of it. Secondly, it may be construed of Angels; and that most fully, comparing it with the sixth Chapter, verse 4, where St. John saith, *I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the Elders, stood a lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth*. This doth not establish the idolatrous doctrine of Angels, nor calling on Saints departed; for though grace be wished from them, it is not wished as from authors or procurers by their merits and intercessions, but as Ministers sent forth for the good of them who shall be heirs of salvation. It establisheth not calling on Saints, because the spirits of just men departed are not sent forth to minister amongst us. To returne now to the use of the doctrine.

Diss.

Eph.

Suffer this motive to prevail with us.  
Gen. 13. 8.

Eph. 4. 13.

Diss.

What the seven spirits are

Rev. 1. 4.

Heb. 4. 14.

We



17.  
Let it provoke  
us to a strait  
conjunction.  
1 Cor. 10. 4.

Wee all of us trust from this so strait conjunction; that wee have one spirit in us, bee moved to live in unity. The thing is manifest that wee are thus, as 1 Cor. 12. 13. *By one spirit we are all baptised into one body. So we have been made to drink of the same spiritual drink.* Wee have through faith drunk that blood, through which the quickning spirit cometh into us all. Wee have not every one a diverse spirit, as every man hath a diverse soul: But look as all the members of the body have the self-same soul; though each of them a diverse operation: So wee have all of us one and the self-same spirit, though the operations of it bee diverse. And this is a consideration, which if any other may prevail with us, that all of us are so many men that live in a manner with one soul. Though in dear friends, the heart of one may cleave to the other by an intercourse of affections; yet the soul of one cannot bee in the other, every man hath his own spirit: But in all of us there is one Spirit which doth inform and quicken every member of the body of Christ.

Diversity of  
judgement  
among Chri-  
stians whence.

*Quest.* But it may bee asked, how it cometh to pass, if all have one spirit; that Christians are so diverse in judgement and conversation?  
*Ans.* It is one thing to have one spirit, another thing to have it working alike in us: Every part in the body hath the same soul, yet so that it worketh far more vitals in the heart, than in the foot. So it is with the Spirit; it is in every member, yet it doth not enlighten every man alike; nor sanctifie every one in one measure: from thence cometh such diversity of judgement and practise; that one mans meat is another mans poison. *Wells* wee must think of this, that all of us are a multitude living with one soul; and therefore live as one in the unity of the Spirit. The Apostle *Philip* 1. 27. doth lay down this as a vehement motive: *If there bee any communion of spirit; & brotherly love; having all but one spirit of life in all the members of the body.* Though this spirit of life, and health bee more in some members, than in others, whereby some are more nimble, quick, lively; and have fewer infirmities and diseases of the old *Adam*; and the flesh, than others have. As in the body of man, there is but one soul in all the members; and those members that are most diseased, unsound and sore, yet have the same spirit of life to quicken them, and live by, as other have: So having all the same essentials of soul and body, and life, though wee differ in some accidentals of outward actual wrongs or infirmities, these should not break peace or unity of soul and spirit, and rend the body and members of Christ one from another.

Phil. 1. 27.  
This diversity  
ought not to  
break out  
sky.

Again, it is to bee observed by the way, that the Apostle doth extend the Spirit as far as the body, teaching us thereby

Doct.

*That whosoever doth belong as a proper member to this body, hee also habitteth quickning spirit.* The wicked are no properly members of Christ; they want the inward conjunction: that inward quickning which all have that are Christ's *Sanctified* are Christ's *sanctified* by the Spirit of Christ. Wicked men, and temporary believers, they are in the visible Church; but are not living members of the body; but look as a glass eye, or a wooden leg, or a wen on the body; are not proper members of it, for they have not the soul quickening them to the function, and use of members. No more are the unregenerate that want this Spirit, which giveth the being of a member to a member. This shall suffice to have touched by way of observation. It followeth:

Doct.

*1. As yet have been called in the hope of your calling.* The third argument followeth where observe: *That we must labour to be holy as our Father in heaven is holy.* As our present condition in the essentials is the same here, so our future condition in heaven for the essentials of eternal life and glory is the same; we are all called to the same inheritance immortal and undissolved, the common inheritance of the Saints in light. For the understanding of it, three things must bee enquired,

1. What

1. What this Calling is.

2. What this Hope is.

3. How it is said the Hope.

For the first, Calling is an action of God, according to his eternal purpose, what Calling  
put forth in the preaching of the Gospel, which doth translate us from our mi-  
ferable estate, to the glory of God.

1. That it is of God, you have it every where, 2 Tim. 1. 9, *Who hath saved*  
*us, and called us with an holy calling.* &c. 2 Thess. 2. 14, *Whereunto God hath*  
*called you by our Gospel, to obtain the glory of our Lord Jesus Christ,* Rom. 8. 29,  
*Whom he predestinated, them hee called.*

2. That it is an action according to purpose, it is plain, because a wise artifi-  
cer doth not work this or that, which hee doth not first cast and devise inward-  
ly within himself, Rom. 8. 29, 2 Tim. 1. 9.

3. Put forth in the Gospel: for the Calling outward and inward are not  
two Callings, but one, as when I say, a man is partly outward and visible, as  
his body; partly inward and invisible, I make not two men, but one; and this  
you have, 2 Thess. 2. 14, *Who hath called you by our Gospel:* The latter part of  
the description you have every where. Acts 26. 18, *Paul was sent of God to*  
*the people to open their eyes, and to turn them from darkness to light, and from*  
*the power of Satan unto God,* Col. 1. 13, *Who hath delivered us from the power of*  
*darkness, and hath translated us into the Kingdom of the Son of his love.* The  
point to which, is our miserable estate, the point to which, our glory.

Objection. But some may say, if these two are not two Callings, then alwayes  
the inward goeth with the outward.

I answer, it doth, as alwayes with the outward reaching of the Sacrament,  
there goeth the inward exhibiting and offering the thing.

Objection. Then you will ask, Why do not all come when called?

Ans. Why doth not all ground bring forth fruit when rained on? The  
grounds are not alike: that is not all. Divinity giveth a higher cause, God sends  
it into our place, in blessing, into another, in his curse: So God doth not direct  
his inward Calling with the same intention to all. Thus you have heard what  
I meant here by Calling.

For the second, Hope significth the thing hoped for, laid up in heaven, Cal.  
1. 5, *For the hope which is laid up for you in heaven,* 1 Pet. 1. 3, *We are be-*  
*lievers againe to lively hope;* as wee say of a childe, hee is his fathers joy; it  
doth not signifie here the affection of rejoycing, but the thing joyed in.

For the third, How can the glory hoped for be one, when there are ma-  
ny degrees and diversity?

Ans. It is one in kinde and substance, though for circumstance of greater  
or lesse it is different; it is the circumstance, not the substance, in which is  
diversity.

Now then this must make us live as one here, that wee shall be one in this  
glory: The similitude of condition doth serve greatly to unite affection, and  
therefore wee say, *Birds of a feather fly together.* So it is here, if this were  
powerfully before us, that wee are such as must come to live for ever in the  
same condition of glory; it would make us walk more affecting one ano-  
ther in this race of our pilgrimage. Suppose two brethren here that are like to  
bee joynt heirs of fair inheritances, and live in some country together; this  
hope of hereafter is a great mean of uniting them in love for the present. In  
the world sometime it fareth otherwise, equality in greatnesse hath going with  
it emulation; but in heaven, there is no such matter, the greatest glory want-  
eth pride, the meanest is without envy.

There are further two things to be observed: as first, that hee saith, these  
things were called us the hope; giving us to consider:

How

Outward and  
inward calling  
go together.

Hope isken  
for the thing  
hoped for,

Degrees of  
glory not for  
substance, but  
for circum-  
stance.

V/64



Mat. 20. 1

Our reward  
laid up  
in heaven  
for us would  
quicken us to  
all duty being  
well thought  
upon.  
Acts. 1. 25

Vse 1

Our cold serv-  
ing of God  
comes from ig-  
norance of, or  
not considering  
our reward.  
Mat. 3. 14  
Vse 2  
We must stirre  
up ourselves  
by looking to  
it.  
Mat. 20. 17

Doff.

Mat. 20. 17

Vse 1

We should  
then reckon  
upon it

Vse 2

And come to  
the word to  
their God call  
us to glory.

How that till the Lord doth by his call awaken us, wee think not of the hopes laid up for us in heaven: for wee all loyter without the vineyard till the Lord do byre us, and covenant with us. If we look about us, we shall see how most men vanish away in their own courses, never thinking of the things which shall endure for ever.

The due consideration of this would, as a spur, quicken us to all duty, namely of the glorious recompence our God hath in store for us.

Moses the father of suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. Why? For hee had respect to the recompence of reward. If the Lord kept nothing in store for us, wee might think a good play for nought, as work for nought, but no office of love, a cup of cold water shall not go unrequited. Though therefore we have not the thought of merit, yet we have this benefit by our heavenly inheritance, that it is a motion unto us inviting to all duty.

Wee see hence what maketh such cold working and cold devotion, even this, men know not their hopes. Did wee see that God for earthly things will give us heavenly, wee would part with them, and count that dearly sold that were so given: Did wee see the harvest of glory, how willingly would wee abide the sweat all the day long? No, men think, though they will not (for shame) say so: *It is in vain to serve the Almighty, what profit is there that we have kept his Commandments?*

Again, here wee see how wee may provoke our selves to do, and taste the Lords pleasure; look up to those fair hopes wee have in Heaven, that rich recompence of reward, the crown of immortality laid up for us in heaven, we are all for when will you give me: as Peter said, what shall we have Lord if we have left all. Acquaint thy self with these hopes of eternal glory, note payed better wages, none like to thy God. I know worldly men think a bird in hand is better than two in the bush, like prophane Esau, esteeming a mels of porridge forthwith, better than a birth-right to come; but the wise-hearted will look at the time to come, and esteem a good thing, though in reversion, better than a present trifle.

Secondly, it is to be marked, *How the Lord in the Ministry of his Gospel doth call us to us means things, but to the hope of eternal glory.* So that if any thing be gainfull, this is above all the rest, Gods call in the preaching of the word, *Thou shalt be called by the Gospel to obtain the glory of our Lord Jesus Christ.* So you have it, Col. 1. 5. *For the hope sake which is laid up for you in heaven, whereof ye heard before in the word of truth, which is the Gospel.* So that the Gospel is it which bringeth us to be possessed of these hopes, hearing of them by the Gospel, that is, by the glad tidings of them which God doth send us by his messengers, *2 Tim. 1. 10. Our Saviour Jesus Christ hath brought life and immortality to light by the Gospel.* For look as wee cannot know what is done in France, till some come over thence, and tell us the news there; So we cannot know what is done in heaven, till God send down the News of it unto us, (for the Gospel is nothing but good news from heaven touching righteousness, life and salvation through faith in Christ.)

It therefore being thus, that wee who are called of God, have such hopes as these are, it becommeth us to reckon them with our selves. Men that are wealthy delight to be telling of their treasures; yea, we are so wise in the world, that wee know all our possibilities. And if wee be in election for any thing, we are not ignorant. Let us much more labour to know such fair hopes as these are, to which the Lord hath called us by the Gospel.

Again, it doth let us see with what purpose and willingness we should come to the preaching of the Gospel, for this being it that the calling of the Gospel tends unto, even the inheritance of glory, wee must seek this in coming to hee

hear God call us, that wee may bee taken to glory. Wee should have this in our eyes when wee go to the preaching of the word, which is the call of God: The most come forth to the Word for order, to see, and to be seen; to know, and to be known; to learn some things of which they may discourse; Alas! they have not this thought with themselves, now I go to be called by God to the hope of glory.

This should stir up our attention to this word, which discovereth such wealth: If one can tell us of some rich purchase at a cheap rate, of some gainful bargain, &c. How will wee hear on that side? The Gospel telleth us of all blessedness in this life and that to come; the unfearchable riches of Christ, to which all the wealth in India is but dross and dung, this is all revealed in the Gospel. How should wee love this Gospel? If a man tell us tidings of a horse strayed, we think our selves beholding to him; but this telleth us news of such heavenly things, as never eye saw, nor ear heard, nor ever entered into the heart of man.

Again, it doth shew how readily we should resort to the preaching of the Gospel: If a man call us and make us hope to claim some small gain by him, we follow him willingly: But the Lord calleth us to that undefiled, everlasting inheritance. Wee see in lotteries; how every one flocketh, and in hope to draw something that may make him a man; hee will adventure more or lesse: The preaching of the Word is Gods lottery, here hee calleth you; maketh your lot come forth with life everlasting written on it.

VERS. 5. *One Lord, one Faith, one Baptism.*

First for the matter, the word [Lord] is attributed to all the persons; sometime more especially with appropriation to Christ, *I am the Lord thy God. If I be a Lord, where is my honour?* Mal. 1. 6. Thus the Father, Son, and Holy Ghost; every one is Lord.

Quest. It may be asked, how then is there one?

Ans. As wee say the Father is God; the Son God; and the Holy Ghost, God, yet all one God, not three. The reason is; because the divine nature and power in which this is grounded; is one and same in all. There is Lordship with propriety, a more special Lordship attributed to Christ alone: 1 Cor. 8. 6. *There is one Lord Jesus Christ, by whom are all things, and wee by him, Act. 2. 36. God hath made that same Jesus whom yee have crucified, both Lord and Christ, Iohn 17. 11. Yee call mee master and Lord, and yee say well, for I am so.* The Lordship which maketh Christ the head and Spoule of his Church; and thus it is most fitly taken, as best agreeing with the body, and spirit, which go before, and with the word and Sacraments which follow after.

Observe then, *This must contain us in unity, so consider that wee all of us* Doct.

*follow but one Lord.* For first,

This doth make it possible that wee should live as one under him; If wee had two Masters, wee might prove that true; happily which Christ speaketh; *None can serve two Masters;* some would please one, some the other; but living one ouely, wee may all of us jumpe in one, if wee approve our selves to him.

It is also decent; for in civil consideration doth not this bind all subjects together to civil concord, that they have but one King? so in this mysticall body.

It doth awaite, to live peaceably one with another, because my Lord is his Lord; his mine: The injury done to the Servant redoundeth to the Lord; yea, therefore because we have one Lord, I have nothing to do to usurp any thing over my fellow-servant, *Rom. 14. 4. Who art thou that judgest another mans servant to his own master he standeth or falleth.*

We must all then; seeing we have one Lord and Master, walk peaceably and lovingly one with another: Those that are retainers and servants to some No.

Use 3

It should make us attend to the word.

Use 4

And willingly it comes to the hearing of it.

VERS. 5.

Exord. 10. 3

All the persons are each Lord, but Christ in a special manner.

Doct.

Reason 1

Reason 2

Reas. 3

Use



ble man, this doth bind them together, they are fellow-servants: so should it be with us, we all have one Master, and are fellow-servants under Jesus Christ our Lord and Master.

*One Faith:* This word [*Faith*] hath many significations, here wee take up two.

1 The grace of beleeif in the heart.

2 The word or doctrine of faith: *Before faith came, wee were under the Law.*

In this latter sense it is here taken, as Hope in the verse before. Again, after the Lord, fitly commeth in his Law, and it hath more affinity with the unity in the Sacraments which follow.

How the faith  
bees.

*Quest.* How is the doctrine of Faith one, when under the Law they had one, under the Gospel we have another?

*Ans.* Divers, in regard at divers times, in divers manners; it hath been delivered.

*Dist.*

2 Cor. 3. 10

One, in regard that alwaies the self-same matter and substance was revealed: Hence wee learn, *That the true Churches of God profess one and the self-same Doctrine, and therefore must hold in spiritual concord one with another.* To prosecute either branch: *Other foundation can no man lay, than that which is laid, Jesus Christ. Which Gospel is not another but the same Gospel, there is but one Christian Doctrine which the visible Church can embrace and hold; for God and Christ were yesterday, to day; and will bee the same for ever.* And as the Church of God hath had one, so all the Churches now have one and the same.

Heb. 13. 8

*Obj.* But it will bee objected by the Papists, that wee have not the consent of Catholick Antiquity, and therefore not the same doctrine: that wee have dissention among our selves; every new year making something new in our Faith; as the ancient spake of the *Arians*, therefore wee have not one doctrine among our selves.

How we ac-  
cord with Ca-  
tholicks anti-  
quity.

*Ans.* The ancient Catholick consent standeth in two things.

1 In the receiving of the Scriptures.

2 In receiving the ancient Creeds in the true sense of them, which our churches do, as may easily appear.

For the second. They who have dissentions among themselves have not one Faith.

How our dif-  
ferences dis-  
turb not unity  
in the Faith.

The answer to this hath four considerations.

1 The unity of doctrine must be considered.

1 As given from God.

2 As received in the Church.

In the first sense, we have one doctrine.

In the second, it is true that wee do not all alike receive this one doctrine: This is the destiny of the true visible Churches, there shall bee heresies in them; much inward diversity of judgement, they that are perfect thinking thus, others otherwise.

1 There is not such want of unity as the Papists pretend: for private mens squaring doth not break the unity of Churches; this being unjust; that one mans or a few mens faults, should be charged on the whole Church. Now look the authorized Catechismes, the harmony of confessions, and you shall see our Churches in substance according many of them altogether.

2 Our Divines do correct themselves secretly, when they with that cancelled that disagree with the Word of God, submitting themselves thereunto which is a far better salve for dissention, than yielding our selves to the Sea of Bitter.

3 The Papists have more difference; Who knoweth not the factions of *Scots* and *Thomas*? Who knoweth not the multitude of confessions they have of those words, *This is my body*, and *Dagger draw- ing*.

to which some of them have lately contended? This then being so, that wee have for substance, and embrace for the substance of it, one doctrine, let this bee a bond of uniting us in heart one with another. Dissonancy in circumstances doth not breed discord in believing. Again, look at idolaters, whose unity in error, is to them a far stronger band than consanguinity it self; you shall see them leave their fathers house to live with Catholicks, though strangers: Let us that do hold our principles of faith, swallow difference of home-bred opinions; diversity of rites, shall these bee more available to make separation, than the body of truth is to make conjunction? Wee shall bee worse than the Scribes and Pharisees, they, because Paul was one in opinion with them, were favourable to him, *Act. 23. 9.*

Wee see hence, how dangerous a thing it is to breed opinions in the truth of God, for it doth cut by little and little this principal sinew of the Church, the unity of doctrine, and it doth put a weapon into the hands of our enemies.

This doth strike those dead, who think that every good meaning will carry to heaven, there is but one doctrine of salvation.

*Our Baptisme.* Now followeth the sixth reason.

How can there bee said but one, when the Scripture doth distinguish Baptisme of the Spirit, and of Water: Baptisme which washeth away the spot of the flesh, and that which cleanseth the conscience?

*Ans.* The same thing is divided into the divers parts and properties of it, as if I say, a man is mortal and immortal, body and soul; I make not two men, but one man.

Hence learn, *That this must bee a band knitting us altogether, that wee are baptized with one Baptisme.*

*We are all baptized by one Spirit into one body.*

For these are Sacraments instituted of God; that they might tye us fast one with another, and sever us from them that are without. Look therefore as it is in civil things, this doth somewhat encrease the unity of servants, that they have all one livery, one cognizance: So wee have all the same badge of Christian profession. Let us not unchristian men for trifles, which wee do, if wee let every small matter prevail more to disjoyn us, than this badge of Christian profession to unite us in affection.

VERS. 6. *One God and Father of all, which is above all; and through all,* VERS. 6.

The seventh and last argument, *One God and Father*: who is first set down, then described. The word [Father] doth signifie sometime the nature, sometime the person; *If I see a Father, wee have one God and Father*, and so here the word is common to all the persons, whose generation wee are, for the name of [Father] is not used in regard of the onely begotten Sonne of God.

The description in the words following, doth note the properties of every person: *above all*; the primacy of order: *through and in you all*; the vertue and power, and the presence of the Spirit sanctifying. The argument is:

*That this must move us to bee one, because the God and Father of us all is one.* There is in this the example of God who is one, though three in persons, yet one divine nature as alike in them all, which Trinity in such an Unity is a pattern to us, that wee, though many, should bee one: *Father, I pray, that they may bee one, as wee are one.*

It doth shew how meet and decent it is for us; wee have one God; one Father; why then do wee transgress one brother against another? Is it not an unseemly thing that one mans children, in a strange country, should be falling out one with another? So with us, &c.

This doth move us to all equity and concord; what made Job so loving-

*870. 1*  
This unity  
ought to keep  
us in concord.

*V. 2*

*V. 3*

How baptised  
is one.

John 3. 5.  
1 Pet. 3. 21.

Doff.

1 Cor. 12. 13.

Mal. 1. 6.

Doff.

John 17.



Job 31. 28.

Psa 133. 1.

Gen. 30. 17.

1 Jo 3.

No agreement  
from which is  
not founded  
on the unity  
of one Lord,  
Faith, Father.

Papists three  
bonds of unity  
false and tri-  
velous.

ly yeeld even to his servants; but this? that one God they had, who fashioned them both in the womb. *Did not hee: but made me in the womb, make him? and did not one fashion me and make him?*

This therefore must further move us to stick close one to another, like as Ruth and Naomi did: *Ruth 1. 16. whither thou goest, I will go; where thou lodgest, I will lodge: thy people shall be my people, and thy God my God;* this was it that tyed them so strait together; this will bee a powerful motive to make men (though never so offended) return into love: When Joseph's brethren suspected his displeasure, they make entreaty this way; *Pardon the iniquity of the servants of thy Father's God.* And when every one of these must move us to agreement, how much more all? A seven-fold cord is not easily broken: It is a foul shame for us, who profess our selves subjects of the Prince of Peace, to live at discord one with another.

Again, it doth teach us, that all agreement compounded on other grounds than these, is no spiritual union, and will not stand: In the worlds union wee see that truly observed, that the greatest love endeth oft in the greatest hatred, for they build their concord on the sand, and therefore it is easily shaken. So all polittick unions, where these grounds are neglected, what are they, as *Daniel* shewes, *Chapter 2. 43. They are joyning of clay and iron, which can never bee so compounded, but the one will moulder from the other easily:* such a soder are confederacies without these motives here expressed.

Lastly, though the Apostle his Logick is very fruitful in this point; yet the Papists are more plentiful, they have found out three more:

1. One visible head.
2. One Sacrifice.
3. External rites every where received.

But these are all of them no bonds of this union; for Christianity was always in the Church, yet by Popish doctrine there was not always one visible head of the Universal Church; for *Moses* was head onely of the people of the Jews.

Again, wee reason hence strongly against their head, whom they make all in all for unity, making this the cause of our dissentings and divisions, because wee have not one visible Head: For if this had been such a principal ground of unity, the Apostle would not here have omitted it, but here is not word of it, and therefore hee knew no such thing.

*Object.* They say, it is implied in those words, *One body and Spirit;* for the unity of the body dependeth on one head.

*Ans.* Wee grant it dependeth on one head, but [visible] is joyned in of their own, to make the Church a two-headed monster, to have more Lords, than hath but one.

For their Sacrifice of the Masse, it is derogatory to the one onely Sacrifice of Christ Jesus: And their distinction to save all, doth overturn it self, making an unbloody propitiatory sacrifice: *for without shedding of blood there is no remission of sin.*

3. Their rites have been cause of Schisme, and a wall of partition, rather than a bond of union.

*Object.* They say, The Apostle now describeth this God and Father from his presence, which is twofold.

1. Common to all. 2. The presence of his providence, or inspection over and that hath two.

1. Of his power, sustaining through all.

2. The second presence is more special, that of grace, by his Spirit, who is in you all.

*Text.* Being to bee understood with an Emphasis, as if hee should say, there is one God, the Father of us all, for wee are his generation, who as hee hath made

made all things: so hee doth overlook every creature, And put forth the presence of his power to sustain it; but more especially hee dwelleth in all you that believe by his Spirit of Grace.

For the first [above all.] This noteth not his Sovereignty only; but his providence: A little to open them: The conclusion is:

That God as hee hath authority over all, so hee doth overlook every thing. The Lord is in his holy place, the Lords Throne is in heaven, his eyes will consider, his multitude will try the children of men, Psal. 102. 19. The Lord looked down from the height of his sanctuary, from heaven did the Lord behold the earth, Heb. 4. 13. There is no creature hid, but is manifest in his sight. And Heb. 1. It is said of Christ, that hee doth sustain all things. And Acts 17. 27. God is not far from us; we live, move, and have our being in him: Thus every where is his providence, his power, and also himself being present also. For God is not with us as a King in his Kingdome, whose providence is over it, whose power is through it, himself being at some of his Court-mansions only; but God is himself every where with his providence and power.

Doff.

This therefore must teach us to fear him whose eye is every where, whose power is through all: the eye of a mortal creature, and the power of a Prince, how doth it contain the most wicked person, that hee dare not transgress the law in his presence? How much more should Gods power keep us in fear? if hee withdraw himself, wee shall return to our dust, yea, become nothing.

Vse. 1

It convinceth many in these times, who say in their hearts, as you have in Job 22. 12. Can God judge through the Clouds? the dark Clouds hide his sight, hee walketh in the compass of heaven; for they durst not else prophane his name with oaths, abuse themselves in riot, contemn his word, if they did in their hearts think hee saw them, did they think they lived, and had their being in him?

Vse. 2

Secondly, It is to be marked, that though the Lord be every where present, yet hee dwelleth in the believing in special manner. Hee doth come to us giving us grace, and working faith and love in us, by which wee do after a sort touch and embrace him, and hold him in us as in a Sanctuary.

Doff.

Wee therefore by how much the Lord is nearer us, must be more careful to sanctifie him; not to grieve his holy Spirit, which doth seal us to be the adoption of God.

Vse

VERS. 7. But unto every one of us is given grace according to the measure of the gift of Christ.

VERS. 7

Now followeth the second kinde of Argument, from the divers distribution of Gods graces; for it is more than a prevention.

Those who none of them have all graces, but every one their particular, striving for the good of the whole, they must cleave one to the other. But thus hee speaketh to you.

The Verse setteth down two things, 1. That every one of us hath his grace given him.

2. The manner after which it is given; by measure: Which is further amplified from the Author, Christ.

The sum is: As these things do binde you to concord, that in so many things you are one; so this likewise, that none of you have all graces, but one thing and another thus, so that yee have need one of another, and the grace you have, you have it every one but in a measure; then that measure wherein it is given.

First, then it is to be marked in that hee saith, To every one of you is given grace: That every member of the Church hath his several graces of God. Wee have not all the same graces, the same degrees, but some thus, some otherwise, Rom. 12. 4, 5. As we have many members in his body, and all members have not the same office: So wee being many, are one body in Christ, and every one mem-

Doff.

Every Christ-ian hath his several graces.

bers.



bers one of another. As the body hath many members and faculties in those members; so wee have divers gifts according to the grace that is given; and divers servants, have divers talents; *Mat. 25. 14.*

*Reas. 1.*

For, that wee should have divers kindes and degrees, the nature of a body doth require it; for a body stands not of one member, but of divers members, which have divers offices and faculties in the body.

*Reas. 2.*

The perfection of Christ the Head, appeareth in the manifold graces severally given the members.

The perfection of the head doth require it; for as God did most conveniently manifest his uniform perfection in the divers perfections of the creature, so the absolute perfection of the head is fitly declared by the manifold perfections in divers members. And surely wee may see this true; not only in those that are of divers Orders, as those that teach, those that minister, those that hear; and are ministered to; but in Christians of the self-same kinde, as compare teacher with teacher, hearer with hearer. And as you may see in the outward vilages of us some difference, two in the Church, not every way alike: So the image of the soul hath likewise his diversity and difference, which the spirit of discerning doth observe.

*V. 1.*

Wee must bee of use one to another.

Seeing then every one hath his grace, that is a true member, let us bee sure that wee have some grace wherewith wee serve one another through love; for else if wee bee not of use one to another, wee bee but like wens in the body, things that cleave to it, not parts of it, but hang-byes, that may well bee dismembred, and cut off, without losse or deformity to the body.

*V. 2.*

And use our grace to Gods glory.

Seeing every one of you have grace as a talent; bee sure you look to the using of it for Gods advantage: Hee will keep his Audit, and if you have done no great hurt with it, yet if you have hid it in a napkin; and done no good with it, it is hurt enough, more than will bee answered; the sentence will passe on all such: *Take that unprofitable servant, binde him hand and foot, and cast him into utter darknesse. But hee that hath been faithful in a little, shall be made ruler over much.*

*Mat. 25. 26.*

*V. 3.*

Wee must cleave one to another, that wee may have the benefit of one anothers graces.

Seeing wee have our different graces, wee must cleave one to another, that wee may have the benefit of that grace which is given another: if the eye could do every thing, then it might separate from the other members; and say, What need have I of you? but if it will have the hand to handle for it, the foot to go for it, then it must keep in communion with these members. So if one of us had every grace, then wee should not need others; but when wee have our severall gifts, wee must hold one with another; that what every one hath proper to himself, in regard of possessing it; that all of us may have common amongst us, in regard of the use of it.

*Doff.*

*1 Cor. 4. 7.*

In the second place it is said, *[gratia in gratiam]* which as it is a ground of thankfulness, so it doth also perswade to lowliness of minde; *Wee have this treasure in earthen vessels, that the excellency of the power might bee of God, and not of men.* Wee must not be like the Papists, lift up our selves above other, think wee can deserve any thing with God; but seeing that wee have received that wee have, let us bee lowly. If one that newly senteth up, should take up wares here and there, if hee should brag and boast of that which hee is only beuified withal, it were foolish pride: So it is with us, wee have graces given us, but of trust to unemploy them to Gods advantage: for Gods gifts are not like mens; whoby deed of gift do often passe the state wholly out of their own hands: But God so giveth, that hee alwayes keepeth a reservation to himself;

*Luke 19. 13.*

*Doff.*

*How Christ received grace.*

Thirdly, wee have grace given by measure; whence wee are taught, *What severall we have, wee knowe it in part, the Lord doth give us a measure, as hee seeth fit for us.* To open it a little, the Lord doth give us a measure, as hee seeth fit for us. It is said of Christ that the Father did give him the Spirit, not by measure, *John. 3. 34.* For Christ was such a receptacle of grace, as the sea is of waters; hee received the fulnesse of grace.

2. Hee

He received grace so that he might impart it to all others, *Of his fulnesse we all receive grace for grace, Joh. 1. 16.*

As the Sea receiveth the whole body of waters, so that it imparteth to all rivers: which serve for the more commodious watering of the earth: Now we receive not grace thus, but by measure, so far as our vessels are capable of it; for as God doth proportion our capacity, so doth hee replenish us accordingly; as if two bottles bee thrown into the Sea, each of them doth receive so much as it can contain.

Wee all receive such a proportion as is convenient to fit us for the calling wherein wee are. Thus then it is with us, that none of us have all grace for kind, yea that which we have is but in part.

Which should make us walk humbly according to our measure, not above, roundetake things within our compals. For as men that over-rent themselves, when they have but fifty pounds, will live at the rate of 100. l. cannot hold out; So a man may over-lay the measure of grace which hee hath received, presuming on things for which they are not fitted.

Again, it should perswade us to peace; in as much as every one of us have but our measure; for if all men had one measure of knowledge with mee, I might separate my self from him that would not think as my self, because I might know hee did it maliciously, convinced in his conscience; but when men have knowledge according to their measure, some more, some less; I must therefore bear, because they have knowledge according to their measure, God hath not as yet revealed that to them which hee hath to me.

Again, it sheweth the most wise distribution of grace, for things which are done in measure, number, weight, are all exactly ordered.

The last Circumstance is; *That the author of this grace given us is Christ; Whence we learn,*

*That all grace is received from Christ, Joh. 1. 16. Of his fulnesse we all receive grace for grace.* Hee is the head, full of grace, diffusing it into all his members; so that our whole grace is given us according to his good pleasure, *Mat. 11. 25, 26. Grace and Truth come by Jesus Christ, Joh. 1. We are blessed with all spirituall and heavenly blessings in Christ, Eph. 1. 3. Hee is made of God, Wisdom, Righteousnesse, Sanctification and Redemption, 1 Cor. 1. 30.* No man can challenge any thing as due to him, because he is better by nature, work, labour, or desert than others: but Christ as free Lord, measure forth his gifts, giving to every one severally as hee will; and hee stands not bound to any man for the goodness of his nature, labour or work: Christ is an absolute Lord, and all men poor beggers, as almest men equally depending upon his grace, to give them more or less, according to his own will and Free Grace. As all stars shine in the light of the Sun, so all the Saints of God by influence of grace received from Christ; what else distinguished John from Judas, Simon Peter from Simon Magus, but onely Christ who shined with his grace upon the one, not upon the other, when they were both in darkness and in the shadow of death. The Scripture is plentiful in proof of this truth: *The deed is wrought in us by Christ, and not the deed, but the will also that produceth the deed; and not that onely, but the thought also which produceth that will; for of our selves wee are not able so much as to think a good thought.* So that all grace, and all preparation to grace, and ability to accept grace, all comes from Christ, therefore called the *Author and finisher of our faith.*

To teach us contentation, howsoever wee see his manifold graces disposed; John Baptist doth rest his mind in this, *A man can receive nothing except it be given him from Heaven,* as if hee should say, it is our part and duty to be well pleased with that which wee know is thus and thus ordered from Heaven.

This must teach us to rest onely in Christ, *Caring to know nothing but Christ, Counting all things but dross and dung in comparison of Christ; fill your selves with*

How we receive it.

We must not undertake more above our measure of grace.

And live in peace with others.

Phil. 2. 13

2 Cor. 5. 9

Act 11. 18

1 Joh. 3. 22



1 Cor. 3. 3.  
Pha 3. 8

with Christ and there will bee no room for ought else: were a vessel full of liquor, it would receive no more, if a womans heart bee full of her Husband, shee hath no room for other lovers: So shall it bee with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further?

Vse 3  
MAL. 1. 12.

Christ's fulness  
and bounty  
must encourage  
us in our great-  
est sinfulness  
to come to  
him.

On this ground wee must bee incited to come to Christ, since all grace is received from Christ, in whom is the fulness of all saving riches, and who doth invite all to come unto him; Oh take not this grace of God in vain, but labour to have your part in it, and to bee rich in Christ; though there bee abundance of sin and guiltiness in us, yet there is abundance of grace and mercy in Christ, to remove it, and take it away. And therefore be not discouraged though thy sins abound, yet his grace superabounds much more: If a begger hear of a common dole to bee given at such a place, at such a time, it affects him and invites him to go, but when hee seeth many coming from it, with arms full, laps full, baskets full, this gives him wings to make all haste unto it: if a sick man hear of a Physitian famous for healing and curing of all diseases, it stirs him up to go and cry; but if he meets with hundreds coming from him, and telling him I have been there, and I thank God I am made whole, this puts life into him, and causeth him to hasten to him: Thus it is; the Lord Jesus Christ hath provided a common dole of grace and salvation, for every poor soul that stands in need of it, onely hee will have men come and receive it, they shall have it for carrying away. He is that soul-saving Physitian, the blind, lame, deaf, and dumb, be the disease what it will, all is cure if Christ bee the Physitian, all shall be made whole.

Free-going  
preparations  
no cause of  
grace.

Further here observe, the Apostle doth not say, wee have grace given, because of our disposition and fitness; or according as wee have prepared our selves, but according to the gift of Christ. Whence wee observe: *That it is not our Civil dispositions which bringeth us to the first, nor our preparing our selves that deserveth us the grace following.* Preparations go before grace, but cause not grace, I must be a child before a grown man, yet child-hood is not the cause of man-hood.

The nearer to  
Christ, the full-  
er of grace.

Thirdly, wee must labour, seeing our grace cometh from Christ, to come neerer him, to put him on in heart and affection, to press neerer into his presence; for hee being the head of grace, the neerer wee come to him, the more wee shall bee filled: as the arms of the Sea and channels next to it, are more abundantly filled with it then those rivulets more remote. You may see it in Christ himself, Why is that blessed Nativitie of his full with grace above men and Angels? is it not because it hath neerer conjunction with the God-head than men and Angels? Oh how should wee flock about Christ that gives these graces? as the poor do about the Almoners of the Prince.

VERS. 8.

VERS. 8. *Wherefore he saith; when hee ascended up on high, hee led captivity captive, and gave gifts unto men.*

Here are two things further in this proposition prosecuted, the order being inverted;

- 1 That Christ is the giver of all grace, vers. 8. 9. 10.
- 2 That Christ giveth divers graces, from ver. 11. to 17.

The first is proved by a Testimony taken out of the Prophet David, the testimony is propounded, vers. 8. then it is explained against exception, vers. 9. 10. For the better considering of this 8. vers. four things must be opened.

1 Because it is a pallel place of Scripture, therefore the differences betwix this place, and that in the Psalm must be reconciled,

- 2 The words must be cleared.
- 3 The false collections disproved.
- 4 The sum and scope must be explained.

1 The differences are two. First, the Psalm saith, *Thou art ascended on high,* this saith, *He ascended,*

What is the  
difference be-  
tweene this and  
Psa. 68. 18. ver.

For Answer, the Psalm speaks more prophetically, as foretelling a thing done afar off: the Apostle more historically, as of the same thing now accomplished.

The *Philly* faith. He took gifts for much. For 10 new children in 10 minutes.

The Hebrew lacks that word, as we use the English word, [July], which signifies not only to receive, but reach hither or thither. Take notice for a

to the Hebrew word signifieth to [פָּקַד] or [פָּקַדָּה] to reach our thro

For opening the words it may be asked, *why faint?*

That, what this is, is a *second* proof and is given to *every* man who

24. Ascending (either figuratively in regard of the state; for (so we say),  
man goes up or goes down a pace, when his estate doth ebb or flow; or else

...is properly moving from a lower place to a higher. Now the latter is here chiefly pointed at; though the other is to be understood too.

with it. For the giving of gifts to men, is a fruit not so much of Christ's glorifying us, as of his being glorified: 1<sup>st</sup> John 17: 38. The Spirit's

Christ was not yet glorified. Yet further for un-

...and ascending, we must know, that Christ is after a sort  
 a singular Person of the Divine and Human Nature, and therefore

What aforesaid  
ing is:

Christ after  
ded in both  
nunch and  
how.

1 Cor. 14. 14

**The taking  
of the Fathers  
out of Limbo,  
which were  
before Christ,  
is a fable.**





and to many should the man go from her, and take a house where they  
 could live together; how would her heart follow after him? they Lord Jesus  
 is our true Husband, and *it goes to heaven in spirit, in place for us, where*  
 our hearts are lifted up to him, and in glory we find our true home.  
 His place is not of our making into heaven, where the dead is; there  
 we truly must follow: our flesh and blood is already possessed of hea-  
 ven, but our hearts are delivered up, we have no resting place.

We found this in our list given to us by the friends of Christ in London, even till  
 nothing over, and holding down all our hearts in the will of Christ. We  
 were here four degrees. Now you will see how we are drawn out

He did fight for it, and strike the ball straight, whereas I have done  
nothing in his God's name; I will do him wrong, as he has done me.

I will take the spoils and take into my hand those whom hee shed

For something whence he came, led them captive, in his Ascending, the conquering of his victory achieved over them.

...the continuing of his victory achieved over them.

As this he doth wiling at the right hand of God, and reigning gloriously  
over all his enemies: so like as Captains when they make any warlike expedi-  
tion, they forbiddeth to the enemies: till by fight they have subdued

Christ is our victory. We need not lay down our arms, but we must lay down our hearts and minds to Him.

3. Returning home, they lead them victoriously.

And this consideration, that Christ hath taken, and doth hold captive, all our enemies, doth teach us our duty; for, why have we peace, from the world, sinne, death, the devill, but that wee should serve the Lord in

righteousness and meekness, all the days of our lives. Thus in the 5 Sam. 7, when David had peace from his enemies, he made this use of it; he resolved to hold up a house for the service of God. So let this fit us to leave

and obediently show why are you delivered from one sinners who are  
 (blessed) but that you might love the Lord without fear. Great are the  
 wonders in the name of the Lord, but in the name of Christ, they are done.

Of course they cannot hurt us - they are naked devils, and we are in a strong fort, where lots of armed men, bring in a strong

hall, it were too much shame to bee afraid of naked enemies, that should offer us nothing in their hands to affail them; to have, &c. Thus it is, as children not knowing what is what, are afraid of hell-beasts, which

... I shall leave to comfort and scour us, whose lives are a warfare, for what

and their miserable flight was that in the year 88, to locate Spaniards and captives in the town, their murdering bullets and cruel whips held them in way of grimace. But this is much more comfortable to see these enemies. (by reason

...we are subject to fear all our life long) to fee these subdued; and  
...we hold out our fight against them, saying we know

And then Lord Arnold told them, symoned, that they cunnot go to hurt us. He said being well equipped and accompanied should fear a naked and half-dressed, negro too white, bowed to it. Is with us, we have our

weapons and shields accompanying us; their weapons are taken from them, they are bound, the Lord bids us not fear. When we feel sin earned against us, we learn to feel fear of death, or the devil scoffing at his forces against

What must we do, but look to Christ, tell him, Lord thou hast taken my  
work





and death out of the devils hand, and took mee from him; likewise (I say) make my eyes of faith clear, that I may see this thy victory for mee. I say, I know is full, though in my feeling I seem otherwise. Look with the eye of Faith to Christ, give glory to him; that hee hath done it, and thou shalt quickly see his victory applied to thee. And though the devil hold hand, for not all is sold, hee must yield the backens which all is done, to thy Lord Jesus Christ, his prey must bee delivered up, hee hath no right in it, nor power to hold it. Christ will discharge him of the city, and break the other in his death; hee hath made a shew of himself openly.

It sheweth us what wee must do, if wee will prevail over these enemies; look to Christ, who hath taken them captive for us: sin is a strong thing, both for the power it hath to allure, and otherwise; Death a great enemy, as have his weapons drawn against us in that day of battel; unless wee look to Christ, who hath taken these captive, who hath overcome sin, death, the world, and the devil; let us by faith come into this Chariot of Christ his triumph, and wee are safe.

Under it is to be marked that hee saith, *hee ascending hath done this*; which sheweth that it is Christ, who hath overcome our enemies; wee are too weak for them, but hee hath the strength, hee hath done the work of the devil, it is a pretty curfew in Ephesians. Whether the knowledge of our nothing is the foundation of vertue; and truly it is true there, but much more here; that is Christ, is our victory. Wee must say therefore with the Apostle, *I can do all things through Christ strengthening mee*. *Thanks be to God who hath given us victory through our Lord Jesus Christ*.

The second benefit doth follow, *of giving gifts*; which given us to our selves. It is to be noted that hee saith, *even from him*, that Christ is given, hee hath given us these gifts. Look as Captains, after they have prevailed against the enemy, when now they are returned home, doo deal part of their booty here and there. So Christ having spoiled his enemies, and received the riches of glory, hee give about his favours to those that are his; of the better tokens; so Christ now ascended doth by us. Or as a King at his Coronation doth give liberally here and there; so Christ ascended into his Kingdom, doth send down into the bosome of his Church a more abundant and plentiful effusion of his graces.

So that wee know that wee still have Christ in some sort present with us, though hee be bodily absent. Wee see how that this absence in the flesh is beneficial to us, it occasioneth us the more abundant presence of spiritual gifts. Joh. 16. 7. *It is expedient for you that I go away*. The Comforter will not come in, if wee should see him by the eye of the body, that the eye of veritas.

Wee see what wee must learn to look at by faith, even Christ gloriously ascending into heaven, then wee shall see something, some spiritual gift shall drop from him upon us. It is said of Solomon, *that if hee should see his master that it were by the eye of faith*; hee saw him, but it is no less true of all us; some measure come upon us. Now hee that hath ascended in glory, his Spirit shall in some measure come upon us.

2. Cor. 1. 12

Christ only the Conqueror of our enemies. Gen. 3. 15 1 Joh. 3. 8

Christ only the Conqueror of our enemies. Gen. 3. 15 1 Joh. 3. 8

Phil. 4. 13 1 Cor. 15. 57

Doct.

Use 1

Christ: bodily absence is beneficial unto us.

1 King. 3. 9, 10

Now followeth the declaring of the testimony against a double exception:

1. That whereas Christ's ascending was a local moving. Ascending in the *Psalm* was nothing but manifesting glory: as God is said to ascend upon his throne, when he doth execute judgement.

2. That the *Psalm* speaketh of the God of *Israel*, not of Christ: as the *Psalm* doth confute: The Apostle therefore smothereth up these two exceptions against these exceptions.

First, that the ascending on high in the *Psalm* is spoken in regard of descending, yet local descending to the lower parts of the earth, ascending must be taken as descending, to which it is opposed, but the descending was to the lower parts of the earth locally: therefore ascending is to be taken as conceived.

2. Hee that bring God descended: he is, that ascended, but Christ locally descended.

Now for opening of the words, *ye must know*:

1. What is meant by *Descending*: the word is used in two senses.

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30. What is meant by *Descending*: the word is used in two senses.

31. What is meant by *Descending*: the word is used in two senses.

32. What is meant by *Descending*: the word is used in two senses.

33. What is meant by *Descending*: the word is used in two senses.

In which part of the earth Christ is said to ascend

In which part of the earth Christ is said to ascend

Christ's body is said to ascend

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The









For their sake I sacrifice myself, that they also may be sanctified, ver. 22. The glory which God gave me, I have given them: the sanctification himself for us, the glory given him, hee given us, Joh. 1. 16. Of his fulness we all receive grace for grace.

V. 1.

1 Cor. 13. 12  
1 Cor. 13. 13  
1 Cor. 13. 14

It teacheth every one of us that wee must not keep the things wee have to our selves, but if wee have any measure of filling, let us be like Christ, labour to fill others: wee will light another candle at ours: so wee must if our minds be filled with light in any measure from Christ, labour to enlighten our brethren by it: Every one must say that which is spoken of Christ, Isa. 53. and of us in some sort that are his, our good, when it cannot advantage God, it must be employed for the Saints, the excellent in works, in whom is all our delight.

V. 2

1 Cor. 13. 12

This is full of comfort to poor needy souls: I feel great want of knowledge, I know nothing as I would, great emptinesse of wisdom, I cannot walk in the place God hath set mee, nor carry my self becoming, when God doth chasten and try mee with afflictions: I finde a great want of fear, a heart void of love to my God; this is comfortable to think of, O Lord, thou art now in heaven filled with unmeasurable glory, that thou mightest thence fill us, holding to such faithful motivations, wee shall in time work our selves out of all wants.

V. 3

1 Cor. 13. 12

Whatsoever grace wee have, see whence it cometh: It was Prophecied, Rom. 16. 19. Now what knowledge, what fear, what grace soever I see filling any of the Saints, I know it cometh from Christ ascended to heaven, and there sitting in fulnesse of glory.

VERS. 11.

VERS. 11. Wherefore gave some to him Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.

Now followeth the proof of the second member of the seventh verse, viz. That Christ giveth every one his severall grace, or giveth diversitie of gifts: this hee proved to the seventeenth verse. But this is to bee marked, that this may seem not to prove that which was spoken: because Christ is not said to give gifts divers, but divers kinds of persons, as not the gift of Apostleship, but of other.

The gift is included in the person, for hee is an Apostle that hath the gift of Apostleship: these the Holy Ghost taketh as inseparable: So that affirming divers persons gifted, hee together affirmeth diversitie of gifts.

This discourse hath four parts: 1. Hee teacheth divers persons in divers functions given by Christ, ver. 11.

2. Divers ends, ver. 12.

3. The consequence of those that are ordinary, ver. 13.

4. The fruits which must follow in us, upon persons given to such purpose, ver. 14.

For this seventh verse, wee must observe four things for the fruitful understanding of it.

Who Apostles.

1 Cor. 13. 12

Phil. 1

1. That those gifts here named are all of them divers orders in the Church. And for understanding this, they must bee particularly explained. The Apostles were principal Ministers given of Christ for the founding of the Christian Church: As is said at Numb. 25. 10. I like a Master builder that layeth the foundation. The word is used singularly of Christ, Heb. 3. 1. called the Author and Finisher of our profession, the Beginner's name, more commonly with limitation, as Epaphras for the Philippians, and so some take Onesimus and Timotheus to bee called Apostles, Rom. 16. 7. More especially of the twelve, called Apostles, not from their first sending, as was said, but from their Commission at Christ's Ascension, Mat. 28. and the testifying of it by signes, Act. 2. 3. The Supreme Ministers had five properties: 1. They







to bid the unhandful people with this ſpecial favour, that *do that ſome his Prophets*  
*Now ye know whom Chriſt giveth, we muſt know what Chriſt hath him-*  
*ſelf diſpoſed in the giving of Miniſters. There are three ſorts of Mi-*

How to know  
 thoſe whom  
 Chriſt giveth  
 in mercy.

Three ſorts  
 of Miniſters.

Some are ignorant and ſcandalous;  
 Some of knowledge, and free from crime, but unſanctified;  
 Some are truly ſanctified.

The firſt Chriſt permittech or inflicteth as judgements; *Mat. 23. 19. For ſo*

The ſecond Chriſt giveth, and that for the good of the Church: for if men  
 be qualified for life and doctine, and have a calling, are inwardly excited  
 and outwardly called, that is, approved of the Church, deſired, or after accep-  
 tion by the people, they are to bee held as Miniſters, given for the good of the  
 Church, though their perſons are not approved, and Chriſt ſhall ſay, *Depart*

Mat. 23. 3

The third ſort are thoſe that are qualified, called and ſanctified inwardly:  
 now theſe are given of Chriſt, and as the ſcripture ſpeaketh, *not man according*

1 Sam. 13. 14

of *Man* may we know theſe, *By their fruits, Teaching, Living.*

By teaching, they will teach that onely which is delivered to them from  
 God & Chriſt, *That which I have received from the Lord, that I have de-*  
*livered unto you.* They will feed the flock of God, with all the word of God,  
 concerning doctrine that is convenient: *I have kept nothing that was profitable.*  
 But ſeriously they will preach the doctrine of repentance, *Preach repentance,*  
 and remiſſion of ſins in his name. They will preach faith in Chriſt, *I have de-*  
*livered unto you, that ye ſhould know Chriſt, and him crucified.* Laſtly, they will feed  
 with the doctrine of good works, *This is a ſentence worthy all contentment,*  
*that he who hath believed in him, ſhould ſhew forth good works. Teach theſe things,*

Act. 10. 35

1 Cor. 1. 9

1 Cor. 1

1 Tim. 1. 9

with the ſame ſimplicity, deſiring rather the evidence of the Spirit,  
 than the point of ſer phrases, *I was with you in weakneſs, and in fear, and in much*  
*embarras, and in ſtumbling, not in enticing words of man's wiſdom, but in*  
*revelation of the Spirit and of power.* This was it which Paul counſelled  
 Timothy to look unto, *Study to ſhew thy ſelf a work-man, that needeth not to be*  
*reproved, dividing the word of truth right.* Now this ſimplicity in teaching, the  
 Apoſtles named with reſpect of due circumſtances; conſidering what is fit  
 for ſuch, what for ſuch, for young, for old. Therefore there muſt be a word  
 of knowledge, as well as a word of knowledge; wiſdome which muſt enable a  
 ſervant of God, how to diſtribute food, that every one may have their due

τὸ ἐκφέρειν  
 οὐ.

For the Time, we muſt feed often; *Be inſtant, 1 Tim. 4. 5.* not onely when  
 it ſeemeth fit, but overwaſting difficulties which would hinder: The mi-  
 niſtry of God is hid to continue in doctine; and Paul, *28. 23. 7.* was night and  
 day in his duty.

Expreſſion by  
 τὸ ἀναγγεῖν

John 7. 18

4 The end, they will ſeek the glory of him that ſent them, *The ſame is God,*

Yſa. 11

that being ſo, we ſee how wide the world is, that think theſe men who  
 are ſervants of Chriſt Jeſus, the very ſmall and off-ſetting of men, trou-  
 ble the State, ſuch as have them, never ſeek good to them: This like the  
 Jews, they do trample under foot the precept given that Chriſt doth ſend  
 them, the Miniſters of his Goſpel.



Use 2

Yet we must highly esteem them.

Rom. 16. 7

Use 3

The duty of Pastors is to

Ne loca eorum

qui fulgore sapientie corda

populorum illustrare debent

occupare par-

sonat. Ambr.

offic. 10.

Diffic. example

for applying

himself rather

to edification

than speculation.

on,

Oporet enim

qui instruit ro-

des animas, ta-

lem esse qui

pro ingenio au-

dientum possit

se accommodare

can. 8. Qu. 1.

Diff.

1 Cor. 12. 7

Use 4

Against

exaltation.

are a Kingly Priesthood.

For Answer, We were Priests in regard of the common covenant of

Christians, not the peculiar calling of publick teaching. As Paul, all Chri-

stians are to offer of themselves, Rom. 12. 1. to teach themselves and others in

private, to offer of spiritual sacrifices, yet so as that remained: and all the

power we as Priests have, we must mark that some have the gift only given

against such confusion.

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Again, it must reach us to think of them, as the special favour of Christ. If our friend doth send us from a far Country, one of his chief servants over to us, sure will we esteem him, and the love of our friend will appear in our entertaining him. So Christ his in heaven, hee doth send us Ministers the Stewards of his house: Sure if we have any love to Christ, should be precious, who bring us a glad tidings of peace.

For the Minister sent of Christ, we must be exhorted to remember we owe unto our people the duty of Pastors; Preach, exhort, comfort, take heed lest through our negligence we make a hungry not among the sheep of Christ: Those that have but half an eye, let that through our default the people perish for want of knowledge. Being not the guilt of blood upon your souls, when shall you follow, if she blind lead the blind? Fear that another will say, if I preach not the Gospel, 1 Cor. 9. 17.

And as for the matter of your preaching, it be the whole counsel, preach the doctrine of Repentance. Do not trifle in the Pulpit, weigh your manner, how it will edify, before you preach it to the people. What if you know some things that are not obvious, must they, as wide eyes, hold some forth? Remember that grave President of Assi, when coming to open that God rested the seventh day, he had occasion fitting to please himself with subtle speculations concerning numbers, the holy man, as able as any to shew, hee contemned that which they magnified, did pass it over with silence. Why? because the theory of such things was not fitting the capacity of the people; because (saith hee) the Church is profane and expecteth not such things, but for the quietness of the conscience, to know that I would such could remember it, who have made preaching a prophane medley, being not unlike them that speake of who not knowing how to contain things within even bounds, let them loose in Grammar, in Logic, and with the word of God all kind of strange language. Think of it, where do Stephen feed, is it not in their Masters' walls? With what in hard weather be with their Masters' store? So must wee had shewen those green Pastures feed them with the whole some word. Again, for manner, condescend to their capacities whom yee teach: be they never so simple and weak. Look in that 2 Thes. 2. 7, S. Paul, that was profound enough, knew tongues now, walked like a mule, stooping to their understandings. Think it not your credit to walk in the clouds. It argues you want both wit and Clerkship. Do not check good devotion with bitter invectives against pretenses, but in your speech be faithful, plain, and (I beseech you) do it simply.

In the next place, hee saith, by power (not all) to be Apostles, but some where observe, that the calling of Ministers, is not common to all, but to some only that are called to it for such purpose. All Apostles are all Priests, but all Priests are not Apostles. To one hee giveth this, and to another this, as pleaseth him. For look as all the body is not an eye, so all the body of Christ is not a Minister, whose office it is to be in this mystical body, as the eye is in the face.

This is to be marked against the Ambassadors (who have over head) think any may murder, and take this honour to himself, when hee once knoweth in any measure the mystery of belief: and they obse the place in 1 Pet. 2. 9. We are a Kingly Priesthood.

For Answer, We were Priests in regard of the common covenant of Christians, not the peculiar calling of publick teaching. As Paul, all Christians are to offer of themselves, Rom. 12. 1. to teach themselves and others in private, to offer of spiritual sacrifices, yet so as that remained: and all the power we as Priests have, we must mark that some have the gift only given against such confusion.





*should labour, and not make Holy Days void, but men will err in this.*  
*In regard of Christ, who has redeemed us from all iniquity, unto himselfe a peculiar people, zealous of good works.*  
 In the first end, wee must mark, The repairing it self; for so the Greek word is fully conformed, for mending, or setting it joynt a member twined, Gal. 5. 1. *Let us be filled with the fruit of the Spirit, which are love, joy, peace, patience, kindness, goodness, faith, meekness, temperance, against such are the weapons of spiritual armour, that we may be able to overcome all these things.*

*From the last observe, what it is that is to be repaired, and repair in what way is broken and defaced, it is the preaching of the word.*

Wee are full of spiritual mines, our minds are darknesse, our wills crooked, our affections un sanctified; now the Lord doth by this mean to set restore the Image which is rased in us, *1st. 16. 19. Paul* was sent with his preaching to open their eyes, *that they might turn them from darkness to light, from the power of Satan to God.* Though God created man-kind without the help of Angels, yet hee doth not recreate his image in him, but by the mean of men wherein hee doth condescend to our infirmity, testifieth his great love that graceth men forth to be his fellow-labourers, and tryeth the obedience of our faith.

This being so, it must teach us as wee would have our souls mended, so to wait on the Word. Was to repair our bodily health, wait at the Physicians Chamber, if hee be not within, wee come againe and againe: So wee must do on the ministry of the word, if we find it not at the first to speak thus as wee desire, wee must come againe and againe.

It doth shew unto us, what end wee should propound to our selves in hearing the word; for if this be the end to repair us, then wee must set this before us, the amendment of our sinful souls, that something may bee supplied which is wanting, something reformed which is amiss, something the lightened, which is dark, as wee have said, not to be so while away an hour, or to continue a course taken up, much less consciously, so refuse and desart on what wee hear; *The tribes of God grow to the testimony of Israel to praise the Lord, they came to learn in Palestine and payers, and to hear what God should testify in bearing the burden reforming or reforming of them.*

It is said for the Persons, not to repair all, but the Saints; Observe, *All are benefited by the Word, but the Saints only;* that is, such as are called already, perceive this grace given them before all worlds, in the purpose of God, as Christ distinguished them, some to enter, *Mat. 13. 12. To him it is given, to others not: As many as shall be ordained to life, will receive.* All the Prophets, and Christ himselfe, their preaching gathered not all; Nay, the most that heard them, remained a gain saying and rebellious people, *Mary heard Paul, but it is said of one, Lods her heart was opened.* *Act. 17. 14.* For as many as will, shall have their part of the earth only fruitful which is blessed by God; So likewise Ministry is fruitful to salvation in them, onely they are chosen of God, to whom God intendeth this mercy. So wee see by experience every one is not benefited by the word: Some are *resisters of the Holy Ghost,* mockers and scoffers at it; some have their hearts onely tanned with the sun-shine of the Gospel, their hearts are not reformed, though their outward man be changed. Some like mackerel in salt waters, have no relish of this salt of the earth where with they are seasoned, I mean of the Ministry under which they live: Some like *Levi*, seem to go up a while, but soon come home againe.

Which must make us thankful we have received grace. Gods grace the more it is restrained, the more it must constrain us to thanksgiving. And it must provoke us that have no benefit by it, to think thus much and such find sweet in it. If all of us were here, should wee still continue in our sickness when some recovered, wee would then see that Gods hand were on us and that grace, what such and such are refused in regard of their spiritual estate?

shall not see that have no change in our minds, for Gods judgement on us? can we judge of the face of the skye, and not discern things spiritual

Mat. 10.3

and heavenly? Shall I be a minister of the word, and not discern things spiritual? Shall I be a minister of the word, and not discern things spiritual? Shall I be a minister of the word, and not discern things spiritual?

U/3

1 Cor. 14

The second end in regard of the Pastors and Teachers should be, that they should labour in the work of the Ministry. Observe hence, That the calling of the Minister is a labouring calling. The Minister first of God hath his work and may be inquired him from God. 1 Tim. 2.3. How then should the office of the Minister be a labouring work. 1 Tim. 5. 17. Such an ministry of double honour that labour in the word and doctrine. Pray the father that he would send forth labourers into his harvest. It is not a matter of benefice and dignity, but an office which is committed unto him. Now what the specialities of this labour are, we will collect them to two heads.

Doff.

Mar. 9.30

1 Tim. 5.17

Of Government, and Teaching: both of them such as might be branched out at large.

Wee must not therefore that are toward the Ministry, when wee have once got our benefice, sing with the Priest, Wee receive wages and think then to him our selves, and nurse in soft cushions, and follow good company, as some will do, this is to forget that wee are sent for labour, and like droons and flow-bellies, waste the Ecclesiastical revenue, without executing the office for which it is given. The consideration hereof should be a bridle to them that over hastily use the spur, in the eager pursuit after Church Livings, whose folly though the Lord rebuke not by opening the mouth of the dumb beast, oftentimes no less abused by them, than once the poor Ass by their brother Belshazzar, yet unto his servants, specially those whole can they trouble with their immodest limes, it may be replied, not much unlike that of our Saviour to John and James, Ye know not what ye ask, Are ye able to beare the heat of the day? and to undergo all his heavy burthens? Saint Paul tells you this, this calling tries you to a work most weighty, and you should have well considered a forhand, whether the strength of your shoulders would endure the weight of this burden, lest when you come to feel it, like Ilisha, you cough and say, A Gomen, and let your deliberation be more mature, before your execution be so hasty.

U/3

Mat. 11

U/3

1 Tim. 5.17

This doth shew us how essential is, that the Minister should have his maintenance, he is a labourer, The Labourer is worthy of his hire. If one work with you by the day, it is a crying sin to detain his wages: let to withhold maintenance from a Minister that laboureth, is great injustice. Hee hath a good returne by reason of his labour, as any of you have, to ought you had.

It confuteth that foolish opinion of ignorant men, who seeing that that is done, not knowing that which should be done, do call their vendice of ministry, as of an easy life, that hath much ease, little disturbance, that they were were aware of, but think it a pleasant life, dale habundantia.

U/3

For building of the body of Christ. No that hence, 1 in general: For the building of the body of Christ, I labour with you, as with my own eyes. The Ministry is our work as Christs, Christ God, 1 Cor. 3. 10. As the

Doff;





some not perfected, come to have all the members gathered together, and each several member in perfect degree of glory.

Now as a man is then perfect when hee cometh to full age, so wee shall bee perfect, when we, who are now in our minority, and noage, come to that full age which God hath prefixed; as wherein Christ with his body shall live to perfection.

The first thing then to bee marked is, *That the Ministry of the word shall bee continued to the end of the world.* And therefore this ministry of the Pastor and teacher is called an *enduring Ministry*, not like the Law which lasted till the time of correction, but to abide unto the end: and of the preaching of the Word, and the administration of the Sacrament, the Scripture doth affirm this in particular, that they shall last unto the end of the world; *Corinth. 13. 8. And hee, I am with you to the end of the world,* and 1 Cor. 11. 26. of the Sacrament of the Lords Supper it is said, *So often as ye eat this bread, and drink this cup, yee shew the Lords death till hee come;* and that morning of the resurrection is the time wherein all shadows shall flye. For while a house is not fully built, the work-men may not bee dismissed; and untill the house of God have every beleever, every stone of it laid, the builders of it must bee continued.

How God doth continue them, is to be unfolded.

For Answer, it is either visibly, or invisibly. Visibly, either in the pure institution of Ministry, or in the declining or corrupted estate of the Church: as some Popishly affected may couch amongst us in some parts; so in popery, some true Ministers of the Gospel lived amongst them, though in some points, they smelt of the errors of their times.

Invisibly, not that the members are not visible in themselves, and known one of another, but because the blinde world, and malicious prosecutors, can not discern them. And thus the Lord hath alwaies had some that have had the gift, and occupied the place of teachers, though they have not alwaies been apparent. One of which wee may answer the Papists collection, *The true Church shall alwaies have Pastors and teachers; Ours hath not alwaies had Pastors and teachers.* Answer, by distinction; visibly, or invisibly in the sincere state of the Church, or state somewhat corrupted, the Church hath still had teachers.

Now that the Ministry shall bee thus continued, doth teach us, that wee must expect no other kind of Ordinance, no revelations, nor apparitions, wee must set our hearts at rest, for wee shall otherwise loose our longing the Pastor and teacher God will teach by, till his coming to judgement.

Again, it is comfortable to think, that though the world rages and Hell burne, our God will have them that shall teach, and others that shall bee taught, unto the end of the world.

If the Ministry doth continue till it hath brought the whole body to perfection, then wee must not give it over till it hath brought us to perfection; *1 Thes. 5. 10. Doubling prophesies forsake us the Levites all thy daies.* The stones of the Temple were hewed in Lebanon, till they were fit to be transported to the temple: So we must never leave these builders, till we are fitted and translated hence to heaven.

The second thing to bee marked is, *That as yet we cannot look that there should bee a perfect unity in knowledge, for this is a thing which we cannot see, till we shall all see Christ in the clouds.* Here the envious man doth sow tares of dissention, and amongst the dear children of God there may be great diversity of judgement, those that are perfect think thus, others otherwise. Look into the invisible Churches, and you shall see among them great difference in opinions, as in the Churches of Jerusalem, Corinth, Galatia, about things

Dott.

Mat. 18. 10.

V. 1

1 Thes. 5. 10  
Dout. 12. 19

Dott.



things indifferent, justification, the resurrection.

**№ 2. I**

Which consideration may underprop many, who because of the difference of opinions, know not what to take to think to bee of no religion, till all are accorded: These stumple at that which is the unavoidable condition of the Church militant, and would have heaven on earth, a perfect unity before we all meet.

**D.8.**

It doth answer the Papists objection against us, touching our Church, be-  
cause there is not a perfect unity amongst those that are the teachers of it; but  
look about. *There is and faith.* [11] JOHN 17:21-23

1 John 3:2

1 Cor. 13. 12

3 Cor.6.7

3 Where it is to be marked, *What we shall come to, who are here* edified by the  
*Ministry, we shall come to our uniform acknowledgement of Christ.*

we shall see him [saith S. John] as he is; so Paul saith; we shall then see him as he is: walking by faith, yea, this fight of Christ shall transform us into glory, we shall be like him, for we shall see him as he is: Even as the fight by faith, the more it is, the more it doth change us into the similitude of Christ.

Vf.

For This therefore doth comfort us, though wee now see nothing as wee would, that wee shall come to that perfect knowledge of Christ, to a per-

**D.R.**

4 Observe, That before we meet Christ we shall not come to perfection. We are as a natural body, which in two regards are imperfect, and in two respects come to perfection.

• If every member be not present in it, it is not perfect.

• If every member be not come to the perfect growth of it.

How all yet  
are imperfect.

So wee who are the members of Christ, are not yet a perfect man, because many of our fellow members are ungathered. Again, all of us that are brought home, whether the triumphant or militant, we have not our perfect growth. The Spirits of the just (though in comparison of that they were) they are freed from all imperfection, yet compared with that they shall be, they are not all our perfected; for they walk now partly by fight, partly by faith, and hope, in regard of things not accomplished: When now perfection shall come, Faith and hope shall cease.

in. Again, for their bodies they are unglorified; their persons therefore are not come to the full growth of glory. Now fifth members as are militant, they know imperfectly, they have the old leaven in part with them: their bodies subject to weakness, sickness, death, &c. This then will lead us to see the state of a perfect saint to which we shall come.

How we shall  
be perfect.

1 That all believers shall die, be brought together, who are the several members of this body.

and body.

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01 In Soul, perfect knowledge, right confessions, holiness, joy, &c. In both perfect strength, firmness, gallantry, spirituality, glory, &c. For as a candle in a horn, doth make the Horn shine - So the soul glorified, shall by reflection shine on the body with brightness and glory. Thus you see what it is to come to the perfect life.

Ufe

1 Joh. 9-11

2 Thecl.3.8

This serveth to let us see how true it is that *it doth not yet appear what we shall be*, and to stir us up to get our selves more and more builded by the Gospel (that we may attain this perfection), and to long till we meet Christ Jesus in the clouds, which shall take us going with it to glorious condition: *The Lord guide you to love God, and waiting for the appearance of Jesus Christ,* ms has *and to love* To the measure of the age of the fulfille of Christ. *101*

**Det.**

great proofs of it; for while the Ministry continueth to this body,

argument: that it is not of full age, as here hee speaketh: for the school-master, tutor, guardian, when one cometh of years, they then give over: So should this tutorship of the Ministry surcease, if we were perfect.

This therefore may give us to consider for instruction, if wee weigh what is done in them, or by them: For first wee see that while wee are not adults, wee are subject to correction: and so it is with us, we are subject to the correcting hand of the Father of spirits, to many tribulations.

We see that though they are heirs of faire hopes, yet they are kept strait and made go neer the wind in the years of their non-age, as the Apostle speaketh, Gal. 4. 1. *A son while hee is under Tutors, little differeth from a servant*: so it is with us, though we have an eternal weight of glory which belongeth to us, yet wee get but the first fruits, wee get the Spirit very sparingly. Now look what great helms will do that are not at years, they will long till they come to age, that they may have all in their own hands: they will bear many things patiently, because they know they shall come one day to another condition: So must we lift up our hearts to think of this time, take things in good part, as solacing ourselves with these hopes. Other things that might be gathered, you may see chap. v. v. ult.

vs. 1

Long for, and  
joying the  
whole.

VERS. 14.

VERS. 14. *That we henceforth be no more children, wavering and carried about with every wind of doctrine, by the deceit of men, and with craftinesse, whereby they lie in wait to deceive.*

Now followeth the fourth point, the fruit of our being built up by the Ministry: it is laid down.

By that which we must avoid, *downward* vs. 14. *downward* vs. 14. *downward* vs. 14.

By that which we must do, *downward* vs. 14. *downward* vs. 14. *downward* vs. 14.

The 1. in this vers. The thing wee are to avoid, is inconstancy in profession of the truth, which is laid down by a double amplification; 1. Drawn from comparison, *that we henceforth be no more children carried about*, 2. Taken from the causes of inconstancy: the one inward, in those words *through the deceit of men*, which word signifieth the cast of a Dye, in casting of which, because there may bee legerdemane, some put it for craftinesse, in the hazard of which, because there is great uncertainty, some put it for inconstancy and uncertainty in the nature of man; and this seemeth the best, because that craftinesse is expressed in the words following. The other cause outward, is the craftinesse of false teachers, which is set down from the end it tendeth to, treacherous circumvention or seducing a souldlike kind of seducement. The sum of the words.

Seeing God hath given such to build us up, wee must not bee like things without foundation, waving and whirled up and down with every wind of doctrine, as Children; which cometh partly from that inbred inconstancy of our natures, partly from that willnesse of false Teachers, which lay an ambush for to deceive and seduce us: for the word is best actively construed.

Then mark, *What is an excellent mean of keeping us from wavering, the cleaving and standing on the Pastor and Teacher.* What doth keep the sheep from the Wolf, but their following the Shepheard.

And therefore it doth teach us, that if wee will bee preserved from wavering by the suggestion of false teachers, then wee must cleave to those that are given us of God for teachers. If a woman will bee safe from lustful persons abroad, shee must live at home. And this is a great preservative to us against the poyson of all seducers, when in our hearts wee give good allowance, and take good liking, of our own teachers. *Continue in the things which thou hast learned.* Why? Because thou hast been persuaded of them in a right order. *Because thou knowest who I am that taught thee them.* So this motive, if wee approve those that teach us on good grounds, it will make us hold to their

vs.

1 Tim. 3:14



teaching more firmly. Not that I would have men swear that this is Gospel, because wee speak it; this is the Church of Rome her impudency, that ruleth over faith; but beleve things, because you finde them so in the holy Scriptures yet so faste stick to them that teach you faithfully, and live Christianly, as not to listen to another lightly.

Vse 2

This leaueh us see what they aim at, that speak nippingly of Ministers ministry, as they are odde men, the more you follow them, the less you shall know what to bide by, &c. These seek to unsettle us in our Religion, and draw us to whore with some false worship. For as a man that speaketh to a woman ill of her husband, doth loosen her mind from him, meaning to winne her to himselfe. So do these, &c.

Doff.

1 Cor. 3. 1

Heb. 5. 14

1 Cor. 14. 20

Like children, Marke then, *That those that are under a Ministry, must be alwayes bee children for knowledge.* Paul doth lay it in the dish of the Corinthians and Hebrews as a fault, that they continued to bee babes, when as they should have grown further. Paul telleth us that *wee must bee children in malice, not in understanding*. For the Ministry is not onely a seed to beget us, milk to feed us in childhood, but strong meat, by benefit of which, wee are to grow up further and further in the knowledge of the will of God.

Vse

Wee must know then, that God doth likewise look for this fruit from us, that wee should not still continue children. But if wee look to the properties of them in Scripture, wee shall see that wee are babes: for who is a child? He that cannot feed upon meat but milk, that can eat nothing which is not chewed to hand: So it is with us, for when wee are taught the doctrine of predestination, of taking away the Law through the death of Christ, of the state of the life to come, then wee think men walk in the clouds, and loye to scorne above our capacities: whereas it is an argument, not of the Teachers fault, but of our own weakness, that wee still are children, who cannot bear strong meats, nor hear that more ripe wisdom which the Word revealeth.

Doff.

Marke *that is the property of us, while wee continue in childhood, wee are ready to bee whirled about with every doctrine, and to dance after any pipe that playeth.*

For so it is in things that are tender, not come to growth, they are easily removed. To come to this present comparison of children, and a litle to consider, that wee may finde out the reason of this doctrine.

There are three things in children which make them so flexible. By reason of the folly that is in them, they are over-credulous, for foolishness is easy of beleeve, *Prov. 14. 15. The simple beleeveth every word.*

They are new fangled and fickle, to day they will play with a thing, to morrow cast it away.

They are void of discerning, they cannot well judge of things, this is made a property of ripe age, to discern good from evil: thus in us, while wee are children in our profession, wee are easily carried about, but because wee want that wisdom which should make us cautelous, looking before wee leap, trying before wee trust, and are too too light of beleeve.

And also in  
point of Reli-  
gion.

Wee are inconsistent and fickle, because wee are not yet rooted and grounded while wee are children.

Wee have not the spirit of discerning, that should make us see things that differ, that should make us bee able to discern of the spirit, to try all things, and therefore to wonder if this bee incident to those that are children, to be carried to and fro.

Vse. 1

Now wee must apply it; for thus it is with us: that are still childish, experience proveth. When the doctrine of the Brownists began, how many, not of the worst, were transported in it? How many applauded them, which cometh from our childishness, that our senses are not exercised to discern between good and evil.

Wee

Wee must labour, seeing wee know the causes of this disease, to take them away, that the sickness itself may bee removed: wee must seek for wisdom, seek to bee established, seek especially for that spirit of discerning. For need have wee, when such seducers, such books, such Preachers, that neither have wholesome form of words, nor matter, are so frequent amongst us. This is the property of children, they will bee easily carried, a much for the most part proved by experience; though in this doctrine you must adde this exception; that sometime it pleaseth God to make children stand steady, when old ones shake. *Nicodemus* and *Joseph*, when all the Disciples withdrew themselves, freely professed.

The second thing laid down, is a duty that tryeth us all, *viz.* That wee must grow to resolution in the doctrine wee profess. *See not wavering.* thus the Apostle speaketh, *Heb. 13. 9. Be not carried about with diverse and strange doctrines, for it is a good thing that the heart bee established with grace.* Wee must not hold the points of Religion as uncertain opinions, but as matters of belief: not haltingly, like those *Israelites* that walked, hanging betwixt God and *Baal*, but like *Jeshua*, who resolved, though all should go to other gods, yet hee and his household would fear the Lord. And this is necessary to bee urged upon us, who hold as opinions rather than as articles of belief, the truth of God; who are *Scepticks* in our Religion, and know not but other things may bee true than these which are taught us:

*Quest.* But you will say, How may wee come to bee resolute in the truth?

*Ans.* By these four means.

1. If wee receive this or that truth sincerely, as the truth in the love of it, not for novelty, as those, *John 9. 35. Because John was a shining candle, they would rejoice in his light for a season;* for then wee will shake hands with it, when it groweth stale, and leaish it, though *Manna*.

2. Not for commodity sake, which accompanieth, as those, *John 6. 26. for the loaves;* and the *Sichemites* who would circumcise, because that all the Jews had, should bee theirs. *Gen. 34.* for then wee hold the truth while our commoditie lasteth.

3. Nor because of the State maintaining: for a Protestant of sale will change, if the wind turn into another corner, but entertain it in love of the truth, the want of this sincerity doth make us given up to delusion, *2 Thes. 2. 16.*

4. Wee must obey the truth, if wee will come to assurance of it, *John 7. 17. If any will do his will, hee shall know the doctrine, whether it bee of God, or whether hee haue thought of himself.*

5. Wee must seek the teaching of the Spirit, which is promised us, *1 Jo. 5. 4. All that the children shall hear of the Lord.* Now this teaching is the riches of full assurance of understanding by faith, if it bee a matter of faith, or the certainty of experience, if it bee a point of experience, and this Spirit is such a Certificate as will put all out of controversie, it beareth witness in heaven and in earth.

6. Lastly, Wee must cast our accounts, and bethink us of the worst it can cost us, if wee will hold forth in it, *Luk. 14. 28, 29, 30. Which of you intendeth to build a Tower, fireth not down first, and counteth the cost whether hee have sufficient to finish it?*

The third thing to bee marked here is, that the Apostle calleth doctrine of false teachers a wind of doctrine, Which giveth us to consider,

1. That *stuffs false teachers bring, light windy gear:* Bring it to the scales of the Sanctuary, weigh it by the Word of God, it is as light as the wind, and wanteth the substance and weight of truth. Thus in the *1 Cor. 3. 12.* Good doctrine is resembled to gold and silver, things which are solid, but false doctrine is laid down by the comparison of chaff and stubble, which things are light, easily

Use 2

Doct.

Doct.



easily consumed. So what are the Papists distinctions; as a principal and secondary head; the first and second justification; a mediator of redemption and intercession, a propitiatory sacrifice, bloody and unbloody, &c. these are all froth and winde, if they bee examined by scripture, nay one member of them is lighter than winde, for it is nothing, but in their imagination.

And the doctrines of error are fitly resembled to winde in three regards; 1 The wind is a subtile body; so these are subtile, but have no substance of truth. 2 It is uncertain, now blowing in one corner, now in another, now loud, now again all hush and silent; So doctrines of error are uncertain, now making a great noise, suddenly vanishing. 3 The winde carrieth about chaffe and Thistles, downe and stubble, and such light things; but houses well builded stand still; So this doctrine of false teachers doth carry unstable persons; but one that is rooted in humility and faith, knowing his misery, and the grace of God in Christ, will not bee moved with them.

3 Pet. 3. 16

Use.

The Use to us is, seeing it is windy, light wares they bring, we must beware they do not beguile us: wee would not bee over-reached willingly with false commodities; nay, wee are so cunning that wee will say, hee must rise sometimes that out-goeth us; how much more circumspect must wee bee in doctrine, seeing it is a merchandize that saveth the soul if wholesome, or poyson, if it be otherwise.

Doff.

The fourth thing to bee marked is, *What is a cause of our being led thus, and that doctrine, the deceiverable lightnesse and inconstancy that is in us, through the deceitfulness of men, the deceitful uncertainty in the nature of man.* This Moses intimateth, *Deut. 10. 16. Take heed to your hearts,* as who should say; do you not know that your hearts are unstable and more then prone to turn to Idolatry? and *Psalm 106. 35. Lighter then vanity*; this made them so often go out like a deceitful bow, because their spirits were not faithfull. Hence it was that the people of Israel within forty daies changed their glory into a calf, that the people cryed to day *Hosannah*; to morrow Crucifye him: that those of *Lycia* would now have worshipped *Paul* as a God, and presently stone him: That the *Galatians* so soon were turned to another Gospel.

Psal. 78.

Use

Wee must therefore labour to descry this disease in our selves, and seek to God to stablish us with his grace: for whatsoever the Devil could do without, if wee were true at home, hee could not prevail against us.

Doff.

The fifth thing to be marked is, *That false Teachers are the devils instruments to seduce us from the truth,* 3 Pet. 3. 17. *Take heed you be not carried away with the seducing of the wicked:* and therefore our Saviour doth bid us take heed of such as come in sheeps clothing, and are inwardly reavening wolves; And every where the Apostle cryeth ayme, bidding us take heed, wee come not near them, come not in the wind of them, for they are infectious persons. As an hee that will keep his inheritance, must have nothing to do with crasy brookes, that lye in the wind for such a purchase: so must we not faile such seducers, if we will hold possession of the truth.

Mat. 24.

*Quest.* But you will ask, how may I know a false teacher? *Ans.* In general, by his fruits, his life and doctrine. But because their lives sometime are cloaked with Hypocrisy, and it is not easy for every one to sound the depth of their doctrine; take two other marks.

1 Their manner of teaching.

2 Their followers that applaud their doctrine.

They teach so as the power of the spirit doth not accompany them, but are full of words, swelling words of vanity, persuasive speeches, such as humane wisdom is affected.

3 Pet. 1. 18

Mark, if unregenerate men approve the matter with delight, which such a one teacheth, it is an evidence hee is not a teacher of Christ: Gal. 1. 19. *If I should*

should please you, I were not a servant of Christ. True it is, that for phrase of speech and manner, if one bee a golden mouthed preacher, and of more gracious delivery, they may applaud this joyfully, but what concord can there bee betwixt the wildome of God, and the wildome of the flesh, simple fisher men and subtle sophisters?

The last thing to bee observed is, *What is the weapon of false teachers, with craft and craft.* As the Devil himself hath alwaies had these weapons, *Craft and Craft.* for hee hath been a Lye, and a Murthrer, a Serpent, and a Lyon, from the beginning; So hee hath let out his children with the self-same weapons, *among them with violence and subtilty.* False teachers fight with deceit, they of reason, not sound reason; *I am afraid (saith Paul) lest any by subtilty hath beguiled you, as the devil did Eve, 2 Cor. 11. 3.* Lyes Sophistry is the Devils Logick, his Logick is made onely of fallacies. Therefore wee have noted in false Teachers sometime their *enticing speeches*, *erewhile their Philosophy*, *their opposition of science*, falsely so called, *their depths*, *their glazing promises*. Even as a foul faced whore painteth her face, so do they their bad cause with eloquent insinuation and such kindnesse, and curtesie, as smel-eth strong of craft in a wise mans senses. Rom. 16. 18, they are said to seduce the hearts of silly ones by *their eloquence & eloquence, fair speech and flattery*; this is their sheeps garment, at least a part of it. All false Prophets dwell at *Phoenicia* (as an *Isaiah* speaks) they will speak pleasingly, sometime tickle itching eares with such corrupt elegancies, as may make them admired, sometime flattery and pretending such kindnesse, as the Devil their father did to our first Parents, *You shall be like Gods.* Not that all persuasive force of speech is condemned, which Saint Paul himself frequenteth, *I love you from my heart*; *yea, what is our glory, our crown of rejoicing?* *are we not in the day of the Lord?* But when a man laboureth by affected Rhetorick without the power of Gods Spirit, and evidence of manner, to win an acclamation to that hee propoeth, 1 Cor. 2. 4. otherwise *Apollos* was *λογος*, and who a better Orator then *Chrysostome*? neither is it unlawful to give kinde words to people, but when one speaketh all to flatter, and beyond truth speaketh pleasingly, will no where offend, nor freely rebuke, and still doth this that hee may work them to the liking of the opinions hee falsely venteth. In fine, when it is made a cup of fine words to carry to the heart more effectually a cup of deadly poyson. And thus what is there with the Popish cure, but deceit? what rendereth all their Allegations to, their show of reason, their Fathers, Councils, their pretences, as of Humility, of mortifying the flesh, of stirring up zeal of good works, of upholding the justice of God? it is all but treacherous deceitfulness.

Wee must therefore seek to God, that hee would make us innocent as Doves, and subtle as Serpents, that wee may not be ensnared through the craftinesse of seducers. Let us awaken our selves, yea, the Lord open our eyes who are his watchmen every where, that wee may speak in this kinde; the thief (I mean the Devil) spoyleth at his pleasure, while wee keep silence. Let us bee bad carried away with baby Cards, when wee hear all the Fathers, Saints, reasons brought, for thus have Hereticks, as *Disson*, and the *Deil* done; though they have no sound reason, yet they have sophistical shows: and all this with such a colour sometime, that they seemeth truer then truth, enticing us with our diligence, and lye to him who hath treasures of wisdom and knowledge, that he would keep us in his snare, and make us desery things that differ.

Our Pastors and Teachers, out of a careful fear bee careful to keep their people out of these Hucksters hands. Every bad leaven which such seducers breed, doctores of *Isomorphism*, and more, under the name of liberty or such like, wee must encounter these wolves, and keep our flocks untouched of



Vse 3.

of them. What a pity is it when they do by life and doctrine *edificare ad gehennam*, that none is found, who hath courage once to bark at it?

Lastly, it must teach us a godly wildome, and by learning the strength of these men, their engines, to bee forewarned against the danger of them. If the tongue of Angels should withdraw us from Christ, or any of his truth, the Lord give us power to accurse them, and turn from them as most dangerous Syrens.

VERS. 15

VERS. 15. *But let us follow the truth in love, and in all things grow up into him which is the head, that is, Christ.*

Now followeth what wee are to do; *wee are to grow up*: for this is the principal duty, the other is but the way, or mean by which wee may grow up. But to open the *verse*: it must bee known that this phrase may bee otherwise construed, *Let us bee true in love*, that is, love truly, without hypocrisie: but seeing the word signifieth to speak truth, do truly, follow truth, the last sense is here fittest.

1. Because of the opposition, *Let us not bee led with every winds of Doctrine, but let us follow the truth.*

2. Because the Word of truth is the mean going before our growing up, *1 Pet. 2. 2. As new-born babes desire the sincere milk of the Word, that ye may grow thereby.*

*In love.*] It may bee understood either love in regard of the truth, or love mutual of one to another: the latter sense is here to bee taken, both because it is spoken absolutely [*in love*] not in love of it: and the next verse doth shew, that this is a grace that doth build or increase all the body, and therefore fitly set before our growing up.

It may bee asked what it is, *to grow up in all things.*  
*Ans.* That as an infant groweth not in one, but in every member: so wee should grow every way, in every member, in every grace that belongeth to the new creature.

What is it *to grow up in Christ*?

*Ans.* To have more and more union with him, and fellowship in his spirit. The sum is this.

Let us not bee led with windes of doctrine, but follow the truth, yet, let us so follow the truth, as that wee may remember to keep the bond of love inviolable, and by this means, let us grow up; not stand at a stay, in every part of the new creature, further and further getting union and communion with Christ.

In the verse are, A Commandment. two things: 1. The mean of performance.

In the mean, 1. The Duty. 2. The Manner.

The manner, in all things. In the Commandment to grow, 1. The Person into whom; into him who is the head, that is, Christ.

First, then wee have to consider, *What is the duty of us that have the Ministry*; we must not follow the seducing of false teachers, but the Word of truth, *Prov. 23. 25. Buy the truth*, bee so affected that you will spare no cost to make purchase of the truth, and *Prov. 23. 26. Wee must diligently seek before wee can come to know the doctrine of Gods fear.* To speak more particularly, this following the truth, includeth three things.

1. Wee must give it the hearing, attend on it, *Prov. 8. Blessed is he that attendeth at the gates of wisdom*: The Primitive Church kept close to the Apostles doctrine, they continued in it, *Act. 2. 42.*  
 2. Wee must affect it, desire it, *1 Pet. 2. 2. Desire the sincere milk of the Word*  
 3. Wee must defend it, *the doctrine of the kingdome suffereth violence; the violent take it: Wee must*

Our following the truth includeth three things.

love it, *not having love of the truth, maketh the hearers of it bee given up to de-*  
*struction: Joy in it, Acts 13. 48. When Paul was sent to preach the Gospel to*  
*the Gentiles, they were glad, and glorified the Word of the Lord. When Sat-*  
*yrus received the Word, they rejoiced at the Preaching of Philip.*

Mat. 13. 15

1 Thes. 1. 10  
Act. 8. 8

3. To love the truth is, if need bee, *to justify her*, and strive for the maine-  
*nance of her*, as Saint Jude exhorteth, *Contend for the maintenance of the faith*  
*once given to the Saints.* For though this agreeth to the teachers in a more ex-  
 cellent degree, yet Jude requireth it of the common Christians. Though the  
 Captain must befit him in a more eminent manner for his Countreys safety,  
 yet every common souldier must strike in his order.

Jude 7. 3

This then thus opened, doth serve to reprove many that will not come forth  
 to hear the Word, that think less of it would do better, account of it as a seed  
 of dissension, strange humour, idleness. And though many of us cannot bee  
 reprov'd on such termes, yet if wee look at affecting the truth, contending for  
 it, here wee may bee taken tardy. How many of us are full of this meat &  
 yet come forth and hear the pipe, yet wee neither rejoyce nor lament at it?  
 And for defending it, wee are ungrounded in the principles of it.

Vse 3

In the second place wee must bee stirred up to follow the truth to attend on  
 it, to desire it, entertain it with joy; this is the Sun that shineth to us in dark-  
 ness, it is the seed that begetteth us, the milk and meat that nourisheth us;  
 yea, it is the breath of our nostrils. As the living creature on the earth cannot  
 live without the benefit of ayr, no more can wee, if wee draw not in this Spi-  
 rit of his mouth, this Word of truth.

Observ. 1. *That wee must joyne with following the truth, sincere love one to a-*  
*nother.* If wee do any duty without love, it is abominable in the sight of God.  
 What are prayers and sacrifices, if hands bee full of blood, if charity bee not  
 joynd with them? And to speak to the duty in hand, it wee will come to do  
 any duty, *wee must not offer our offering till wee have consulted,* and in love with  
 our brethren. Wee must not hear the Word, but first wee must put off malici-  
 ousness, 1 Pet. 3. 1. It is the exhortation of Saint James, Chap. 1. 21. *Where-*  
*fore lay aside all filthinesse, and superfluity of malitiousnesse, and receive the Word*  
*with meeknesse, &c.* The husbandman first rooteth out the thistles, and then  
 soweth his precious seed; the Physitian first purgeth out the evil humour, and  
 then giveth his patient wholesome meat. The Word sown among thornes,  
 will not prosper, nor bring forth fruit, but die, in him, not in it self. If it bee a  
 seed which wee cannot enjoy, and bee enriched by it, except wee first sell a-  
 way, and part with all that wee have for it, much more must wee part with  
 our filthinesse, and our own corrupt affections, before wee can enjoy it.

Dott.

Ira. 1. 19

Mat. 9

2. It may bee asked, How far must love lead us in upholding the truth?  
 1. Wee must not forsake the truth. 2. Wee must not betray it by si-  
 lence: for unreasonably to bee silent, is unfaithfulness, and that of Christ be-  
 cometh to such persons, *Hee that is ashamed of mee before men, I will be ashamed*  
*of him before my Father, and his holy Angels;* this wee must not do. What  
 then must wee do?

Mark 8. 38

3. Bear with the ignorance of them that are not as yet instructed, *Rom.*  
*16. 1. Him that is weak in the faith receive unto you.* 4. Hope well that God in  
 time will shew them that which hee hath revealed to us, *Phil. 3. 15. As many*  
*as have perfect, let them bee thus minded, and if any bee otherwise minded, God*  
*will reveal even the same unto them.* And hee that so defendeth the truth that  
 hee bears with ignorance, when it is not apparently wilful and affected, and  
 that hee hope the best, hee doth follow it in love.

Wee must therefore look to this that wee have love, above all keep that  
*Col. 3. 14*  
*It is the bond of Perfection: What if wee had all knowledge, and could clea-*  
*rely challenge all truths, if wee bee without love, wee are tinkling Cymbals; if wee*  
*prevail*



prevail in standing for any part of truth, and let our mindes grow exalted, wee drop more with one hand, then wee reach with the other. If this were well marked, than wee might be of different judgements, yet linked together in the self-same affections.

*Dott.*

1 Thel. 4. 1

2 Pet. 3. 18

Rev. 22. 1, 2

Mat. 5

*Let us grow.* Whence wee may observe, *That wee must not stand at a stand, but grow in grace,* wee may see that the Apostles do call the forward they write unto, to further perfection. *Abound more and more,* 2 Cor. 7. 1. *Grow up into fullness,* Let us grow up in grace. *Let him that is righteous, be more righteous still.* Be ye perfect, as your heavenly father is perfect. For it is the nature of true grace, if but as a grain of mustardseed, it will spring up to greater increase, and this is an evident argument that wee never had true grace, if so bee that it cometh not to further growth in us.

*Vse 1.*

The which doth reprove many of us, who like not this, to bee called on, that wee should still strive to come forward. Wee think it is good to keep on an even course in religion, neither to bee the first, nor the last; and if we make conscience of that this year, which wee know hee did not stick at heretofore, then wee censure it as green-headed curiosity and lightness. Gods men! as if it were to bee condemned in an infant, that it is bigger at two years old, than when it was born. Others, though they speak not in such language, yet they fall from their first love, from that life and power which they have sometimes had; these may fear lest God cut them down as unprofitable trees.

*Vse 2.*

Phil. 3. 14

Wee must bee exhorted to examine our selves, whether wee grow as our duty is; we will weekly and yearly cast up our books, see how the matter of our estate goeth on, much more must we keep an Audit, and see how it fareth with our souls, whether all go forward well there or no; If wee find an increase, then it is well, if not, wee must double our diligence, *Forget that which is past,* seek and strive to that which wee have not yet attained. Rich men can never find the way out of the world; because they think not so much what they have, as what they would have; so should it bee with us in grace, still on the growing hand, knowing, that whosoever shall sit down, and rest himself in his mediocrity, and poor measure of grace received, without labouring to come to further perfection, that man never yet set right foot forward in the way of sanctification.

*Dott.*

1 Thel. 5. 23

*In all things.* Observe, *That we that are true Christians, must come as well in the grace as in the law.* VVee must not walk by halves, or obey God with reservation, but look as the body groweth in all members, so must we in all graces, which are as members in this new creature; grow up to perfection, 2 Cor. 7. 1. *Be full of holiness.* The God of peace sanctify you through, in every body and part. And 2 Pet. 1. 5. the Apostle biddeth them join faith with charity, knowledge, temperance, patience, godliness, brotherly kindness, love. And Phil. 4. 1. *If any thing be good, just, true, pure, of good report, if any virtue, any praise, follow this thing.*

*Vse.*

This doth meet with such as the Herod, do many things, but in some they hate to bee reformed: Others, that in weakness, though say, the Lord be merciful in such a thing: others, that think this is too much to put off all corruption, to come on in every grace, men cannot deny themselves every thing: What would wee have of them? How Religious, do they not this and that? And to come nearer our selves, we grow not in all things as we should, for we must be marked, that a child doth not only grow in every part, but with a proportion becoming each member. How many of us, some have good parts of affections and obedience, but are weak in knowledge: Some have great knowledge, but come short in Obedience; now this is ill becoming the New Creature. Look at our natural man; if one should have the head of a man, but hands and legs of an infant, were it not strange?

If one should have the hands and legs of a man, and the head of a little childe, we are not monstrous: So it is in grace, to see ripe knowledge, but no hand or foot, no working, nor walking accordingly: So to see one zealous, well disposed to the work and way of God, but of weak senses, of little understanding which might serve for his direction.

We must then labour to grow up in every grace, and that with due proportion. We must mark where our souls are weakest, and do for them as wee do for the body. If this or that member in our bodies wast above the rest, wee will in our dyet so feed all, that if there bee any thing more restorative to that weak part, wee will make choice of it: So wee should nourish all graces, but principally draw in that word which may strengthen thee in those graces, which thou perceivest most infeebled.

*Observe, That all of us are bound together to get our selves knit with Christ, and the communion of his Spirit dwelling in us.* Wee must not begin to beleieve, but wee must proceed from faith to faith: *Grow in knowledge of Jesus Christ.* As ye have received Christ, so walk in him, rooted and established in the faith, and abounding in it, for in him dwelleth all fulness, in him dwelleth the Person of the Son of God bodily, in him is unspeakable riches, as you have heard; Chap. 3. When a young plant is new set, the roots are of small depth in the earth, one may pull them up with a hand; but as the tree shooteth up in height and bearing fruit, so it striketh the roots deeper and deeper downward, so that no force can move it. So in a building, stones new laid, while the mortar is yet green, may bee pecked and plucked out, but when the Cement is dried, and they are sunk down, and thoroughly settled upon the foundation, they are more closely joyned to it then they can bee easily moved: So it is in us, wee have not for degree, so firm and neer conjunction with Christ; but the more wee live in him like good trees spreading in the sight of all men, and bringing forth the fruits of righteousness, the more wee come to root downward, by a more firm confidence, which doth bring us to have a firmer conjunction and more neer union with him. Our union is answerable unto that which uniteth us, as the cause is in degree greater or lesser, the effect is answerable. Now at the first, faith is weak, like a bruised reed, and smacking weak, but while faith (holding Christ) doth draw the spirit from him which maketh it fruitful in good works, the more it exerciseth, the more it is strengthened: even as in babes their powers every day at first are feeble, but the more they feed and exercise, the more they wast the redundant moisture which before infeebled their faculties, and now put forth strength in all their operations. Peter, when faith was weak, at the voice of a Damsel was shaken, but by walking a while in Christ, hee was so rooted, that threatnings, whippings, imprisonment, conventing before great powers, martyrdom, nothing could shake him.

So that we must not grow with the Papists, who grow into Saints, Angels, Men, into the Virgin Mary, the Pope, the Saints departed, for their belee is in this; they forsake their mercies, they leave him *that is made wisdom, righteousness, sanctification, redemption; They leave the fountain of living waters, and break them to dry Cisterns.*

They will say, Why, wee trust on Christ too.

*Ans.* No, any thing joyned with Christ in matter of salvation, overthroweth Christ: and Col. 2. 18. When they held the mediation of Angels, on the same ground the Papists do, the Apostle saith, they forsook, and did not hold the head Christ Jesus.

Wee must bee stirred up more and more to know and affect our Saviour, to get him living in us by his Spirit; Wee must so oft as by the Word or Sacraments, God reneweth the promise of Christ, or Commandement of beleeving on Christ, wee must renew our faith; if God say, grow up in Christ,

Vs.

Doff.

Rom. 1. 17  
2 Pet. 3. 18  
Col. 2. 6-7

Vs. 1

1 Cor. 1. 30  
Jer. 2. 23

Vs. 2

We must to this end oft renew our faith,



our hearts should answer with an echo, Lords thy servant will grow up in him. When would an ambitious Courteer bee weary of being graced by his Prince? When would a worldling bee weary of having the world come in upon him? of growing in substance? Wee should bee heavenly ambitious and covetous, wee should never bee weary of infirming our selves by faith and affection into Christ; of getting the rich gifts of his grace from him; hee is the Head, that anointed of God, who hath the oyle of gladness above his brethren, that we may receive from his fulness.

This should exhort us to walk on without fainting, hold on in Christ, this will bring us further and further into Christ. What if thou standest not so firme? What if little windes seem to shake thee? go on, thou shalt grow rooted in him thou knowest not how, yea, while thou doest this (though thou shakest) thy root doth strike lower and lower into Christ. Many are moved to think how weakly and loosely they are fastened, how slenderly they are rooted in him. But to bee rooted, is not every beleevers state, I mean thus deeply rooted, this is the condition which they attain, who have long walked in Christ.

*Objct.* But what then? if Christians be not at the first rooted, a weak faith may be quite overthrowne.

*Ans.* Truly, if it be not rooted in any manner, but this they are from their first letting into Christ by faith, yea so rooted, that they shall never fall altogether; but this is a higher degree of rooting, which doth not onely shew out falling, which the other doth also, but even that shaking and more fearful tottering for the most part, which trees may have and stand nevertheless, to which the former degree is subject on feeling every wind. I say, for the most part, for such may bee the strength of temptation and desertion meeting, that rooted David may shrewdly totter.

Degrees of taking root in Christ.

VERS. 16.

VER. 16. *By whom all the body being coupled and knit together by every joint, in the furniture thereof (according to the effectual power which is in the measure of every part) receiveth increase of the body, unto the edifying of it self in love.*

Now having mentioned Christ, he joyneth a description of him from his relation to the Church, and efficacy in it: For the better conceiving of it, five things must be premised.

1. When the Scripture calleth Christ a Head, and us a Body; we must not conceive of it as properly spoken, as if Christ and his members were naturally without distance of place, coupled together: Christ is in the highest Heavens, we on earth; but it is a borrowed speech, by way of resemblance: for as the head is first in order, and the body is a multitude of members couched under the head, so Christ is in all things, having the pre-eminence, and we are a multitude of persons ordered under him; and therefore it is fitly resembled by a King and his Nobles and Commons, hee being the Head, they the body; by a master of a Colledge, with Fellows and Schollers, the more and lesse noble members of the Colledge under him the Head.

*Quest.* Why then doth the Apostle use the comparison of a natural head?

*Ans.* Because that as from the natural head floweth sense and motion into the body: So there is an internal influence of grace from Christ into every one of us, which in politick heads and bodier is not resembled.

2. It must bee marked, that according to Scripture, and soundest reason, the head is as the Tower in which the soul principally resideth: So Christ is such a Head, who is not man onely in our nature, but God, and therefore a quickning Spirit, and the Soul of his body.

3. You must know that in the natural body, no member receiveth any thing from the Head, which is not by benefit of joints and bonds (which serve for conveyance from the Head to the members) coupled with the Head and the

the rest of the body: So wee get nothing from Christ, till wee by faith are coupled with him, and by love are knit one with another; these are the joynts and bonds, *Col. 2. 2.* where they are said to bee *knit together in love*.

4 You must know that the soul (for the preserving and perfecting of our bodies) doth put forth a vital faculty which nourisheth and augmenteth the body; for if there should not be a furnishing of matter for supply of that expence which nature is at uncessantly, seven or ten daies would bee all wee could indure. 2 For perfecting of the body it putteth forth a quickening vertue that doth increase us, and make us grow till wee come to the full and due stature which nature hath determined: and wheresoever this faculty is, there the nutritive is also, though not on the contrary, as wee whensoever wee are increased, wee are nourished, though after thirty five years of age, when our increasing faileth, our nourishing is still continued.

5 Concerning this vertue of the soul, which augmenteth the body, you must know two things. First, That it worketh proportionably to the part in which it worketh; as for example, the same power of the soul giveth the head his increase, that giveth the finger his, yet in the finger it worketh not beyond the measure of a finger. Secondly, This power lasteth but till every member be at his perfection, then it ceaseth: Thus Christ putteth forth his vital force which doth nourish and increase every beleever according to his condition, to the end that all of us at length may come to his perfection.

The words therefore describe Christ our Head from this effect of augmenting his body: The effect of our increase is set down,

- 1 From the Antecedents,
- 2 From the Measure.
- 3 From the End.

1 The Antecedents are two:

1 Wee must have conjunction with Christ, and one with another; *all the body knit, &c.*

2 Wee must have spiritual nutriment of grace from Christ.

This is to be marked in that hee saith *joynts of furniture, knit by joynts*; that furnisheth the body with new supply of grace: for before the natural body can be increased, it must be furnished: So before the spiritual man is increased, it is coupled and furnished, as you have it, *Col. 2. 2.*

2 The measure of increase is set down in these words, *according to the official power in the measure of every part.*

3 The end in those words, *to the edifying of is self in love*; that it may thus come, yea help it self forward to perfection.

4 Then from this, that by Christ wee are said to receive increase; Observe; *Who is the beginner and increaser of all grace in us, even Jesus Christ*; as hee is said, *Heb. 12. 2.* the Author and finisher of faith; so hee is of every grace, the beginner and augmentor of it in us, hee is the head, wee the members, hee is the vine, wee are the branches, all our life and growth cometh from him. For the better clearing of this, wee will shew three things.

1 How Christ is a quickening Head,

2 What this increase is,

3 The Use.

To the first is answered, wee must conceive of Christ the worker of this life of grace, and increaser of it, as God and man.

1 As God, hee is the fountain of life, the quickening Spirit that doth create it in us. 2 As man; hee doth give and increase grace instrumentally, hee being to himself God, such an instrument as the body is to the soul.

1 Because hee hath given himself a sacrifice of a sweet smelling savour for the abolishing of sin and death.

2 Because hee as man maketh intercession, procuring it to us.

3 He

Christ worketh grace in us.

Doct.



3. Hee as man doth by ministry of men exhibit it.

4. Because wee come to have communion with God through the humane nature in which hee took part with us. For if God were not *Inmanuel*, God made manifest in the flesh, hee were a light to which wee could have no access.

2. For the second. This increase is nothing but a further degree and strengthening of the *divine quality* in us, or *nature*, as *Peter* calls it.

6 Pet. 2.  
Use 1

Now seeing our encrease is from Christ, it must teach us to bee nothing in our selves, out of him wee are nothing, yea wee must confesse that it is not wee, but his grace in us which doth make us grow up. Again, when wee finde lack of this or that grace, wee must look to Christ by faith, as who only can augment it in us; the spirit is without measure on him, that wee from him might receive grace for grace in a measure convenient.

Use 2  
1 Cor. 2. 2  
Phil. 3

This must make us rest only in Christ, *caring to know nothing but him, counting all things dung and dross in comparison of him*; fill your selves with Christ, and there will be no room for ought else. If a womans heart bee full of her husband, shee hath no room for other lovers, as before I observed; so shall it bee with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further?

Use 3

This should invite men to Christ, How is the case altered, if a poor woman should marry a Prince? shee shall bee no less a Queene than hee a King; so if we blind, naked, beggerly things, marry this Prince of glory, our poverty shall be exchanged with riches.

Doct.

2 That he saith, *the body knit together* ] with him, say, and one with another, receiveth increase: this doth teach us, *That before wee can have anything in Christ, wee must bee coupled to him*: If a member be cut off from the body, it cannot receive any thing from the head: so if wee be not joynted with Christ, we cannot have the influence of that life of grace which cometh from him, 1 John 5. 11. *This is the testimony, God hath given us life, and that life is in the Son*. But how come we, or when, to have it? *Hee that hath the Son, hath this life*.

A twofold being in Christ, by profession only, or by inward faith.

Object. But it may be objected, our being in Christ doth not bring us to this life, for there are branches in Christ dead and fruitless.

Ans. There is a double being in Christ, and knitting with Christ; the one is by the external bonds of profession: the other by an internal bond of a true and lively faith. Now our knitting in the first kinde doth not help, but in the second, if we be coupled with him our head, wee shall receive increase from him: If a grasse be tyed to a stock with a thread, it receiveth not the sappe of the stock, neither is it fruitful, but if it be ingrafted, then it liveth in the stock: so it is betwixt Christ and us, if by a lively faith we be set and ingrafted into him, we then shall live in him.

Use

Wherefore as we would live with the life of Christ, so we must get our union with him through a true and lively faith. For by faith we are united with Christ, so that we come to have communion in all that is Christs: for even as a grasse set into a stock, partaketh with it in the sappe and life of it, and as a woman now truly and lawfully married to a man, cometh to have promotion in him, and joynt possession of all good things with him; thus wee being truly one with Christ, have all our debts answered by him, have right in his righteousness, yea wee receive that quickening Spirit issuing into us, from him our head.

Doct.

According to the efficacy which is in every part. ] Observe, *How that Christ worketh in us according to that place wee sustain in his body*. So the soul worketh in the body, that it giveth each member that increase only which is proportionable and fitting to its both in respect of the necessities of our particular callings, and as is agreeable to the capacity of every one, being such and

and such members in the Mystical body:

The which consideration that wee have increase but for one member, must make us careful, and tender of keeping communion with all our fellow-members, for if the eye can but see, if it will have the hand handle for it, the foot go for it, then it must keep with the hand and foot.

It doth comfort us, that whatsoever wants bee in us, yet wee shall receive that growth which is fit for us; for as if the parts shoor out beyond measure, so if they bee shrinkt in more than due, it is a blemish and imperfection, such as shall not befall that body which hath neither spot nor wrinkle, but is every way perfect.

*Receiveth increase to edifie it self.* ] *Obf. What wee must do with the grace we receive from Christ, wee must increase further, and build with it, grace in our selves, and others.* Hee that hath most must so use it, that hee must make it more: and every private Christian is bound to impart the grace hee hath to the good of others. *Edifie your selves in your most holy faith,* Jude 20. Which is spoken to private Christians, teaching them what they are to do one to another.

Of this three things.

1. By what means wee are to edifie one another.

2. How this can bee a duty belonging to private Christians; seeing they are the building, the Ministers of the Word are the builders.

3. The Use.

1. The means are the duties which tend to edification, and they are of two sorts.

1. Such as prepare us, or go before;

Or such as are joyned with the effect it self.

The thing that prepares us, is the diligent observing, and marking one of another. *Consider one another:* for though to pry into others, that wee may have a hole in their coat, and know how to take them down, is a curious playing the busie-body; yet for good purpose to mark one another, is a fruit of Christian love. The duties by which wee help forward one another are, in deed, or word. For by good example wee build one another, yea those that are without. Hereupon the Apostle *exhorteth wives to bee in subjection to their husbands, that if any obey not the Word, they may without the Word bee wonne by the good conversation of the Wife.*

By Word, partly by instructing, admonishing, *by provoking, exhorting one another, by reproving,* Levit. 19. 17. Mat. 18. 15. by comforting, *1 Thes. 4. ult.* And by these wee do not only increase and confirm grace in such as stand, but restore such as are fallen, Gal. 6. 1.

For the second, wee must know, 1. That God doth build this body. *On this rock I will build my Church.* 2. The Ministers of God: *I am a Master builder have laid the foundation, and others build thereupon.* 3. Every private Christian hath a part in it. The difference is this: God doth put out all the efficacy and vertue, that doth create this body, the Ministers as instruments publick, whom hee hath joyned to himself by vertue of publick calling: *How shall they preach, unless they bee sent?* Rom. 10. Every private Christian is an instrument, privately doing that which the Minister doth in publick by vertue of the bond of brotherhood, or some more near relation, as the husband, father, master, build those that are subject to them, because these private bonds do tye them hereunto.

The Use to us is, wee must learn whether wee live and grow up in Christ; if wee have hearts that are set to spread grace, and increase it in our selves and others; if wee can instruct, provoke, rebuke, comfort one another in the Lord, it is an evidence that our selves do live and increase in the body: the smell of an oymament will not bee held in between the fingers: fire will cast heat: so

Use 1

Use 2

Doff;

Heb. 10. 24

1 Pet. 3. 1, 2

Heb. 10. 29

But with difference.

Use

this



this fire and oylment of grace cannot but manifest it self to others, and who-  
soever doth not aime and give some indeavour to this, that hee may edifie  
others, hee never knew the grace of God in truth.

Doct.

*In Love.* Observe, *Through love wee come to help forward the work of grace in others.* The Apostle saith of *knowledge*, that it *is puffeth up*, but hee giveth this commendation of *Love*, that it *edifieth*. For wee without love could not receive this increase our selves, nor benefit others, this being the effect of love, it doth make men partakers in the graces one of another, and doth make men impart what they have received, and that fruitfully. What maketh a member in the body receive nourishment from another, but this, that it is knit to the other? So if love do not knit us together, wee could not receive any thing each from other.

1 Cor. 8. 3

Secondly, Love doth make us impart that wee have fruitfully, for love maketh us communicate that wee have, *Love is bountifull, love enygeth not,* &c.

1 Cor. 13

Thirdly, Love maketh us bestir our selves in that which may help the party beloved, *Love is diligent.*

1 Thes. 1. 3

Fourthly, Love doth make us avoid every thing that may offend our brethren.

1 Cor. 13. 7

Fifthly, It doth make us bear with ignorance and rudenesse, *Love is Patient.*

Prov. 27. 6  
Use.

Sixthly, It doth make the duties wee perform to others, acceptable with them, *for strokes in love are better welcome than kisses in hatred.*

Wee must then labour for this grace of love, if wee will receive or do good one to another; if wee have love, no excuses will keep us from doing good to our brother. I have a friend, hee is a great man, I would admonish him, but I should lose his countenance: Self-love will make us sin against our neighbours souls, and see them perish rather than venture our own discoments, or forgoe our own liberties and self-will.

VERS. 17.

VERSE 17. *This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.*

Now the Apostle cometh to lay down exhortation negatively to the 24. verse of the next Chapter, more generally to the 25. verse of this Chapter, more particularly afterward. The general negative Precept, is, *That they should not walk as other Gentiles*: The matter from this to the 25. verse is fitly thus contrived.

1 Hee maketh a Preface, *This I say therefore and testifie in the Lord.*

2 Hee layeth down the Precept.

3 Hee giveth a Reason.

The Preface hath two branches.

1 An Alleveration, *I say and testifie.*

2 The Manner of it, *in the Lord.*

Which phrase noteth three things:

1 The Name or Authority.

2 In the Presence.

3 By virtue and strength ministered from the Lord.

The Commandment is generally propounded, then more specially declared: generally propounded, *Walk not as other Gentiles*. Why, how walk they? the special explication, *in the vanity of their minds*, that is, in vain conversations, which their minds teach and advise.

The Reason standeth thus:

Such as are unlike, their Conversation must be unlike; but your Estates are unlike.

This part hee giveth us to gather from the next words, in which at large is laid down in the diverse condition of the Gentiles, from them who now are brought

brought to know Christ. To come to some instructions:

1. Here then wee see the Apostolique fervency commeth to bee noted, who doth not content himself to speak it, but doth by testification enforce his declaration, that it might more forcibly enter into them. Observe hence,

*The Ministers of the Word must both speak, and with protestation enforce the will of God.* Thus *Moses*, *Deut. 8. 19.* *If you forget the Lord, I testifie to you you shall perish*, yea, hee called *heaven and earth to witness the same* with him. So the *Sermons of the Prophets* are said to bee protestations wherewith God protested against his people. Thus the Prophet *Isaiah* begins, *Hear O heavens, and hearken O earth, &c.* And this manner of delivery doth often, through the work of Gods Spirit, more affect the conscience, and maketh the sentence more like as an headed arrow, both above another.

Wherefore it is good for dispensers of the Gospel to imitate this Apostolical spirit, and in the name of God to protest and testifie to their people the will of God. Prophane men do construe such phrases as the passions of men in the spirit: but these things bodily imitated shall not prove yeasts with those that enee them.

The second thing that hee saith, hee testifieth in the Lord, *i. e.* with strength from Christ, as in the presence of God: Observe. *What wee speak, wee must do it as in the sight, as from God enabling us.* So the Apostle, *2 Cor. 2. 17.* *As of sinners, but as of God, in the sight of God, speak wee in Christ; for all our ability to think thing, is from the Lord, wee cannot think a good thought; and the setting of our selves as in the sight of Christ, doth make us speak in all sincerity; and the Word as the Word of God.*

Wee must therefore labour to see that all our help and sufficiency standeth in the Lord, and our selves and others must therefore intreat the Lord to enable us for these things, for which who is sufficient? forsake our own wisdom, and become fools, that God may make us wise through faith: Come to any duty of godliness in thy own strength; but in sense and confidence of thy own utter inability, set upon it in and by the power of God: *As in the Lord, and in the power of his might.*

The *we* who are members of Christ, *would nor, &c.* this word *yea* is emphaticall, and insinuateth from their present condition in the state of grace. Observe. *Who now wee are, must persuade us to leave our old courses: Our condition is such, that wee have advanced us, is a great miserie to avoid the evil way of the world.* If wee could but seriously weigh and ponder with our selves spiritually and powerfully, that wee are members of the body wherof Christ is the head, that wee are the temples of the Holy Ghost, that wee are a peculiar people, a royal Priest-hood, the Sons of God, heirs, even joynt heirs with Christ, these things would cloath us with new spirits, if wee could heartily discern them. Every one that calleth on the name of the Lord Jesus Christ, let him depart from iniquity. Every Christian professeth enough to bind him to himself. *If you call him Father, who without respect of persons judgeth all men, how can you of your sojourning here in fear.* To see the children of Nobles to come with baseness, it degenerates from true Nobility, and stains their title. So for a Christian whose descent is from Heaven, born a child of God, a member of Christ, and an heir of everlasting glory, for such a one to be more vile than becometh his condition, to which hee is advanced in Christ, is most unbecoming his holy profession.

Let us carry ourselves answerable to our calling and condition in Christ, let us bear up our selves, take upon us an holy state and place, agreeable to our name and privileges wee receive in Christ our head: not behave our selves like beasts. They that are Christ, have crucified the flesh with the lusts thereof.

The *yea* here saith. Observe. That wee must not spend our time after grace, as

Doct.

Neh. 9. 29. 34  
Isa. 1. 2

170

Doct.

1 Pet. 4. 11

Vse

Ephes. 4. 12

Doct.

2 Tim. 2. 26

1 Pet. 1. 17

Vse

Doct.



the time before. Or thus: *The consideration of the time past, must move us now to holiness*; Thus teach the Apostle giveth us to consider, when he telleth them, that now they must not do as before they had done: *But as hee that hath called you is holy, so be ye holy in all manner of conversation. The times of that ignorance God winked at, but now commandeth all men to repent. The grace of God hath now appeared to all men, teaching us to deny all ungodliness and worldly lusts, and to live righteously and soberly in this present world.*

*Reas.* 1 For first, It is more to Gods dishonour, and our own danger, to sin after grace, for God will be sanctified in all that come near to him, or hee will by his judgements sanctifie himself in them, the times of ignorance God doth not so strictly look to.

2 Wee should be servants to God and holiness, than wee were to sin and the Devil, for when wee were in the flesh, wee walked after the Devil, and were free men from righteousness.

3 The time of grace it self includeth a perswasion, for it is a day wherein the Sun of Righteousness shineth in our hearts, as the time before our conversion was a night; now the day is not for works of darkness, but of light, *walk therefore as children of the light.*

4 It is great injustice to spend the time after grace in the lusts of our own hearts, for would wee not think our selves wronged, if having hired one to work here or there, hee should go loiter or swagger in this or that blind house? So when wee are called by God to know him effectually, wee are then hired to work in his Vineyard, *work out our own salvation with fear and trembling*; Now what injury is this to stand idling, and yeeld our service to the Devil, being hired with him!

The use therefore is, that howsoever wee have spent the time heretofore, yet wee would not henceforth continue any sinful courses: if a good husband hath lost an hour or two, hee will think that enough for that day, hee will ply the remainder of time for the finishing of his business, to make we: *Let it suffice (saith Peter) that the time past of your life was mis-spent after the lusts of the Gentiles, walking in wantonness, in lust, in drunkenness, in gluttony, and in abominable Idolatries, that henceforth men live after the will of God.*

*For walk not as other Gentiles.* } *Obs.* *Those who are brought to faith, must not live like them that have no fellowship in the same grace, Rom. 12. 1.*  
2. *I beseech you by the tender mercies of God, that you would not conform your selves to the fashions of the world.* And *Prav.* *Act. 2.* biddeth the Christian Jews now converted, take heed, and save themselves from the other, who though they were outwardly the people of God, yet hee calleth them a *forward generation.* And thus here the Apostle doth bid these Ephesians, not to profess, as others professed, nor to walk like other men of the world, wholly taken up in seeking and following the profits, pleasures, and vanities of the world, inasmuch as they were chosen out of the world, *and regenerated by the word of Truth, that they might bear as a first-fruits of his creatures.*

This therefore wee must warn you of, that yet walk not as those that have no fellowship in the grace of God: What if some live breaking the Sabbath? What if they neglect private exercises, and duties of prayer in their families? What if they make no conscience of their gain? What if they jest and mock at better things than they will imitate? What if they can apply themselves to all company? yet you must not do so: Thus the Ministers must call off, and make a separation of the precious from the vile. This is not to lead families, but to do the office of a true Pastor; *If thou separate the precious from the vile, thou shalt bee a Prophet for mee (saith the Lord.)* And Paul spake to this purpose often, yea with tears, exhorting them to be blameless and harmless, the Sons of God, without rebuke in the midst of a crooked generation, among whom ye shine as light in the world;

1 Pet. 1. 14, 15

Act. 17. 30  
Tit. 2. 11

Ephes. 4.

Ephes. 5. 8

Use  
We must recover our lost time.

1 Pet. 4. 3, 4

Doct.

Act. 1. 40

Jam. 1. 18

Use 1.  
Ministers must call off the godly from conforming to the world.

Jer. 17.

Phil. 1. 25

The

This doth take away the vain fears and pretences, which in weaknesse we make to justify our courses, for why should men be afraid of being singular? If this bee singularity, not to walk as those do that make no conscience, then we must bee singular: We shall be traduced by them as proud Puritans, who think none so good as our selves. It is better that they speak ill of us without cause, then that God should come against us on just reason. So we think sometime we may do thus and thus, and such and such do it.

*Ans.* If they be such as follow the example of the holy men of God, then we may imitate them: *Walk* (saith Paul) *as ye have us for an example*, as wee walk, otherwise we must not become conformitants to those that are worldly minded. 1 Thes. 3. 9

Now hee expresseth more particularly what was the way of the Heathen, the vanity of their minds: that is, such vain courses as their own minds did suggest. Whence learn two things.

1. *That to follow our own unregenerate mind, is walking rather Heathenish than Christian.* If a man do not order his life, as an obedience of faith to the will of God, but doth the things hee is occupied about, because his own mind doth lead him to them: For there are but two waies: the waies of God, that is, which God hath commanded: and our own waies, that is, such courses as wee our selves think good of. Doct.

In the first, the children of God walk: in the second, all the children of the world: the Lord left the Heathen to their own waies: Neither is it tart to make that way of an unregenerate Christian after his own mind, no better than the Heathens: for the scripture maketh (which is more) his person, while hee liveth, no better than a Heathen: *If thou keepst not the Law, thy Circumcision* *becometh uncircumcision*; If you that are professed Christians make not conscience of Gods Commandements, leaving your own minds, you are no better then Turks or Pagans. Rom. 2. 29

Now if this should bee close followed, it would bee found lying at many of our doors: For what do wee live after, but our own mindes? what maketh us do this or that? not the conscience of Gods will forbidding it, but it stands not with our liking: what maketh us do this or that? wee have a mind for do: So we take our pleasures, even as our minds lead us, never considering the Lords allowance, and that prayer doth sanctifye them to us. So to rule our estate, or prevent evils, wee fear, never look at the promise of God, which demeth these things to faith, the study of good life, repentance, but do altogether rest in such courses which our own carnal reason teacheth. If we see this, wee must bewail it, for this is a Heathenish, not a Christian Conversation. And on the contrary, we must look to the word of God, proving what his good and acceptable will is, that our lives may bee a doing of Gods will, not a service to the lusts of the flesh. Use

2. Observe hence. *That whatsoever course of life the natural man can devise, is but a vanity thing*: For all the courses of life which their minds lead them are called vanity. So Solomon. *Ecc. 1. 2. Vanity of vanities, all is vanity*. Wee were most devout in taking up worships, in which do they worship mee: they could follow all kinde of pleasure, knowledge, profits, Solomon both pronounced of these things, for all these things perish, they are but shadows, they profit us nothing, nay, often prove harmful, hindering us from the happiness for worldly wisdom and wealth are impediments to men, keeping them back from the way of salvation: *Not many wise, The wisdom of the world is enmity against God*. Doct.

Let us therefore learn how to reckon of our courses, which wee take up of our own mindes, thinking our selves wise in them, but it is nothing so, for we follow the wind, we labour for the fire, pursue vanity that will not avail us. 1 Cor. 1. 20  
Rom. 8. 7  
Use



VERS. 18.

VERS. 18. *Having their cognition darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardness of their hearts.*

Now hee commeth to the reason, you must not walk as they; for your condition is much unlike theirs: He setteth not down these words, but the matter of them touching the Gentiles; therefore hee layeth down four things.

1 Their blindness.

2 Their estrangement from the life of God; amplified from the cause, ignorance, the fountain of that opened, *hardness of hearts.*

3 Their dedolency.

4 Their flagitious life; which are things following one another.

Diss.

First then wee see, *what we are all by nature, though we had all natural knowledge that could be gotten, we are such whose minds are full of darkness.* For this must be marked in general, that wee by nature are no better than others, Children of wrath as well as others, *Ephes. 2. 3. Rom. 3. There is no excellency of the Jew above the Gentile;* by nature wee are under the power of the Devil the Prince of darkness, and are in all kind of darkness: Yee were once darkness, *Eph. 5. None understandeth, none seeketh after God,* darkness of lusts and ungodlinesse, darkness of condition. O dismal cloud! Temporal Princes, if men treasonably rebel against them, shut them up in dark dungeons where they are denied outward comforts, and live waiting their fearfull execution. God is a Spirit, wee all have rebelled against him in the loynes of our first Parents, wee lye before him guilty, from the womb wee rebell; God hath his spiritual darkness, hee giveth men into the hands of Satan his Jaylor, hee taketh away his spiritual light from them, letting the Devil hold them in chains of ignorance, lust, fearfull expectation of judgement.

*Object.* But we feel no such thing.

*Ans.* That is because we are all darknesse, and never saw nor heard some of us other, that maketh us think there is no such matter; those that are in Hell woe there is no other Heaven. Our first Parents were less miserable than wee in this regard; for they knew that the glorious light of God was gone from them, and that their souls were in all kind of darkness, because they had left that lightsome and blessed condition; but wee that never knew other, wee think there is no other. If men at forty years of judgement, should be shut up in a dark dungeon, they could perfectly know what a comfortable world, what goodly heavens, what a fruitful earth, they were deprived of: But say, they should get a child in this dungeon, hee could not tell further their hee were told, and so conceive by hear-say that there were such a matter: So it is with us, because we are born and bred up in spiritual darkness, we think there is no other light. These Heathens were some of them such as had great knowledge in Nature, in Policy, in the Doctrine of Civil vertues, in Arts, History, nay, in curious Arts, Judicial Astrology, Alchemy, Magick, for the Ephesians, *2. 19.* are noted for curious Arts, and Magick by name, yet the Apostle pronounced of them, that in regard of Gods things, *their thoughts were darkened;* there is none that understandeth by nature, which the knowledge of them did lead them to see in some sort, for some knew that they did know nothing, and some exclaimed, *Quidam erant sapientes, &c. How great a sight is shown in this autochthonus!* The reasoning and discourse of the natural man, the Devil hath conjured it in such a circle, that it cannot turn it self to any thing but what is evil; or hath an appearance of good only.

Then then must we see what we are by nature, and what in part we are, for wee are regenerated but in part, we may say therefore that our understanding in some measure is darkened, that we know nothing as wee ought to know it. In which consideration we must seek to Christ to help us with eye-salve, and cry

try at the poor blind man did for mercy in this behalf.

We see, how by nature we are all void of the life of God; though we live this natural life which the soul present with the body causeth, yet we want that life which the Spirit of God begetteth in present in the soul. For the life of God is sometime put for that life wherewith God liveth in himself. The life of nature is in a sort Gods life. The Spirit of God doth efficiently work in us; and therefore *AB. 17.* these Gentiles are said to *live, move and have their being in God*; say in regard of life natural. It is also put for the life of Grace wrought by the Spirit of God; and thus those that lived in God are here said to be estranged from the life of God. Wee by nature (saith the Apostle) are all sinners; and become shers of the glory of God, that is, the glorious life of God, which beginneth in grace, sanctifying, endeth in glory. *We have as a thought, the motion of the will, the deed, the word that is good by nature, in us.* So far forth as wee are unregenerate, *dwelleth no good*, saith the Apostle. The benefit of nature doth beget us carnally, but it is the Spirit which doth regenerate us to a life which is spiritual. It might bee amplified by inductions; wee have no saving knowledge, no Righteousnesse, no holiness, no joy in the Holy Ghost by nature, therefore we are estranged from the life of God.

Doct.

Rom. 3. 23

1 Cor. 3. 9

Rom. 7. 18

This therefore doth let men see their miserable estate; O! if I should tell thee thy soul were fled from thy nostrils, thy body is dead and senselesse, this would astonish thee; but is not this more fearful? God hath left thy soul, and thou art void of the life of God?

U/2. 1

It must comfort us that wee are delivered from this death; Is not this joyfull that wee who were once dead are alive? that wee who were strangers to the life of grace should have now acquaintance with it?

It must let us see what wee are in part, for what wee are altogether by nature that we are still in part, void of Gods life: O there is great emptinesse in us, want of light in our minds, want of love, want of fear, want of holiness; wee cannot do anything, but wee may discern it. If a man could not stir a hand or foot, but hee would swoon and bee ready to go away; or take a step, but his legs would bow under him; we would say, life were weak in such a person; so we cannot begin any good thing, enter any good conference, set our selves to any good meditations, but our hearts dye away, and sink down within us: in this aspect, the life of grace is very faint and weak in us.

Spiritual death in part begetteth on the faithful.

Through ignorance. Whence wee may Observe; *What a fearful estate the lack of grace is, which doth keep us in death from having fellowship with God and his life; for this is life, that is, the beginning and way to eternal life, to know God and whom hee hath sent Jesus Christ*: So on the contrary, this is the beginning and way to eternal death, the ignorance of the Father and Christ. Again, how can it bee otherwise? for what is the life of God, but to love him, joy in him, trust in him, fear him? Now as it is in the 9 Psalm 10. *They that know, they will trust in thee* so as there can bee no trust, no more love, joy, fear, love, joy, where ignorance of God prevailed; God is light, as

Doct.

John 17. 3

1 Joh. 1. 9

U/2. 1

Hofai 4.

Therefore as will have fellowship with him, must bee light in some measure, and darknesse of ignorance is a fit lodging for the Prince of darkness; therefore the Scripture shaketh all wickednesse follow on it, *They that know not the knowledge of God, when came then? full of lying, swearing, murder, &c.* So that wee must not low pillowe to this woful estate, we must not think it excusable, and trust to our honest meanings; but know that nothing can bee good, where ignorance reigneth; much lesse must we think that it is the fountain of devotion. So the Disciples, what made them continue so ignorant of the Article of Christs resurrection, that with so many monitors could not learn it?

Secondly;



*Vse*  
Our ignorant  
state is to bee  
lamented.

*DoB.*  
*Aug. 10. 13*  
*Deut. 29. 4*

*1 Cor. 13. 10*

*Aug. 9. 51*  
*1 Cor. 13. 10*

*Vse*

*1 Cor. 13. 10*  
*DoB.*

*1 Thes. 5. 10*  
*11. 12.*

*Vse.*

Secondly, wee must learn to lament and take to heart this miserable estate if wee lay in some darksome prison, laden with irons, as many as we could bear, committed to the custome of some *Cerberus*-like keeper, how would we lament our hard fortune? but to lye in such a condition wherein is no light of Knowledge of God, laden with chains of darkness, hellish lusts of wrath, covetousness, pride, filthiness, in the custody of the Devil himself, this none be-waileth.

*Through the hardness of their hearts.* Observe hence, *What is the cause which keepeth us in blindness, even the hardness of hearts.* When the heart is grown so fat and brawny (so the Word doth signifie) a wilful embracing of errour and the lusts of it, then wee shall bee far from understanding, what ever mean be vouchsafed: the Israelites notwithstanding all the wonders that God did shew, all the teaching they had, yet they were without understanding, because their hearts were hardened: so the people of the Jews, notwithstanding the teaching and miracles of Christ, were still full of darkness, because their hearts were hardened, *Isay 6. 10. Job. 12. 40. Mat. 23. 37.* To speak to the point more particularly, hardness of heart doth cause ignorance three waies.

1 It doth keep us from knowing in the letter, making us pass over with neglect, the means which God granteth; the hard-hearted Jews would not hear their Seers, *but said to the Seers, See not, and to the Prophets prophesy not unto us right things.*

2 If wee come to know, yet it maketh us wee will not yeild to it, if wee do assent unto it, yet it keepeth us from hearty embracing of that wee yeild to, and thus it excludeth the powerful knowledge of the truth: thus the Jews did see the light, but they loved darknesse more, could not yeild to it, *some of them resisted the Holy Ghost,* thus wee know many things, which wee know not as we ought to know, because of the hardness of our hearts.

3 It causeth ignorance, in as much as it doth make the light wee have to bee taken away: when wee like Giants rebel against it: thus by keeping us from attaining knowledge, and by causing that wee have to be taken from us, it doth become a mother and fountain of blindness.

The Use is to us, if wee be at a loss, and know not the reason why we cannot come to knowledge, wee must not so much blame things without us, as this hardness of our hearts within us: this will make us neglect all means of coming by knowledge, make us learn slowly, keep us from the powerful and lively knowledge of every thing; *this keeps the people of Israel, that they could never learn the end of the Law, though the Law was a Schoolmaster to Christ; yet they could never learn it because of the hardness of their hearts, for this was the wall that hindered.*

Here further it is to bee marked, *What a chain of misery is linked with hardness of heart, a blind mind, absence of Gods grace, readiness to all evil.* Whence wee see, *that sin go on alone, especially hardness of heart, but one followeth on the neck of another.* As in the body, if the stomach do not his office, the head will bee the worse, the liver cannot do his part, many evils are coupled one to another: so in the soul, &c. For sin hath more considerations then one, for it is not onely an offence, but a punishment of some former, a desert of future sin as a just recompence of rewards. *Rom. 2. 23. As they regarded not to know God, so God gave them up to a reprobate mind. Because they received not the truth with love, God gave them up to strong delusions to believe lies, that they might be damned.*

Wherefore it doth behove us to take heed of hardness of heart, as which hath attending upon it a world of evil. And if wee look about well, we shall finde that wee have all of us too much of it. What maketh us so little affected when wee see the heaven, and the earth with the furniture of them, that wee praise

traile not, fear not him whose goodness and power is manifested in them? If wee see a Lyon in the Tower, or some strange creature, wee will talk of it; this is a hardness of heart. What maketh us hear of judgements, as the plague destroying thousands weekly, these inundations, strange and prodigious apparitions in the ayre, and see no whit moved? it is the hardness of our hearts. *He* regarded not so many personal judgements of God upon him, because his heart was hardened. What maketh us when wee have good purposes in afflictions, not to perform them? it is the hardness of heart, by reason whereof wee are the old men when the rod is off, *Exod. 9*. What doth make us when the Word cometh neer us, that wee discern it to meet with us? what maketh that it goeth away with general terms, Lord have mercy on us, hee tells us the truth, but the hardness of heart? this doth cause it to drop off, and not enter, as the rock doth shoot off water. What maketh us hear the curse against sin and never tremble? what maketh us hear the promises and never claspe them with joyfullness, but hardness of heart?

Finally, when our souls have just cause to humble themselves, and seek to God, what maketh us slip the collar and turn aside to this or that, but hardness of heart? as the Apostle maketh impenitency to come from this ground, *Rom. 2. 5*. *Thou after thy hardness, and a heart that cannot repent, treasurest up to thyself wrath against the day of wrath.* Now then what must we do?

*Ans.* We must deal for our souls as wee do for our bodies, if one should assure us that we have the stone bred, nay, a spice of it, wee would cleanse our Kidneys quickly: So now wee tell you that you have the stone in the Heart, how should you pray against it? seek to the healing God that healeth all our rebellions, and loveth us freely, ply him with his promise, that hath said, *I will take away the heart of stone, and give you a heart of flesh.* Take heed of it, if God did punish it in the Heathen that resisted but the means of it by the light of nature, how will he punish it in you that shall resist the light of the glorious Gospel of Jesus Christ.

VER. S. 19. *Which being past feeling have given themselves unto wantonness, to work all uncleanliness upon with greediness.* VERS. 19.

The third thing followeth, *that they were without feeling*, or Grief, as the Original word is. To understand it, you must know that the soul hath a faculty which wee call [*Conscience*] which doth bear record what wee do, and give sentence, excusing, or accusing, according to the nature of the fact: the excusing, breedeth joy, the accusing conscience begetteth grief: now these being without the light of knowledge, and being hardened that they could not feel the check of Conscience in that they did know, came to be remorseless after their wickedness; which doth teach us, *How blind-hearted men are affected after their sin, they are void of Grief in the midst of their wickedness.* This is not the state of every sinner, but of one that is smitten, through the desert of his former sins, with fearful blindness, and more than ordinary hardness of heart; thus wee see, *1. Cor. 13. 14*. They turn from the wales of innocence, and joye when they have done evil, the Wicked make but a sport to have committed sin, *Jer. 8. 12*. *Were they ashamed when they had committed their iniquities?* nay, they were not ashamed, neither could they have any shame. And thus *Ezek* when hee had most profanely sold his birth-right, *Gen. 34. 30*, it is said, and despised his birth-right. The Conscience is as the eye, it is a most tender part, feeling grief from the least offence, but if a hard flesh doth overgrow it, of all the parts it is most insensible; so men that have had some feeling in Conscience, if once they let it be covered with hardness of heart, they will be void of feeling, they will not bee ashamed to carry their sins in their face, like *Sodom*.

This therefore being the guilt of desperate sinners, must make us take heed

Signs which  
convict all of  
hardness of  
heart more or  
less.

How to get it  
cured.

*Ezek. 11. 19*

ἀνελυμότης  
Conscience  
and the work  
of it.

*Doct.*

*1. Cor. 13. 14*

of



Such an estate  
is to be feared.

It is good to  
have our con-  
science check  
us.

Ioh. 16. 8

Psal. 51. 3

Mat. 26. 75

2 Cor. 5

Dott.

Vse

Stop sin in the  
beginning.

Dott.

2 Pet. 2. 19

But not so the  
godly.

A twofold  
consideration  
of sin

of this estate of Conscience, when wee can now sin without being pricked at it. Let us therefore take up grief for our daily offences, for custome in sin taketh away the feeling of it, and letting sin pals without grief, wee shall hardly bee able to grieve when wee would.

It teacheth us, that when wee feel our conscience upbraid us, and cause us grieve, in such things as many feel not; wee must not dislike this, for it is the work of the Holy Ghost in us, *this convincing us of sin*, and thus David, his heart smote him when hee had numbered the people; when hee had cut off the lap of Sauls garment; when hee had sinned, his sin was alwaies before him: thus Peter, hee went out and wept bitterly: thus the penitent Corinthian when excommunicate, did so grieve, that there was contrary medicine applyed, lest he should bee swallowed up with grief.

The fourth thing is the consequence of this, when they had lost this sting of conscience, they did run upon all kind of wickedness: whence observe, *That a man will not stick to commit any evil that hath no restraint in conscience*: thus when the Pharisees had resisted the Holy Ghost a while, they grew hard-hearted and senseless, and went out of one sin into another, murder, hypocrisy, bribing, lying, what not? the entering into sin, is as the wise man speaketh of one sin, *viz. the sin of contention*, *Prov. 17. 14. It is as the opening of waters*, the pulling up of sluices, or breaking down dams, which letteth in waters that overflow all: so sin when once it hath prevailed to pull up this flood-gate, to take away the feeling of the conscience, it doth let in floods of iniquity, the sins these Heathen did break into, as *Rom. 1*. And the things the story mentions, as the feasts of *Bacchus*, as the *Romans* allow the solemnities of their goddesses *Bona*, were such as cannot honestly bee named.

And therefore it is good, seeing sin is as the opening of waters, to do as the wise man counselleth, stay, break off, ere it beginneth, or at least in its beginning. For that which is easily (by Gods grace) subdued when first it springeth out, will when it hath got head, prove unconquerable. *Principium obsta*, withstand and resist the first motions and beginnings of sin, kill it in the egge, lest it become a cockatrice.

But two things more must bee marked, which open the manner of their sinning.

1 They gave themselves to it.

2 They did it greedily. Whence mark,

*In what manner the unregenerate do sin, they sin, yielding themselves servants to sin*. For though these did it in a higher degree, even sold themselves to all filthiness, yet to give themselves up to sin in sinning, is common to all in some measure that have not the spirit of Christ.

I will prove it.

1 Shew you how these gave up themselves, seeing it is said, *Rom. 1. 25*

*God gave them up.*

2 Shew the Use of it.

For the first, the Apostle, *Rom. 6. 13.* giveth us to understand, how that all grace change us, *wee do yield our selves up as vassals to sin*; it is set up in us as a King which reigneth and hath obedience from us, for by nature wee are servants of sin: *A man is a servant to that hee obeyeth* (saith Paul) and a man is a servant to that of which hee is overcome? Now wee obey sin, and are overcome of it, till by Christ wee are freed: and this is not so in the godly; for they sin indeed, but they give not themselves to it, they admit it as a strong usurper, they do not obey it as a lawful Commander over them.

For the second, the Answer of it is in opening these two things.

1 How farre forth God giveth men up.

2 How these gave themselves up.

For the better conceiving Gods giving men up to sin, you must know that sin hath a double consideration;

As it is a breach of Gods Law, thus hee no way doth give up to it, but

As sin is a punishment of former sins, and hath the consideration of a spiritual judgement, thus God doth effectually deliver up to it, as for example: the execution of a malefactor, justly condemned by a malicious executioner: the death of this party, as it is maliciously effected by the head-man, is murder in him, that the Judge will not: the death of him so farre as it is a just recompence of his wickedness, is the work of Justice, coming from the Judge: so, as it is a branch of the Commandement in men (whom God maketh by his omnipotent power their own doomed-men) is not of God: as it is a just recompence of former wickedness, hee that is the Judge of all the world, doth iustifie it, and effectually bring it about. Now then sin thus considered, God doth give up to it three waies.

1 By withdrawing himself, and leaving men to themselves, *Act. 14. 16.*

*He left the Gentiles to their own ways.*

2 God presenting sovereign things to sinful men, even from such things also their corruption taketh occasion to sin, though the things be good in themselves, as his Word, his works of mercy and of judgement; *I will lay stumbling blocks before this people, Jer. 6. 23.* What then, doth God lay stumbling blocks to make men offend by? No, hee layeth them to promote his just judgements; for as sin is sin, hee no way can tempt or provoke unto it, *James 1. 14. But every man is tempted when hee is drawn away of his own concupiscence, and is enticed.*

Object. *For God doth see that man will sin upon such things.*

Answer. Foresight of things causeth not things: a wise Father foreseeeth that a lewd childe will come to the Gallows, hee doth not cause it. Secondly, Though God foreseeeth that a man will sin, yet hee is not the cause of his sin, because hee doth not intend sin, but executing his Spiritual judgement. Thus, the Physician foreseeeth that hee cannot so purge out a malignant humour, but hee shall take with it something that is good, so that hee cannot restore as man, and profit him, but hee shall in part hurt him; yet the Physician when hee healeth, is not said to hurt, because this, though it goeth together, yet it is not intended by him. So, &c.

3 God doth give such sinners into more full power of the Devil, who is chief in the sons of disobedience; for the Devil is Gods torturer. Now they gave up themselves, because God doth work his works, so as in the mean while, hee letteth us work ours also: They then gave up themselves,

1 In that their former sins deserved these.

2 In that they voluntarily did commit them, not admit them unwillingly.

Now then to return to the doctrine. This doth give us to see what is the cause of many; they may hence know themselves not to be regenerate, nor in Christ, if they do willingly, when they sin, yeeld unto it.

It doth also let us see how the wicked (whatever the blind reason of man may say) are altogether without excuse, because they sin wilfully, yeelding themselves to it.

The second thing they did is greedily; which doth teach us, *That sin is an unprofitable thing; it draweth men at length to bee greedily addicted to it, Isa. 5. 18. They drew sin forward with cords of vanity, Jer. 6. 8. They went to their courses, as horses to the battell.* This is threatned under the terms of adding drunkenness to thirst; for it is as a dropsie, that the more wee drink of it, the more wee thirst after it.

Therefore wee must serve it as wee do agues, give it not that it craveth, for this is the next way to bee rid of it.

Seeing sinners are thus hot in following sin, it must teach us to take occasion

God giveth men up to it as it is a punishment.

And that three waies.

God foreseeeth sin, but is not the cause of it.

How men give up themselves to sin.

Use 1.

Doll.

Deut. 29. 19

Use 2.



Prov. 24. 30  
Rom. 6. 12

VERS. 20

tion to pursue diligently after righteousness; then wee make good use of viewing the field of the sluggard; if they serve the Devil in so ill a work; and for so ill wages; how then should wee serve God in righteousness, the end whereof is everlasting life.

VERS. 20. But ye have not so learned Christ.

Now the Apostle removeth these things from these Ephesians to the 21. verse.

1. Hee denyeth them of those that had learned Christ. Hee excepteth, or putteth in a caution, how hee would bee conceived of what kind of learning hee would bee understood. If ye have learned Christ, as the truth is in Christ, that is, as the true being, or as those have learned him who are truly in Christ, not in their profession only.

words in the text

2. Hee expoundeth what hee meaneth by this kind of learning, such learning as goeth with true sanctification of us; which hath two parts set down: 1. Our Mortification. 2. Our Regeneration.

Doct.

First wee see in this 20. verse, how hee doth oppose the learning of Christ to the blindness, hardness of heart, lusts of the Gentiles, as a thing which would not stand with them; which doth let us see; That the knowledge of Christ will not stand with worldly conversation. You have not thus learned Christ; as if hee should say, if you have learned Christ as you ought, you have not to do any more with these waies, 3. Pet. 1. 20. this is made an effect that followeth on knowing our Saviour Christ; We escape from the filthiness of the world; and hee that learneth that the grace bringeth Salvation, it will teach him to deny ungodliness, and worldly lusts; and to live godly, and soberly, and righteously in this present world. For look as when the Sun riseth, the darkness is dispersed; So when this Sun of Righteousness doth shine in our hearts, the darkness of sin will bee dispersed in us.

Th. 2. 17, 18

divided had  
sun is and  
of to shine out

vs 1

Wherefore such as with their learning set no less on the score of lust than heretofore, they have not as yet learned Christ as they ought; What communion hath Christ and wickedness? if ever thou hadst rightly learned Christ, it would teach thee to abhorre thy former sinful lusts, they would not have that vigour and strength that was usual, but the power of them is weakened and over-ruled. And thou shalt finde something now that was not in thee before. So that though thou doest evil, yet not so much as thou didst before, and thou dost the good thou didst not before. Thou wilt bee of another mind then heretofore touching the things of grace and salvation; thou shalt see another beauty and excellency in Christ and grace then heretofore; a vanity in all worldly delights which thou never sawest before.

vs 20

For tryal; Hereby a man may see whether ever hee were converted; Do you retain your old opinion still, an old mind, and an old weather-beaten sinners still? Thou hast not yet learned Christ, there never came grace into that heart. Hee that is in Christ is a new Creature, hee hath experience of the venom of sin, of the good of grace, and of the vanity of these things here below. The drunkard seeth the bitterness of such a course, and hee detesteth the course hee thought pleasant; but now hee hath learned better; before hee despised Christ, slighted the Word and means of grace; now hee seeth nothing but a Christ can relieve him, not friends, not wealth, but only Christ is all in all with him; now hee knows what a priviledge it is to bee a member of Christ.

VERS. 21

VERS. 21. If so be ye have heard him, and have been taught by him, as the truth is in Jesus.

In that the Apostle thus excepteth, If ye have heard him as the truth is in him, hence wee see, That there is a double learning of Christ, and that every kind of learning doth not exclude corruption. There is a knowledge of the letter and the spiritual, as the Scripture calleth them; a knowledge speculative and affective:

affection: the one doth conceive and apprehend the things of Christ, but maketh no change: the other doth alter and dispose the affections to Christ; and the wayes wherein Christ hath walked, and this knowledge and learning of Christ doth far exceed the other, as much as the experimental tasting of any Creature, doth the knowledge wee have of it by reading Authors: Hee that tasteth a cup of Wine, knoweth it far otherwise than hee that readeth this or that of the taste of it. The Scripture therefore sometime distinctly speaketh of knowledge: *The Gospel hath been fruitful in you, since you knew the grace of God in truth.* It is not all hearing, nor nor all knowing, but the true, inward, powerful affectionate knowledge, which is fruitful in us: The greatest Clerks are not always of most conscience; knowledge and conscience are often divorced: The Devil knoweth more than all the learned Doctors in the world. Literall Knowledge onely conceiveth of things, but hath no feeling of them in himself: we are affected with them; now this knowledge doth not alter nor change a man; but the knowledge which is spiritual, lively affecting the soul, doth transformeth a man into the image and pompe of that which hee knoweth: *Paul* blesteth God for the believing Romans, *that they obeyed from the heart unto the form of doctrine wherunto they were delivered.* This is a saving knowledge, which breedeth the fruits of true obedience, true desire of increase. To read of the nature of Hony, leadeth a man into some conceit of it, but nothing affecteth him; but to taste an Hony-comb, this maketh him know more feelingly, and desire to taste further: So it is in knowledge, *Sapientia* is *sauva scientia*; true knowledge is savoury knowledge, which relisheth in the soul.

Col. 1. 5, 6

Rom 6. 17

This therefore being so, it becometh us not to content our selves with every learning or knowledge, but to get this lively knowledge. What good doth this knowledge which affecteth not the heart to obedience? it maketh us be beaten with many stripes; as who know the will of our master and do it not. Let us know heavenly things as wee do earthly, for the end of our knowledge in them is action: if I know this or that to be good for mee, I will get it; if I know this touched will hurt mee, I will not come neer it. Here also must be marked, who doth teach us this true knowledge; if ye have heard him and have been taught by him; i. e. Christ. VVhence observe,

Use  
We must labour for the spiritual.

*There were many teachers; yet it is Christ himself that teacheth us inwardly and effectually by the Spirit.* These Ephesians had *Paul* and other ordinary teachers; yet hee that taught them that effectual learning is said to be Christ: *The voice of the Son of God is it that doth raise us up from the death of sin into the life of righteousness.* Christ opened the heart of *Lydia*, that is, did teach her inwardly, when *Paul* did teach her outwardly: And *Luk. 24. 32.* He opened the understanding of his Disciples, and made their hearts to burn within them. Wee are petty officers it is Christ that is the chief Schoolmaster in this school, he is the Doctor of the chair, whom wee must hear, before we can learn any thing: *Paul* says *One is your Doctor even Christ; Paul may plant, and Apollos may water, but God only can give increase.*

Doct.

Aq. 16. 14

Mat. 23. 8

Wherefore this doth warn us, whom wee should seek when wee come to be taught, wee must seek Christ in the Temple. And because that men seek not the Teacher, therefore they are Idol hearers, have eyes and see not; ears and hear not; for they lift not up their souls to have him teach them, who is the eye of the blind, the tongue of the dumb, the ear of the deaf. And the reason wee must seek to him, because this is a thing promised to us, *Wee shall hear his voice.* VVherefore we must say to Christ with the Church, when wee come to the Assembly, *Let us see thy face, and hear thy voice, for this voice is our life.*

Use

Ier. 31. 34

VERS. 22. *That ye cast off concerning the conversation in time past, which is corrupt, through the deceivable lusts.* VERS. 22.

H h h

Now



Now hee continueth to explain who they are that have learned Christ as the truth is in Christ, such as are sanctified, that is, mortified in regard of sinful lusts, and quickened to Righteousnesse and Holinesse. Whence two things are to bee marked in general, before wee come to the particular considerations.

*Dott.*

2 Cor. 5. 17  
Phil. 3. 10

1 *Who they are that have truly learned Christ, they that are truly sanctified through the Spirit of Christ; They whose sin hath received a deadly wound, whose souls are regenerate. Gal. 2. 20. They that are Christs, have crucified the flesh with the lusts thereof. And as this place sheweth death to sin to follow upon being in Christ, so the Apostle telleth us, that whosoever is in Christ, is a new creature. And the Apostle maketh this the true knowledge of Christ, to know experimentally the vertue of his death working in us, and his power of his Resurrection. And therefore none are truly, I mean inwardly by the Spirit, baptized into Christ, but that the death of Christ doth make them dye to sin, and his life doth make them rise to righteousness.*

For wee cannot get faith, which is the learning of Christ, and so be coupled to our Head, but we shall dye and live with him. Even as a natural Head when it is stricken from the body, all the members dye with it, and while it is quickened (if nothing withstand) they live with it: So it is with this head mystical, his raising was ours, his death ours, and accordingly is made manifest in us, from the time we know him effectually.

*Use.*

2 Cor. 13. 5  
Joh. 3. 36

Let every man therefore examine himself whether hee hath truly learned Christ, by this course, if his knowledge leadeth him to sanctification through the Spirit of Christ, it is well with him: But if otherwise, his knowledge of Christ is made a pack-horse for his sin, or hath going with it an appearance and shew that wanteth the power of godliness, let him not rejoyce nor lye against himself, he hath not learned Christ. O woful condition! *Know you not this if Christ dwelleth not in you, you are disallowed of God? his wrath abideth over you.*

*Dott.*

Esay 1. 16

2 It is to bee marked, that first hee setteth down the killing of sin, then our new life; whence wee mark, *That whosoever will come to true holiness, must first begin with removing his corruption: though in time these go together, and so far as wee get emptied of sin, wee grow to be filled with holiness; yet for nature, there must bee a departing from the evil wee are in, before wee can be clothed with righteousness: If wee bee like Christ in dying to sin, as hee dyed for the abolishing of it, then we shall bee like him in life, so the Apostle saith, Rom. 6. 3. If wee bee crucified with him to the similitude of his death, so shall wee bee to the similitude of his resurrection. And the Prophets calling us to newness of life, bid us first forsake our old evil waies, Cease from evil, put away your iniquities from my sight, and learn to do good. Look as it is in apparel, wee must first put off an old suite before we can draw on a new: So these rags of sin must be put off before we can put on the robes of righteousness. Nay, till wee take this course, grace will not grow in us; as if one plough not up his ground, kill the weeds and clear it, seed will not prosper: So till the ground of our Hearts bee broken up and weeded out, grace will not thrive in them.*

*Use.*

Those go to  
work the  
wrong way  
which take not  
this course

Which is to be marked, for many begin at the wrong end, setting first up-on a kind of new life as they deem it, before they have laboured to put off their inward corruption; they deceive themselves, when now they have some good purpose and meaning, and like of this and that which they could not brook heretofore, they think all well, though they never search their Hearts, never have groaned under the burden of their hidden corruption, never truly have left their old conversation; these must turn back again, or that will befall them that doth these forward Springs when they set in before the winter hath had his course, they have a cooler of their forwardnesse: So these lea-  
Christians,

Chriſtians, that leap over this winter-like work of mortification, will have after-ſcapes that ſhall nip all their over-haſty proceedings. A building reared up on old ſtuds will not ſtand; no more will theſe ſemblances of holineſs that are framed upon unrepented corruption.

Now for the particulars, this 22. verſe ſetteth down three things.

1. The duty it ſelf of mortification, *Put off the old man*.
2. The manner, *Put him off concerning his iniquities which ye haue in him*;
3. The deſcription of this old man which is to be put off from this, that hee is corrupted by deſervable luſts.

Fiſt then we ſet that ſuch as are in Chriſt muſt not put off the outward ſhow, but the inward inbeliman of corruption, the old man; that is, the old quality of our whole nature muſt be laid aſide.

Doſt.

1. What it is to put off the old man.
2. How we come to put him off.
3. What degrees we go by.

1. To put off, is not to laid aſide a thing for a time and take it up again, for too many put off ſin, as appeareth, which at night they lay aſide and take up in the mornings; but this doth note all one thing with thoſe phraſes, *To crucify the fleſh*, *To mortify our earthly members*, *To purge out all corruption of fleſh and blood*, *To offer up our ſelves a ſacrifice*: So to put off is to forſake and dye to our corruptions.

What it is to put off the old man.  
Rom. 6. 6  
Col 3. 3.  
2 Cor. 7. 1  
Rom. 12. 1  
The way how he is to bee put off.

1. Now the way to put off theſe luſts is,
1. To get a ſight of them by the Law, *For by the Law cometh the knowledge of ſin*, Rom. 7. We muſt therefore by the benefit of this glaſſe ſee our corruptions, that we may afterwards caſt them from us.

2. We muſt groan repentantly under the burden of them; and like as pores are to the body, by which hurtful humors are evacuate, ſo are theſe ſighs and penitent tears of repentance to the ſoul, for the life of ſin doth evaporate and break out by them.

3. We muſt by Faith hold the Promiſe of God, who hath promiſed to ſanctify us, *to write his Laws in our hearts*, *to purge out clean waters*, and *wash us from all our filthineſs*. We are like children, we cannot make our ſelves ready, neither put off nor on, unleſs our Father doth help us.

Jer. 31. 33  
Ezek 36. 25

3. For the degrees; here we do it in part, in heaven we ſhall bee clean rid of all corruption.

The degrees of it.

Now this doth convince too many that they are not in Chriſt, for they are the old men, no changelings, as themſelves will affirm. Deceive not thy ſelf, do not think thou art in Chriſt, if thou findeſt thou art not a new Creature; where Chriſt is made Righteouſneſſe, hee is made ſanctification, his blood hath not only power to take away the guilt of ſinne, but to purge our conſciences from dead works. Thou muſt feel corruption deſtroyed; you cannot have two contraries together, as heat and cold, health and ſickneſſe, in what meaſure the one cometh in; the other is weakned; It is impoſſible a man ſhould be in Chriſt and not have his old luſts mortified. If you bee in Chriſt, regenerate and made a new Creature; then you muſt pull down all that is old, for what ever is old muſt bee rejected, a man muſt bee in every thing otherwiſe then hee was before: ſo that thou maielt ſay, I had ſuch a luſt, I had delight in ſuch and ſuch company, but now the Lord Jeſus Chriſt liveth in mee, now I am a member of Chriſt, I muſt bid adue to all my former luſts of vanity.

Uſe:  
2 Cor. 5. 17

It doth detect ſuch not to be in Chriſt, who onely look to reform a little of their outward converſation, but never put off the inner man of corruption within them; they are angry for this or that deed more exorbitant, but they repent

Uſe 3  
Nor he who onely ſome-what reformeth his outward courſe.



Rom. 7

Use 3  
Not who is  
only reformed  
by halves.

repent not of that Leprosy wherewith their whole nature is infected: Now such persons are like the Snakes that cast their coat, but keep their sting and paylon: VWhereas the godly they do put off that which compasseth them about, *The Law of evil that rebelleth against the Law of God, in their minds and affections.*

Such as put off by halves (like Herod), this or that less needful member as it were, this or that sinne they do not much care for, but they put not off the whole man, which is here commanded: For the godly man though hee finde all evil present, yet hee disalloweth and turneth from all of it in his spirit.

Ques. You will say, This is impossible, then we should have no sin.

Ans. Thou must hate all, strive against all; sin may be in thee as a cher crept in, but it must bee resisted; and therefore let them think of it, that stoppage is no payment; such as would do some things, that they may not do others: the whole man must bee turned to the Lord; this the Lord complaineth of. *Jer. 3. 10. They turned to mee, but not with their whole heart,* but fainedly. If thou findest any thing wherein thou art willing to take liberty to thyself, certainly thou art as yet an old man.

Dott.

Rom. 6. 1  
Col. 3. 9

Ques. *What concerning the old man.* Observe, *That whosoever doth truly put off their inward corruptions, will and must likewise put away evil conversation.* VWhoever purgeth the heart will purge the hand likewise. *How can we that are dead to sin live yet therein?* How can wee that have put off our corruption converse after it? *The old man and his works must bee put off together,* for men cannot put off their sin, while they put not off the works of it, no more then men can quench fire, while they bring store of fuel to the fire, and men cannot put off the inward corruption, nor crucify this, but they shall likewise crucify the conversation of it. As a man that cutteth down the tree, killeth the fruit of the tree in so doing.

Use.

VWhich doth convince such presumptuous ones as fear not to be lyers against themselves, who will boast of their hearts as good, while their old conversation is with them, justifie themselves, as if the worst piece were outward, that within they bear as good minds as others, though in their lives they are not so strengthened: now these are wide; for who so doth put off the old man, must and will put his works off also.

Now followeth the description of the old man. 1 Set down from this, *that hee is corrupted;* which is set down by the cause, *through lusts,* which are noted by the quality of them, *deceitful lusts.* This old frame I would have you put off, is that corrupted estate of soul and body which is caused by sinne, even by the manifold lusts wherewith wee are compassed, which lusts are exceeding deceitful both to inordinate themselves for to be entertained, and to plead for the retaining of them once admitted. Here therefore are three things to be considered.

- 1 That lusts breed the corruption of soul and body.
- 2 That not this or that single sin, but a multitude of lusts are in the unregenerate *the old man corrupt through lusts.*
- 3 That the lusts of the flesh are guileful, very full of deceit, corrupt with *deceivable lusts.*

Sinful lusts  
corrupt soul  
and body.

For the first, we must know that sinful lusts they bring corruption throughout the whole man, soul and body; they corrupt the soul, not in regard of the essentiall life of it, for so the soul is of an immortal, incorruptible nature, but in regard of the life of God which sometime it had, and soundness of grace wherewith it was cloathed; in this respect lust hath brought forth death and corruption on the soul. For what is all kind of lusting, but a death of the soul? What are the notions of this, but stinches streaming from the inherent corruption? And the body how it is corrupted wee need not speak when

when some one little member hath smites of diseases which befall  
it. For looke is a cloth bred in a garment, cloth first and consume it; so sin  
bred in us by our own free wills at the devils suggestion, doth more corrupt  
and consume till it be all consumed. Which must teach us, first, to take notice of our estate by nature, *Where all*  
*of us corrupted*, our souls and our bodies have death seated in them; (other  
we have cause to lay hold of *him that is the way, the truth and the life*; that  
though wee stink in the grave) can raise us up: Because wee see not this cor-  
ruption work out in the strength of it, therefore wee can hardly bee perswaded  
that all poisoned bodies dye not presently. And look as wood-worms  
eat the heart of a board, which no hole appeareth in the top: So it is with  
us, all inwardly leavened well, when corruption hath taken deep hold of  
us.

It must make us willing to put off this Old man, to think that it is already  
corrupted: who would not part with old rotten apparel that might  
have now? who would not let an old rotten house be pulled down, that a  
new might be builded? So wee should, seeing the Old man is all corrupted,  
easily and willingly forgoe this estate, that wee might come to a new, more  
glorious condition.

Seeing lusts corrupt us throughout, wee must, as *Peter* exhorted, abstain  
from them. Wee would not feed upon that this spring, that wee know would  
breed us diseases at the fall: so much more must wee avoid that which will  
bring sicknesses, nay death to soul and body. For look as holiness is the be-  
ginning of life everlasting, which goeth on till it end in glory: so is sin the  
death of the soul, which doth (if the grace of Christ heal it not) never stay  
till it cometh to everlasting damnation; I mean the body of sin dwelling in  
us: for even as no fine favours come from a putrified body, so do these mo-  
rons from a corrupt soul. If thy child do swerve from morality, and dwell  
near following whores, be a rioter, a thief, &c. when thou seest an absence  
of civil vertue, thou sayest, hee is even a lost child: what then shall wee think  
of our selves, being without all heavenly vertue of faith, hope, joy in the Spi-  
rit, godliness, temperance? &c. Wherefore learn wee to consider of sin and  
our state through it, that wee who have not thought of it, may yet set our  
hearts to the way of life; that wee may bee thankful who have escaped from  
it; that wee may take heed of it, and labour to bee healed of it more and more.  
Should some learned Physician tell you, such or such a deadly thing were  
growing on your body, how would you thank him, and make use of it? Oh  
it is well with thee, if God make thee wise, that thou hearest this day, how  
thou art in every part corrupt, even dead in Spirit. How glad are wee when  
we escape some desperate bodily sickness? and if there dwell reliques of sick-  
ness within us, wee keep rules *de sanitate tuenda*, how much more should wee  
bee wise for our souls?

The Old man corrupt with deceiverable lusts. Observe, That not some one  
lust is sin, but many lusts beset the unregenerate person. There is in us all a  
body of sin, and the Apostle doth bid us crucifie our earthly members, nam-  
ing many particular sins, *fornication, uncleanness, covetousness, indignities, as-  
saults, &c.* For as a natural body hath not one member onely, but divers.  
so this spiritual body of sin hath not only one, but many evils to make it  
up.

Which is to bee marked against such as ignorantly, when they give enter-  
tainment to some one sin, think they have no fault but that one in which they  
live. Therefore when their consciences upbraid them with the sin in which  
they live, thus they save the matter; they confess the sin, but comfort them-  
selves, that though it bee a fault, yet it is their only fault, they hope, if a man  
speak that by them, hee hath spoken his worst; hee hath said all hee can say;  
not

Do 1. 2.  
Psal. 14. 3.  
John 14. 6

Vs 2

Vs 3  
And to abstain  
from lusts,  
which so cor-  
rupt us.

Do 3.

Rom 6. 6  
Col. 3. 5

Vs  
Unregenerate  
men are decei-  
ved who think  
they have had  
some one sin



not knowing that it is not one lust that hangeth about a natural man, but if the matter bee well examined, a man is nothing but a fardel of diverse sinful lusts. And as in the body great diseases never go alone, but have petty infirmities accompanying them, so it is in the soul, in regard of sins.

**Dott.** 1. It is to be marked, That sinful lusts are exceeding deceivable: thus the Holy Ghost admonisheth this to sin, that it is full of deceitfulness, Heb. 3. 13. *Exhort one another, lest any be hardened through the deceitfulness of sin.* It pretends that it never performs, and like a baited hook, it shews meat, and covers murder.

**Gen. 3** Now these lusts are deceitful, in that they promise and pretend such ends as they never lead unto: even as the Devil perswaded the first lusting by this Argument, *it should make them like Gods*: so sin it promiseth pleasure, profit, and paies a man home with pain and misery.

2. They are deceitful, inasmuch as they put on the semblance of vertue: thus covetousness and griping will go masked in the appearance of good husbandry, making the best of a mans own: pride will go in a vizzard of comeliness, of wildome, challenging the authority of ones place: prophaning the Sabbath will put on the colour of Christian liberty; in which they resemble thieves, that overtaking honest men on the way, will ride along with them, as if they meant well, and were honestly minded, that they may the better attain their booty. Neither is this deceit in sin admirable, when the Devil himself doth transform himself into an Angel of light for his greater advantage.

3. They are deceitful in pleading for the retaining of them, in holding their own: hence it is, that they blear the eyes of many that live in them, as if all were well, nothing to be blamed: hence it is that if a man come to see this or that a fault, they will have twenty excuses, *Who liveth without his faults? you do not this alone: God is merciful.* If the judgement of God bee threatned, this bold-faced harlot, the lust of the heart will say, Tush, if God were thus angry with this or that sin, wee should not have lived thus long, and prospered as wee have, no evil hath found us out; yet I am sure lust is as crafty as serpents are, for they will twine about with manifold turnings, and so intrench their heads (in which is the life of them) that you shall hardly bee able to bit them on the head: so sinful lusts winde about with twenty excuses, as which is full of deceitfulness and knoweth how to save it self from receiving a deadly wound in us.

**Use.** Wee must therefore learn to bee cautelous, get the wisdom of Serpents, they will stop their ears so against the enchanter, as hee cannot prevail. Let us stop our ears, shut up our eyes upon the perswasions of sinful lust. If there bee such a crafty copelmate that wee know, wee will not converse with such a person: no Cunny-catcher so full of guile, as the sin of our own hearts is deceivable.

**VERS. 23.** *And bee renewed in the Spirit of your mind.*

Now hee cometh to the second part of our Sanctification, which is our renewing: the Apostle, 1. Setteth down the particular and fundamental part of it in this 23 verse. 2. The Universal body of it in the verse following.

The Universal, 1. It is propounded, *put on the New man,* hath two parts: 2. The latter part is expounded three waies:

1. From the Manner of working it, *which is created.*

2. From the Pattern of it, *after God.*

3. From the Essential parts of it, *in righteousness and holiness.*

**What is meant by Spirit of the mind?** Before wee consider the doctrine of this verse, wee must look what is meant by *Spirit of the mind*: Some say the Holy Ghost which dwelleth in your minds; but the phrase is insolent, and the matter is impertinent. Some say, the spiritual quality of the mind, but that is comprehended in the words *bee renewed*: for what

what is that but to get a new quality in the spiritual quality of your mind? It is best construing the *Spirit* by that, *1 Thes. 5. 23. The God of peace sanctifie you throughout, and I pray God that your whole Spirit, and soul and body bee preserved blameless, unto the coming of our Lord Jesus Christ*; it is taken for the supreme faculty of the soul, and so let this bee the meaning, *get a new quality, viz. of divine light in the supreme power of your mind*: this is most natural for the words, and pertinent for the argument: For thus in the doctrine of our renovation wee bring in that principal and fundamental part of Gods Image reckoned, *Col. 3. 10. Put on the New man which is renewed in knowledge*: fundamental and principal, because it is first in nature, and causeth the other, *2 Pet. 1. 3. As his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue*.

The doctrine from the words is this; *That the true Scholars of Christ have not only their outward man, but the spirits of them renewed to the knowledge of God.* For understanding it the better, wee must know,

1 How wee were at our first creation in the spirit of our minds.

2 How wee are by nature.

3 To what end wee are renewed in them.

1 You must know therefore that by creation wee had in our minds a divine light, which did let us see the wisdom, power, mercy and justice of God, as was manifest by Creation and Covenant stricken with us. And this light in the spirit of the mind, did make us look to our God, as an image in a glass doth look to him-ward from whom it is reflected: This the Apostle giveth us to consider, when hee saith, *bee renewed*; giving us to understand that sometime wee had it, and Man was created in the Image of God, a principal part whereof is the acknowledging of him.

The condition of our knowledge in our creation.

2 You must know that the spirit of our minds is stripped of this heavenly understanding, *Psal. 14. 3. 2 Cor. 2. 4. The natural man perceiveth not the things of God, neither can hee*. As before the fall of man, his mind was enlightened with the perfect knowledge of God; so since the fall it is overcast, and even wholly possessed with palpable darkness, being destitute, not only of all actual knowledge, but also of all ability of attaining the true knowledge of God, by any faculty, vertue, industry, or any means inherent in himself; so that the natural knowledge of man is meer darkness and ignorance: the understanding is altogether occupied in things natural and secular; that is, things which appertain to our natural life, and civil condition, and hath no knowledge distinct of God, but a little confused; which maketh us the more inexcusable.

It is after the fall turned unto darkness.

3 The point that wee must get our spirits renewed to, is not simply the knowledge of God as a Creator, but the knowledge of his glory, mercy, justice, as they shine in the face of Christ, *John 17. 3. This is life eternal to know thee who the only true God, and whom thou hast sent Jesus Christ*; This is the first and chief part of mans glorious image to which hee is renewed. Wee call it the first and chief part, because that in the work of regeneration, the illumination of the mind with the true knowledge of God, both hath the first place; and also is the cause of all the rest of mans holiness, for as Christ doth teach, *If the eye have light in it, it doth enlighten the whole body, but if it be dark, there is mourning but darkness in the body*; that is, if the mind, which is the eye of the soul, bee truly sanctified and renewed with knowledge, there followeth holiness in all the faculties of the soul, and in the whole man. But if there be darkness and ignorance in the mind, there is nothing but sin in all the parts of man.

Wee must bee renewed to know God in Christ.

Mat. 6. 23

Neither can it bee otherwise, for as it is impossible that a man should either trust or hope in God, or love, fear and obey him, or perform any duty of



holiness unto God, whom hee doth not know in his mercy, love, goodness, promises, power, justice, and the rest of his Attributes: So it is no less impossible that any man should know, and be fully perswaded that God is true in his promises, merciful, bountiful and just, and not be affected to him accordingly. And therefore the first action of the holy Spirit, framing the New man in the Elect, is to take out of their minds their natural blindness and darkness of ignorance, and to make them able to conceive, understand, believe and know God. Thus the Apostle teacheth, *Rom. 12. 3. Bee ye transformed by the renewing of your minds.* Thus hee prayeth for the *Colossians*; *Col. 1. 9. That they might be filled with the knowledge of the will of God.*

Use 1

This therefore must cause us to consider of two things: First, *How the most excellent part of us is corrupted*; These bodies of ours were mansions of an immortal spirit, which had such light of grace upon them, that the brightest stars shineth not so bright as they. They saw the wisdom of God, and looked to it as our image in a glass looketh to us, whose image it is. Now our souls are incarnate, this divine breathing that came from heaven, is buried in earth; now our contemplation is the Creature, our thoughts are about earthly things, that serve for our natural lives, or our civil estates, the very spirit of our minds is become earthly and sensual.

Use 2

As wee must bewail this, so wee must learn where true Reformation must begin, not so much in conforming our outward man, as in reforming our inward spirit. Let us not paint sheathes, make our selves whited sepulchers, look to the outward man only, this is good when it followeth and accompanieth the inward reformation which must be first, as here you have it.

VERS. 24.

VERSE 24. *And put on the New man, which after God is created in righteousness and true holiness.*

Now followeth the universal body of this New Creature,

1. For the words, *What it is to put on the New man?* *Answ.* To get into the divine nature, and to grow up in the graces of the Spirit to perfection.

2. *Which is created according to God*; that is, which by no less than a creating power is gloriously framed in us after the Image of God, *Colos. 3. 10.*

3. It may be asked, *What is meant by righteousness and holiness?*

Concerning  
the difference  
between right-  
eousness and  
holiness.

1 Thel. 4. 4

*Answ.* Some by *Righteousness* understand the quality of justice in us, which maketh us do whatsoever is just toward the creature. And *Holiness* they take for a divine quality, whereby wee exercise and perform religious offices toward God: But the Scripture is not favourable to this distinction, for *Rom. 1. 18.* this is made unrighteousness in men that they praise not, and are not thankful to God; and therefore by Law of contraries, righteousness is to be extended to the Creator, as well as to the Creature, as the Scripture putteth holiness as well in doing things one with another, as in duties about God. *That you may learn to possess your vessels in holiness and honour.* I take it therefore that these virtues must be taken in their latitude, and full extent; *Righteousness*, noting forth a divine quality whereby wee perform whatsoever is our duty to God and the Creature: *Holiness* is a divine quality, which in our selves, and our duty to God and men, excludeth all spot of corruption; It is an universal purity, which taketh away, and denyeth the least mixture of lust; and it is as general as the other.

What is holi-  
ness of truth,

It is further said *holiness of truth*; which might be taken as noting the instrument begetting holiness, *John 17. 17. Sanctifie them with thy truth, thy word is truth*: But here it must be taken for *soundness*: for as righteousness and holiness are opposed to lusts; So truth is opposed to deceitfulness. The summe of the words is: *You that have been truly taught Christ, and have learned Christ* so as to put off corruption, so to get your selves throughout cleathed with the divine quality, with the grace of the Spirit, which is by the almighty power of God, framed

framed after the example of God himself; and standeth in no external things; but in righteousness and holiness, and not in every kind of these; but in such righteousness and holiness, as is sound and sincere.

Here therefore, 1 Wee must consider; *That every one that is a true scholar of Christ, must put on the new man, must more and more get himself clothed with the grace of the Spirit; which is as a new creature in the heart.* To amplify it by the same considerations wherewith we did illustrate the putting off the old man.

Doct.

1 We must see what it is.

What it is to put on the new creature.

2 By what means we come to put it on:

3 By what degrees this is done in us.

For the first, It is a borrowed speech from bodily putting on of garments, in which three things are to be marked.

1 There is the body clothed.

2 The garment cloathing.

3 The action whereby the cloathing is applyed to the body; viz. *the putting*

So here are three things answerable:

1 The cloathing with the divine quality or hidden man of grace.

2 The soul which is the thing principally to be clothed.

3 The fitting upon us, or the applying of this to our souls, by those means which in the next place wee are to reckon up.

1 So that to put on the new man is, to get settled upon our souls the divine qualities which make the man a new man, that is, touching divine qualities throughout renewed. We must so grow up into Christ, that not we, but Christ may be every where from top to toe seen to live in us, this is sembled by the action of putting on, which doth so cover the body, that not the body, but the rayment only is discernable.

The means whereby we get increas'd in the new creature.

2 Now for the second; we come by these means more and more to be clothed with this garment. 1 By seeing where wee are naked, espying where our souls are uncovered. 2 Wee must come and buy these things, Rev. 3. 18. *I counsel thee to buy of mee gold tryed by the fire, that thou mayest bee made rich, and when thou shalt buy, thou mayest bee clothed, &c.* Now wee buy of God without money, the thing is thus, God setteth forth these things in the word of promise, when wee by beleeif reach them and apply them to our selves, then wee make purchase of them. If wee will give God any thing, then hee dealth by way of exchange with us: hee doth wish us to surrender to him our old robes, and for these hee giveth us new rayment; wee are made partakers of the divine nature, having fled from the corruption which is in the world through lust: the foreskin of these Philistines are the onely current money without God.

2 Pet. 1. 4

3 Wee come by exercising our selves in well-doing, to be more and more clothed with the grace of the Spirit: for *he that hath* (that is, that he hath got that he doth husband it) *he shall have more*, but hee that hath not (that is, so hee hath it, that he doth not use it, like him that hid the talents) *even that he hath*

Mat. 25. 29

For the third thing, we do put on this new man:

The degrees of putting on the new creature.

1 By beginning to be new creatures.

2 By proceeding in it.

3 By receiving it perfected in us, when we shall be filled with the fulness of

The Use of it to us is, that as wee will have assurance *that we have truly turned Christ*, so wee must put on a new nature; if wee have been fierce, covetous, sensual, wee must put on us meekness, laying aside wrath, wee must put on heavenly mindedness, contentation, holiness. Wee can never look that



our souls and body should bee clothed with glory, if here they put not on the clothing of grace, *1 Cor. 5. 4. We would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.* And this spirituall cloathing of grace should dwell with us continually, wee should lying down and putting off our clothes, think of putting off our old corruptions; putting on our cloaths think of getting the white raiment of Gods grace to cover our nakedness.

Doct.

The second thing to bee marked is: *That God himself is the pattern after which this new man in us is framed; even the Divine Nature of the Father, Son, and Holy Ghost; as the sampler which God doth look on in the renewing of us.* For wee are restored in Christ to that in substance which wee had in creation: *now God created us after his own Image, Gen. 1. 27.* Since man's fall wee are begotten not to Gods Image, but after the Image of the corrupted Adam. *Adam begat a Son in his own image, Gen. 3. 1.* Now therefore when God doth renew us, hee doth, according to his own image, create in us a new creature, a divine quality, and so make us conformable to him. For the more distinct conceiving how wee are according to Gods Image restored; Wee must know, a thing may bee so after the image of another, as equally to partake in the same nature with him after whom hee is framed: Thus sonnes are begotten according to the Image of Parents, thus Christ is the Image of his Father.

Things are di-  
versly after  
Gods image.

Secondly, things are according to this or that which do represent them, though they are not of like nature: thus is the Kings picture in money, seals, &c. and thus the creature is after the Image of God. Now this is either general, or special: Generall, all the creatures are according to God, hee had no other sampler after which hee should create the world than himself. And if wee were good Clerks to read, every heart hath the name of God written in it. The more speciall kinde is proper to Angels and men, who so represent the Divine nature, as that they imitate the vertues of their heavenly father.

Præsentemque  
refert quilibet  
herba Deum.

Use.

Now the use of this doctrine is, *1. To confute those that have made the Son of God, as to bee incarnate, the image after which man was created; for the text saith, not after the Son of God, or after the humane nature of Christ, but after God, the essence common to the Father, Son, and Holy Ghost, and therefore in Genesis it is said, Let us make man after our image.*

Use 2

*2. This doth let us see, and provoke us with thankfulness to acknowledge what an excellent priviledge wee have, Gen. 1. 27. this is redoubled, God created man after his Image, and hee goeth over it again, in the image of God created he him.* And truly it is no small favour, when he might have made us beasts: *who ought first to him,* why he should have this benefit bestowed on him.

Rom. 11. 35

Use 3

*3. It must provoke us to love this new creature, to seek after this renewing of our nature: when the Devil told our first Parents they should be like God, they listened to it to their destruction, much more must we listen to this, unto our salvation.*

Use 4

1. Cor. 1. 17

Seeing Gods image is on us, wee must walk as becometh a divine generation, for if this should move us to all godlines, *that the glorious name of God is called on us,* how much more should this move us, *that this image of God is engraven in our soules?* this should make us express the virtues of him who hath called us from darkness to light.

*4. It is to be marked that he saith, this new creature standeth in righteousness and holiness: whence observe,*

Doct.

*This new creature is not a new creature, but a new creature, the new creature is opposed to things external, not to the new creature, which new creature the Apostle Paul calleth*

callest the *hidden man of the heart*. Hee therefore that is a new creature according to God, must have his will righteous, pliant to all obedience, all duties towards God and man, hee must have all his nature sanctified, though not perfectly and throughout, yet truly and in some measure. Now this, that *Paul* maketh this new man after Gods image to stand in these things, doth teach us three things.

That the image of God is not to be conceived in bodily things, as the Anthropomorphites imagined, nor yet standeth in the essence and faculties of the soul as memory, reason, will, as *Augustine* took it, for wicked men have these; nor in dominion and rule which made man as a little God, amongst the Creatures, for this is a consequence that followed on the image, but as *Paul* teacheth, it standeth in these divine qualities, which as certain forms and signs express the divine nature, most holy, most just, so far as the Creator can bee figured forth in such a Creature.

It doth teach us, that if wee will bee new Creatures, wee must never stay in outward things, rest not in them: What if wee come to Church? be baptized? what if wee have acquaintance and a good liking of the better men, what if wee could preach the Word, do any outward duties? what if our tongue, our countenance, our external actions, be reformed? if we rest here, wee have made clean onely the outside of the platter, wee are not new Creatures; if our hearts be not righteous, be not holy, all is nothing.

In the third place, it teacheth us see what a fearful wickedness they commit that do mock at righteousness and holiness in men; it is a vile part, they trample the image of God under their feet; now it were petty treason so to misuse the Picture of a Prince.

It is to bee marked, that hee saith, *Holiness of truth*: that is, in such righteousness and holiness, as go with uprightness of heart; which doth teach us;

*That whosoever are new Creatures in deed; the graces they have are sound and sincere*: Thus the Scripture testifieth in particular of their faith, that it is unsounded; of their love, that it is without dissimulation; of their wisdom that it is without hypocrisy; of their repentance, it is a *renting out of their garments*, but of their hearts: *Their obedience is from the heart*; and whatsoever is in them, with truth accompanying it, as here they are said to be *renewed in righteousness and true holiness*.

If wee would look at the new creatures which the scripture recordeth, we might have a cloud of witnesses, which would give testimony to this truth. *Noah, Abraham, Job, David, Hezekiah, Zachary, &c.* all of them commended for this uprightness; and it is the most proper grace of one that is indeed a new creature. For there may bee temporary graces, in those that are inwardly in Christ; but this they never have in any measure, this soundness of heart; and therefore those onely that are the good ground, are said to have a *good and true heart*; that is, hearts without guile and dissimulation.

We must therefore examine our selves whether the little things, wee have, are joyned with truth in the reines: for if our religion bee not without reigning Hypocrisy, it is but a mask and vizard of vertue; it is like *Isaiah* saw, the *Isaiah* fasting; like *Hanna* going to worship Christ, like the *Blasphemer* long praying; a dissembled holiness is double iniquity; if wee bee without this truth, wee are no new creatures, but shall have our portion with hypocrites.

On the contrary, if wee will have an evidence, that wee are the true scholars of Christ, we must seek about all things to make sure that our hearts be upright with our God; the least grace with uprightness maketh a new Creature, maketh you blessed; *for a righteous man shall flourish in his day*.

Gal. 5. 15  
1 Pet. 3. 3

Use 1

Use 2  
We must not  
rest in out-  
ward duties.

Use 3

Doct.

Tim. 1. 6  
Rom. 12. 9  
1 Tim. 3. 17  
Joel 2. 13  
Rom. 6. 17

Use 1

Use 2

This



This maketh you *Nathaniels true Israelites in whom is no guile.*

*Quest.* But it may be asked, how a man may find out this, that the heart is upright? and that he hath this truth?

*Ans.* It sheweth it self in four things.

Signs of an upright heart.

1 It will make one in all his course, draw himself into Gods presence, these are coupled together. *Gen. 17. 3. Walk before mee and be upright*, and the guise of hypocrisy is, to look, who looketh on, to exercise holiness, that they may be seen of men, rather than to approve themselves before God. And though Hypocrites may boast of their comming into Gods presence, yet this is sure, that a guileful heart never dare come into Gods presence, *Esa. 33. 13. The Hypocrite saith, Who may dwell with the consuming fire.*

2 Truth where it is, will make you do things not with your outward man onely, but from your hearts and spirits; for these are all one in the Scriptures, to do a thing from the heart, and to do it uprightly: to do it without the heart to do it fainedly. *Judah hath not intrud to mee with her whole heart, but fainedly.* And the Hypocrisy of the Pharisees was manifest in this, they did not joyne with their lips their hearts and reins, as *Esa. and Jeremy* foretold of them.

1st. 3. 10

3 It will make one in all things propound a good end, even Gods glory, as the Apostle exhorteth, *Whatsoever ye do in word or deed, let all bee done to the glory of God.*

1 Cor. 10. 31

4 It will make us obey in all commandements, it will not divorce the first and second Table, but will make us joyne with works of Religion to God, works of mercy to men. For many that make some profession and frequent religious duties, may hence bee convinced not to bee truly religious, because though they are thus holy in these regard, yet look at their dealing with men, they have no truth nor mercy. So many men for moral parts, unblameable, one would think them little Saints, void of wrath, of uncleanness, no swearers, true in their dealings, yet they have nothing in truth, because the same men have no acquaintance with faith and repentance, nor no care of holy and religious exercises.

VERS. 25.

VER. S. 25. *Wherefore putting away lying, speak every man truth unto his Neighbour: for we are members one of another.*

Now he cometh to more particular precepts: the 1. concerning truth in speech.

The sum of this verse, Duty.

is the

Reasons.

1 Negatively; *Cast away lying.*

The duty laid down 2 By affirmation; *Speak the truth every one with his neighbour.*

The Reasons are two. 1 To be gathered from the word *Wherefore*, which *Col. 3. 9.* is laid down at large, *Seeing you have put off the old man with his works, put on the new.* The second Reason followeth in the end of the words, *for we are members one of another*; for wee are by the bond of love most straitly tied one to another.

To come unto the points of the verse: Here we see.

DoB.

*This such as are the true members of Christ must avoid all lying.*

Before we can handle it, we must tell you what it is to lye.

What lying is.

*Ans.* Though we distinguish between lying and telling untruth, yet the Scripture doth call the telling of untruth, lying: for whatsoever is not speaking of truth, that is lying by the phrase of Scripture.

To lye therefore is to speak that which agreeth not with our mind, or which agreeth not with the truth of the matter, or which disagreeeth from both: This every one granteth to be a lye, when a man speaketh one thing and knoweth another, or thinketh another to be true. And this again is a lye, when a man speaketh as he meaneth, but yet his meaning misleth of the truth.

truth of the matter: as if I say and think so, that it is nine of the clock; when it is but eight, it is a lye; for as the first is grounded in wilful falsehood, so this latter is grounded in a sinful heedlesse, for a wise man should worke and speake by knowledge, *Prov. 13. 25.* Now then that wee know what the Scripture calleth lying, we may more profitably handle our Doctrine, which we will prove and apply, and then conclude with clearing in way of cautions some kind of speeches which have appearance of untruth, but are not so.

*True Christians must avoid all lying:* for *Zeph. 3. 13.* the Lord saith of the remnant of *Israel*, that is, all the true members of the Church, *they should do no iniquity, neither should they speak lies.* Wee need not more places, and this is to bee conceived of all lyes, not only hurtful ones, but delightful, officious lyes: for all lyes are alike in this text forbidden, which wee may thus gather. *Every lye that standeth not with truth is here forbidden:* But all lies dissent from truth, for if one should save a soul with a lye, and another should destroy a soul by a lye, they both differ from truth alike, though the one hath more charity than the other, *1 Job. 2. 21. No lye is of the truth.*

Doct.

Against Sportful and Officious lyes.

2 That which is in the nature evil, cannot bee bettered by the end: now a lye is in the nature evil, against truth, perverting the natural use of words; stealth is a thing bad in nature, because against justice, now if one would build a Church with that hee stealeth, his stealth cannot hence bee justified.

3 The Scripture indefinitely reproveth and condemneth lying, excepting no kinde.

4 If one might lye for any thing, then for Gods cause: but *Job* doth shew plainly, that one may not speak deceitfully for Gods advantage, *Job. 13. 7. 2. 9. Will ye speak wickedly for Gods defence, and talk deceitfully for Gods cause? will ye accept his person? or will ye contend for God? Is it well that hee should seek of you? will you make a lye for him, as one lyeth for a man?*

5 Lastly, If the Scripture maketh every idle word condemnable, much more every lying word, *Mat. 12. 36.*

This therefore doth reprove many among us with whom this vice is frequent; In publick, how many do prosecute lying suits? How many for advantage denyeth this or that which their conscience knoweth in private? How many do counsel lyes; say I am not within, when I would not bee spoken with; say such a one sent you: In contracts, covenants, the buyer and seller, the one dispraising, the other over-reaching: In Covenants, promising without any care of performance, which is a double breach, both of truth and fidelity: In common discourse, men telling this or that, often drop in something they know more than the matter: men will deny that which they have for fear or shame, like *Sarah*, who denied, *shee did laugh*: men affirm falsehoods in their talk of others, in praise, dispraise; of themselves many bragging of things they have not; many complaining as if they were not able to bear the charges on them, when they go as neer the wind as their neighbours: dissembling their estate; as many rich men, deal with them for any thing to good use, and they are thus poor, have had such losses, are at such charges, &c. thus this vice aboundeth: But wee must take heed of it, it is of the Devil; the Heathen have deified a lye, holding him as hateful as hell gates, that would affirme one thing, and think another.

Use

*Quest.* But you will say, How may wee overcome this?

*Ans.* First, finde out the cause, and take that away: for some lyes are grounded in pride, as the boasters lye: some in covetousness, as the lye in bargaining, in dissembling ones estate: some in fear, as that of denying: some in the vanity of our natures, as that in telling a thing otherwise than I know it, without any purpose any way. Wee must labour against the cause, and the disease will soon cease, when the ground is removed.

Means to cure a lying disposition.

Secondly,



Secondly, Wee must accustom our selves to few words, *Proverbs, Where there are many words, there will be iniquity*; and it is just with God that idle words should be punished with lying words.

Thirdly, Wee must think of the judgement which God hath threatned against lying, and *them that love lyes*, Rev. 21. 27.

Some things which have semblance of lyes, but are not

Now followeth the last thing, the necessary prevention in this doctrine, lest wee should condemn of lying, things that have no untruth.

1 Wee must know therefore, that Allegories, fables, &c. they are not untruths, because the sense and meaning of them, though not the letter of them, doth not disagree from truth, for a fable is nothing but a speech by pictures.

Gen. 20. 2, 11

2 Concealments are not lyes, such was *Abrahams*, that *Sarah was his Sister*: *Samuels*, in saying, *that hee went to sacrifice*, 1 Sam. 15.

3 Speeches spoken according to present intention, without prejudicing future liberty: as when I refuse a thing at board, and presently after take it, when I say I will come see one, and do not, as *Gen. 19. 2*. The Angels being invited by *Abraham* to come into his house, said, *Nay, but wee will abide in the street all night*; but upon importunity, *they turned in to him*, 2 Cor. 1. 17.

4 Fictions or Ironies, as when I see my child have a knife, I draw the back of it over his hand, and tell him I will cut off his hand. To proceed.

Dott.

*Speak the truth.*] Observe, *As wee must avoid lying, so wee must be careful that the thing wee speak which wee speak.* Before wee handle it, wee must mark what it is to speak the truth.

What it is to speak truth.

To speak as I think, and think of this or that as it is: this double harmony of the mind with the matter, and the mouth with the mind, maketh up the speaking of truth. And that all Christs are bound thus to speak the truth, it is laid down, *Zach. 8. 16. You shall speak the truth one to another*; *Jerusalem* whose children wee are all, is a City of truth, hee that will dwell in the everlasting tabernacles, must speak the truth from his heart. And this speaking the truth, includeth these three things.

Psal. 15

1 That I shall not deny that I know to be truth.

2 That whatsoever I speak be truth, and that known to mee.

3 That then I do confess truth when it is to be spoken, and may no longer be concealed.

Now this is a question which must be assailed.

When truth is to be spoken and not concealed.

*Quest.* When am I bound to speak the truth?

*Ans.* When Authority, Temporal or Ecclesiastical, doth lawfully require.

2 When Gods glory, or my neighbours good is procured, or Gods dishonour, and my neighbours hurt avoided by it.

3 When Circumstances of time, person and place make it fit to be uttered.

Vs 1

This therefore doth convince the want of truth which is in us; as likewise the unjust concealment of truth; as sometime wee know that which would make a cause go where the right of it is, and yet open not the matter. Sometime wee hear contrary to truth, our brethren charged, yet witness not the truth in challenging their names. As thus opened, it doth not favour such blab-tongues, as know nothing but they will blaze: And what is their defence? Why, they hope they speak the truth, as if this were not the property of a fool to speak all hee knoweth, whereas a wise man doth keep it for afterward.

Vs 2

And as it rebuketh these things, so it doth warn us of our duty, that wee do take heed that wee get knowledge of that wee speak, and that wee speak according to our knowledge: for many speak untruths by heedlessness, and rash affirmations of that they thoroughly know not. This care to speak the truth, will approve us to be the children of the God of truth, and be an evidence to us

as that wee shall dwell in the Heavens for ever.

For wee are members one of another.] Observe hence; That this that wee are  
 tryd in love one to another, must make us bee careful to speak the truth. Love doth  
 not teach to lye, as these officious lyers will pretend; Love rejoiceth not in  
 iniquity, and that love is falsely so called that perswadeth men to such courses.  
 Do the members of the body, as the hand, doth it mock the mouth and de-  
 ceive it, because it is so straitly knit in the body? nothing less.

VERSE 26 *Bee angry and sin not; let not the Sunne go down upon your* VERS. 26.  
 wrath.

Now followeth a Precept of anger; and the verse doth lay down touching  
 anger two things.

- 1 Touching the beginning or rising of it, *Bee angry, but sin not.*
- 2 Touching the durance and continuance of it, *Let not the Sunne go down*  
*upon your wrath.*

Which is amplified by the reason; *give not place to the Devil*: you must not  
 do that upon which the Devil will further and further close with you, as hee  
 will, if you give place to, and cherish wrath in you. Now a little to unfold  
 the words. These words may bee taken as giving a commandement, or a  
 permission only, like as that, *Thou shalt eat of every tree in the garden*, did not  
 binde Adam to taste them all, but gave him leave if so hee would: So one  
 may take this, *Bee angry*; but think it rather commending spiritual anger, with  
 forbidding carnal. For as it is sin upon ones soul, not to have the just exer-  
 cise of love; so of anger in due place of it.

Gen. 2. 16  
 Bee angry, a  
 Commande-  
 ment.

Secondly, Wee must know that by being angry three things must bee un-  
 derstood:

Three degrees  
 of anger

1 The indiliberate passion; for this, if it rise unjustly, is sinful, a spark of  
 the fire of hell kindled in the soul.

2 The revengeful affection yeelded unto, and willingly entertained.

3 The inward affection now accomplished in look, word, behaviour: all  
 these are here, and every of them to bee conceived.

*Let not the Sunne go down upon your wrath.*] These words do proverbially  
 import as much as, Let it not lodge with you; nor take up an Inn in your  
 breasts. The summe of the verse:

*Be ye holily angry, but bee not sinfully angry, and if such anger enter, yet*  
*continue not in it, let not the Devil further and further close with you.*

First, then wee see, That it is not unlawful to bee angry, *yea that in some man-* Doct.  
*as a Christian may and must bee angry*: Our Saviour doth not in general

threaten all anger; *Mat. 5. 19.* but that anger which is rash and causeless;  
 and here Paul doth not say, in no case bee angry, but *bee angry so as you sin not*  
*in your anger.* And anger is ascribed to God himself, which if it were bad in

the kind, as envy, and such like, it could not bee. And the Philosopher teach-  
 eth that these affections absolutely considered are neither praise-worthy, nor

commendable; but to bee angry in one manner is commended, to bee an-  
 gry in another is dispraised. The Scripture therefore as it condemneth some

anger, so it commendeth other some, and sheweth us a holy anger both  
 publick and private. Moses was justly angry, *Exod. 11. 8.* Hee went out from

Pharaoh very angry. And when hee came near the Host, hee saw the Calf and the  
 dancing: So Moses wrath waxed hot, *Numb. 16. 19.* Hee was very angry for

the murmuring of the people. Elisha is commended for his zeal to God; which  
 is an affection compounded of love to God, and anger against that which

dishonoureth God: Phineas, Elisha in *Job*: Christ himself, *Mark 3. 5.* Hee  
 looked upon them angrily, &c. So in private persons, as Lot in *Sodom*. His soul

was moved with the unclean conversation of the wicked. And the Apostle, *1 Cor. 13. 7.*  
*Where there is a godly sorrow, there is a holy indignation against sin,*  
*and revenge.*

*Exod. 11. 8.*

*1 Pet. 2. 7*



How to discern of lawful and holy anger,

*Quest.* This being so, that wee must bee spiritually angry, it may bee asked, how wee may discern a spiritual anger?

*Ans.* It riseth from a love of God and our neighbour, with hatred of sin; thus *Moses* his anger did kindle in the place above named.

2 It is well ordered; that is,

1 It doth not rashly arise in us; yet wee must take heed of confounding rashly and suddenly; for that is rash which hath no just cause; now *Moses* his anger was suddain, but not rash, because the occasion was so grievous; and this doth conform our anger to Gods anger, *who is slow of anger.*

2 It must bee duely proportioned to the fault; thus God is angry at all sin, yet idolatric, tempting God, blasphemy, oppression, shedding innocent blood, &c. his fierce wrath is poured out upon such sins.

3 Again in regard of persons, wrath must go as love goeth, it beginneth at home, then it goeth to those who are nearest us, then furthest off: So God stirreth more quickly in temporal corrections against his own household, than those that are without.

4 Our wrath; and the accomplishment of it must bee within the compass of our calling: So *Moses* powdered the Calf, and took vengeance, but it was within compass of his calling, for hee was a Magistrate: So that if a private person should reform publick abuses, and plead zeal (unless his calling were extraordinary) it were carnal fury, not holy zeal.

5 It must stand with love of those at whom wee are angry, and with the duty of prayers: So *Moses* hee did love the people notwithstanding his anger, and did pray that hee might rather bee shut out from Gods favour, then they should not bee received to favour; and Christ with his anger, mourned in spirit for them with whom hee was angry.

*Use.*

The use of this to us is, that wee do stir up our selves to this holy anger, Whose blood riseth at the sins of men? at seeing the Lord dishonoured? Wee are cold as Ice this way. Wee must bee angry at our sins, wee must hate the waies of evil, that God hateth, if wee love the Lord, wee must hate evil.

*Dott.*

2 It is to bee observed, *That wee must take heed of sinful anger;* bee not angry sinfully, or sin not in being angry. Now then our anger is sinful, when as pride, and self-love doth cause it in us: As when men are altogether angry, because they are disgraced, wronged, receive not such measure as they look for: or are moved, because their minds are not served: thus was good *David* angry, 1 *Sam.* 16, thus was good *Jonas* angry, *Jonah* 4. 9.

Secondly, When our anger keepeth no due bounds, is excessive, such was the anger of the sons of *Jacob*, it had a just cause, but they knew no measure in revenge: Secondly, Their displeasure brake out against the innocent as well as the guilty.

*James* 1. 20

3 When it hindereth good duties, breaketh off love, occasioneth other sins. *The wrath of man accomplisheth not the righteousness of God.* And anger never goeth alone, if it stay with us: When *Sarah* was angry at *Abraham*, see how shee brake to offend against the ninth Commandement, by accusing *Abraham* wrongfully, and against the third Commandement, to take Gods name in vain unadvisedly.

*Gen.* 16. 5

*Use.*

Now this serveth both to teach us to discern how deep wee are in sinful anger, and also to bee a ground of exhortation. Wee must therefore bee watchful against this inordinate passion, and must not excuse it, as if it were our nature to bee hasty: If I bee born with a little, I have done, I love not to be hated: It is well wee love not hatred, but it is ill wee are addicted to sinful anger. And the more wee must arme our selves against this sin, by how much outsome in it doth make it less felt and bewailed, by how much our corrupt reason will more justifie it in us, as *Jonas* said, *Hee did well to bee angry.*

*Jonah* 4. 9

Little

Little sins breed us more woe when they are not felt and feared, then great ones when they are resisted.

Quest. If you ask how wee may preserve our selves?

answ. By getting conscience of our own deservings; for pride will make fraines of nothings; but poverty of spirit will withstand anger, in remembring what wee are and may bee, will cool choler. Tit. 3. 2. *Show all meekness to words all, for wee our selves were sometime foolish; disobedient, deceived, serving divers lusts, &c.* If any be fallen through weakness, yee which are spiritual re- Gal. 6. 1  
fuge such a one with the spirit of meekness; considering thou thy self maifest be tempted.

1. Consider the thing that moveth us, as in regard of the party; so in regard of God; both inflicting it on us, and ordering it for us: As it cometh from the party, it is a fit of phrensy in him; for every one is out of himself so far as he wrongeth his neighbour: now this weighed, will incline to meekness, *For hee forgives them, they know not what they do.*

2. As God doth bring it upon us; it is most just. 3. As hee doth order it for our good, it is most amiable. For the wicked are like Bees; they do sting, but yet yeild hony also: in one regard they are requested, though in another not to be brooked.

3. To suppress anger, it is good when wee feel it comming on us, to binde the whole man to the good abearing; for as it is with flames, if they have no vent, they soon go forth: so this flame, if it have no where issue, will soon be extinguished; hither we must recal that practice of David, Psal. 39. 1. Though he could not hold it out so happily as hee began it holily. And the counsel given to Augustin, to tell the Greek letters; and the saying of the Heathen Philosopher, *I would beat thee, but that I am angry.*

4. Wee must take heed of occasions; the Heathens have been wise in this behalf, as Caesar, hee of whom Plutarch telleth; that broke the glasses: Abraham with Lot. Wee must not come in the company of angry men, flint striking on flint, will bring forth fire, whereas a soft spoken person breaketh the bone, as it may bee Solomon spake from remembring his father enraged, and Abigail.

Lastly, wee must take occasion by anger, to bee angry at our inordinate affection, to be meek and gentle, and this is to kill the devil with his own weapon.

The third thing, Though wee cannot alwaies resist these passions from entering; yet wee must not let them lodge with us. Wee must not let anger gather a head in us; and grow upon us: This, Christians through Gods grace may and do attain to. Wee must not, though we be touchy sometime; bee either bitterly or heavily disposed: this bitter and sad anger that will dwell till it have revenge, is detestable with God. And look at the Saints, they have been angry, but not continued it. David, 1 Sam. 25. 31. 32. blessed God, and brake off displeasure at the speech of Abigail: So Gen. 31. 35. Jacob was angry and chid with Laban, but hee was friends presently after: whereas the wicked, they like Absalom, will year after year, carry anger in their bosomes, and never forgive till they have revenge. Anger burneth like fire in iron, or such solid matter, in the wicked: but it is like fire in straw, or thorns, in the godly, soon kindled, soon extinct.

This therefore reproveth such as let not the Sun set onely, but years pass them in their wrath; that will never forget nor forgive, a man shall never come in their creed that once is out with them; and they count it manhood, when once they are moved not to bee reconciled easily; But let them know this wrath is cursed, for it is fierce; they are men, but foolish men, *Wrath lodgeth in the breast of a fool.* How unlike are these to God, who is slow to anger, but ready to forgive.

Means to prevent sinful anger.

Gal. 6. 1

Luk. 23. 34

Socrates

Seneca de ira

Prov. 25. 18

Doct.

1 Sam. 13. 23

Vse. 1  
Against such as hold anger long.

Ecc. 7. 9  
Psal. 103. 8



Vse 2

It must teach us, though wrath do assail us, not to give it any long harbour, it will not much hurt us; if it dwell not with us. A sparke or coal, if it light upon us, and bee presently shaken off, it proves not so hurtful; but if it lye still, then it causeth burning. So this coal of the Devils blowing; the Devil will labour to make us continue wrath; hee will amplify the indignity done us; the untowardness of the person, he will say, bear this, and you shall have enough, &c. But remember, *the wisdom from above is pure, peaceable, gentle, easy to be entreated, full of mercy*: turn from these suggestions.

1am. 3. 19.

VERS. 27.

Dost.

Aa. 5

Eph. 2.

Luk. 11. 9

1 Pet. 5. 8

VERS. 27. *Neither give place to the Devil.*

4 Observe hence, *The more wee give place to any sin, the devil bath further power of us*: The Devil is said therefore to fill the heart of some persons, who now gave themselves up to sin desperately, and hee is said to bee effectual in the sons of disobedience. For as wee being good in righteousness, have the Father, Son, and Spirit, further and further making their mansion in us: So on the contrary, such as do yeild themselves to sinfulness, give entertainment more and more to those spiritual wickednesses. For when wee are moved to sin, there are about us: *Satan bath desired to winnow you. The Devil like a roaring Lyon goeth up and down continually seeking to devour*: Now giving place to sin, which they suggest, we give place to them. For the more clear conceiving of it, you must know that by five degrees wee do give place to the Devil.

1 By communing with him, when wee find some spiritual wickedness to plead for this or that which God forbiddeth, wee must not hold dispute with them; it was Eves first degree of giving place to the Devil, that she durst hold a parley with him; for though Christ did it, no man may do it: hee was that man that was to bruise the Serpents head, to dissolve the works of the Devil.

2 Wee give place, when the first motions of sin are not grievous to our souls, though we yeild not to them.

3 When we consent to them.

4 When we accomplish them.

5 When wee reiterate an evil deed, and do continue it once begun.

Vse. 1

1 Thes. 5

Jude verse 3

Ecc. 10. 13

This therefore must teach us; seeing sin yeilded unto, letteth in the Devil upon us; to resist sin even as the devil himself, *abstaining from the appearance of evil: hating the garment of the flesh that is defiled*. Men think, why, to be a little angry is no such matter, who is not sometimes? but mark the consequence, it doth let the Devil in to have power on us. Count no sin small, for so the Devil would have it, that so thereby hee may endanger us for the committing of greater. And know this, that lesser and lighter sins do more insensibly and dangerously harden the heart than greater; and hee that maketh not conscience to avoid small sins, will come in time to make conscience of no sin. Hee that lies in one sin (without labouring to recover himself by repentance) although hee counts it but small, is sure to fall into greater sins: *The beginning of a foolish mans speech is foolishness, but the latter end thereof is wicked madness*. David admitted at first but a little idleness, he would not go to war, nor bee employed, but gave himself to his ease, to take a nap in the afternoon, and by this entertaining of idleness, what followed after, but lust? whereupon ensued, murder and adultery. They that dwell by the Sea banks will not let a small breach lye unrepaired, for they know it will endanger the loosing of much ground that will hardly again bee recovered; but with the loss of as much in another place, for the Sea will have his course, and therefore they are very careful to keep the walls in repair, and to fortify every place, knowing that fire and water have no mercy; Surely such a case is this, the inundation and coming in of sin and fire of wickedness, if it have once made but a little breach, and is broken over the banks of a Christian conscience, it is hard to bee recovered. Learn therefore this true Christian wisdom, to deal with sin and Satan as the Apostle

Apostle Paul dealt with false brethren; *Hee gave them no place, no not for an hour.* Give no ground to the Devil, not an inch; you know not what you do, when you give him a little liberty for never so little time; for he is such a one that when he is once let in, will scarce bee driven out with fire and sword, fasting and prayer will hardly get him out again.

Seeing the continuance of sin is an entertainment of the devil, it doth let us see *The fearful estate of many that live trading themselves in evil: the Devil hath such hold of them; that without Gods almighty power and grace, hee will never be removed.* It is with the Devil as with a Serpent, while it slideth upon a thing, it is easily shaken off, but if it hath wound it self with many foldings about this or that, it is not easily unfastened: So this serpentine evil of sin, having once wound it self into the Heart and affections of a man, it will hardly bee cast out, nothing but the divine power of Gods Spirit can drive it out. When Satan is re-entred into a man, there is lesse hope of dispossessing or dislodging him again than before; when now hee is returned hee will use more policy, and bring more Forces for the fortifying of his new invasion. In a word, if it be true concerning a man that never was converted to the faith, that the devil hath him in his snare, and takes him at his will; Surely much more it is true of him that hath escaped the snare of the Devil, and the Devil hath got him in again, for now he will look more narrowly to him, and make the snare stronger than ever before. Use 2

VER. 28. *Let him that hath stoln steal no more, but rather let him labour, working with his hands the thing which is good, that hee may have to give to him that needeth.* 2 Tim. 2. 18 VERS. 28

Now followeth another precept concerning justice, and it is laid down first Negatively, *Let him that stole, steal no more;* Secondly, Affirmatively, first propounded, *but let him labour rather:* then expounded, 1 From the manner, *working with his hands;* 2 From the matter, *that which is good:* which phrase is to bee marked as opposed against playing the busy-body, 2 *Thes. 3. 11.* 2 against working *τὰ κρείττερα*, *Act. 19. 19.* Against unlawful using of lawful callings, for hee that so doeth, worketh not the thing that is good. 3 from the fruit or end, *that he may have to distribute to him that needeth:* The sum.

'You that are in Christ must have care to live justly, though you have stoln, yet that being covered through mercy and you received to grace, know that you must steal no more: and because you cannot avoid stealing, if you be idle or ill occupied onely, therefore you must labour and work the thing which is good, by which mean you shall not be in poverty, which perswadeth to theft, but you shall be enabled to be helpful to others.'

1 Then wee see Paul doth not reject from fellowship with the Church such as had been thieves: Whence observe, *The Gospel doth not except against any for that hee hath been, but cyleth him to refrain from evil for hereafter.* *Luk. 3. 13,* 14. *Publicans; Souldiers, harlots,* are called by the Gospel; 1 *Cor. 6. 11.* For what is the Church in some sort, but a company of *Thieves, raylers, extortioners, fornicators, &c.* that are now sanctified, through the calling of Christ? We must not then, because we have known them such and such, reject them, but say as Paul doth, *Rom. 6. 17.* *Thanks be to God that ye were the servants of sin; but now ye have obeyed from the heart, &c.* And seeing that the Gospel binds us from our old waies, we must say like true penitentiaries, *I have done iniquity, I will do no more:* Thus much in general. Doct;

In particular, 1 Wee see, *That Christians must abstain from all theft;* and for that more gross theft, simple or compound, the secret or open taking away of our Neighbours goods, the joyning violence with it, as in high-way assaults, burglaries, this theft it goeth in iron, every man will blesse himself from it. *There is a* Wee must therefore open a more close kinde of theft, which wee must care- Use 1 Iob. 34. 31 2 of theft, fully,



fully refrain that are the true Scholars of Christ, such as the Law of God calleth theft. Now this is a deceiving of our Neighbour in his goods to our advantage; or an unjust wronging of him with any benefit at all to us. It is done two ways, either by doing it our selves, or by partaking with others.

A close theft.  
And how committed.

The first is committed three waies.

1 By hooking to us that our neighbour hath.

2 By with-holding from him that he should have.

3 By unjust damnifying him.

For the first, hee that by any injustice getteth from his neighbours, hee stealeth before God; as if by unlawful means I get any thing, or by abuse of lawful means; thus our common banquerupts, our players, our gamesters, our trades to no good purpose; God saith not in wandering, idle; in playing, in gaming, in doing that which is sinful, *but in the sweat of thy brow thou shalt eat thy bread; work that which is good, that thou maiest eat thy own bread;* so that what ever they have, not working in some good calling, is not their own. If having a good trade, I abuse it, use deceit in it, I am a thief before God; if one use false weights, measures, falsify wares, if onely to fetch off his neighbour, it is theft. Look a King 5. 25. that *Gebezi* got with telling a lye, hee stole, and was punished accordingly, *Levit. 19. 11. Thou shalt not steal,* saith *Moses*, he expoundeth it in the next words, *thou shalt not deal falsely, neither tyous to another to gain by:* And *Zeph. 3. 1.* God calleth *Jerusalem a robbing City*, as if one should call *London, a City of robbers*, because they used deceitfulness in their dealings, and so robbed one another. Thus borrowing is lawful, but to get my Neighbours goods that I may have to spend on my lusts, or with a meaning to break and make him take what I please, it is grosse stealth: many more innocent theeves are hanged, and according to Law justly: so when one by pretence of damages getteth more than is his due, hee stealeth it. Many make such false estimates that they will ask a noble for nine-pence; they might as well steal it by the high-way: so in way of reckoning, when another doth bear my charge, to demand more than my conscience knoweth is due, is theft.

Gen. 3. 10

Psal. 7. 11

The second way of stealth is, *By with-holding that our neighbour should have*, as to with-hold dues from the Common-wealth, from the Church, from the poor; to with-hold wages from the Servant, if it bee but the least space of time to his loss, *Lev. 19. 13. The wages of him that is hired shall not abide with thee all night, untill the morning.* But especially this detaining is in things wee find; in things lent; in things committed to our trust, when hee purloines this or that, which hee hath in trust for the good of another, and so handles the thing that hee goeth away with the sweet of it; in not restoring that we have unjustly gotten of our Neighbours. Hee that maketh not means that a thing hee hath found may come back to the owner, is a thief. Hee that returnes not a thing hee hath borrowed, is a thief, yea, it is notable wickedness, *Psal. 37. 31.* You will say, what? everyone?

What not restoring of a thing borrowed is sinful, and what not.

*Ans.* No; for understanding the truth, it standeth thus: hee that restoreth not the thing hee hath borrowed, doth it either because hee cannot, or hee will not, or heedeth it not: now the two latter is never without theft. the former may bee, which if it bee, wee must consider, whether the person when he did borrow this or that sum, might lawfully borrow it, that is, whether hee borrowed no more then he saw how he might bee able to restore.

2 Whether his inability bee caused by Gods hand humbling him, or by his own riot; if neither of these be found in him, then he is free, and his debt goeth into a gift; if otherwise, hee is a thief in not repaying. So not to Husband a thing committed to trust, but to make our own gain, and keep back somewhat, is theft, *Act. 5.* as wee see in the fact of *Ananias*. And so not to restore that we have defrauded, with *Zacchaeus*, *Luk. 19. 8. If I have taken from any man by force and covillition, I restore it four-fold.*

3 If wee endamage by giving heedlesly occasion of our neighbours hurt, or by not preventing his hurt, when wee are able, it is against the Commandement, *thou shalt not steal*; as those Laws of kindling fire, of not helping our Neighbours beast under his burden, do testify. Now wee partake with others, when by counsel, concealment, sharing with them, gaining wittingly by their stealth, as broakers that buy this or that for nought, which a thief hath stolen, are thieves at the second hand receiving.

Now then this thus opened, how many Christians continue stealing? how many over-reach in bargaining, use deceit in weights? how many by lying, false reckoning, by wicked borrowing? how many theevish *Nabals*? how many careless what scare they do another? Wee that are Christians must take heed wee get not any thing unrighteousely; *Naboths* vineyard did eat out all that wretched Kings possessions. A little got by stealth may waste great substance, men think it is a little thing, but bee the gain never so small, it excuseth not theft; bee a man nought with a woman, rich or poor, noble or base, fair or foule, his uncleanness is not excused.

Again, hee that for a little will sin, will mend his service, if the devil will mend his wages. Above all, over-reach not poor ones, say it bee but a penny matter, it may be that penny is like the widows mite, all they have; God is an avenger of all these things. 1 Thess. 4. 6

4 The second thing to bee marked is, *That every man must occupy himself* Doct. in labour of body or mind, or both; that we must have some particular callings beside our general. This speech that, *hee should labour with his hands*, is a Synecdoche, and doth signifye all kinde of labour, both bodily and mentall: In innocency *Adam* had this injoynd, to dress the garden: since the fall, this is Gods Ordinance, *In the sweat of thy fore-head thou shalt eat thy bread*: in the fourth Commandement the Lord commandeth us to do our works in the six dayes: and wee see how men and women, married and unmarried, married ones in wedlock, in matrimony, all have their labours lying on them, God hath given us example: Christ, *Mat. 13. 55. Mar. 6. 3. Luk. 2.* is gathered to have used a handy-craft. Again, it is necessary that wee may not bee thieves in the things wee use; for wee are not absolute freeholders, but hold in capite, and our tenure doth run with condition of service, *Let a man labour and so eat his own bread*, as if hee should say, this maketh us have tithe to the things we use, our labouring in an honest vocation. 2 Thess. 3. 12.

Again, it is necessary for humbling of us, for mental and corporal busines do take down the pride of our natures, *Eccl. 1. 13. This soor travel hath God given to the sons of men to bee exercised therewith*: *Psal. 73. 5. Because they were not in the travail of men, nor plagued as others, therefore pride compasseth them about as a chain*. It is Gods yoke which doth subdue the haughtinesse of our nature.

Again, it is necessary to keep us from pride, *Ezek. 16.* idleness and pride go together; to keep us from lust, as wee see in the example of *David* and *Solomon*. From playing the busy-body, 1 Tim. 5. 13. speaking of idle women, they *wander about from house to house, and not only idle, but eaters and busy-bodies*. For idleness is the Butt the devil shooteth at, the pillow he sleepeth on; and standing waters are filled with filthiness.

The use of it is, *To rebuke such as live idly*; as what is the life of many Gentlemen but that of *Potipbars*, they know nothing but the dish they feed on: if one would paint them, hee must bring them in with dogs, hawks, dice, cards, cur-tisans, their daies are passed in pleasure: men must have their pleasure; true, for a bow still bent, will prove a slug, but recreation is a condiment for a calling, not itself an occupation. Use

Again, such is the life of some irreligious and idle scholars with us in the University, what is the life of such but jering up and down, jangling, swaggering



ing, gaming, having a Tobacco-pipe, walking in their chambers from hand to hand blowing, theeves in that they mispend, while thus they continue, both their founders allowance, and parents means. Many that protest, full of idleness, for they some of them pass their time in talking, in drinking, gaming, &c. that they make the world condemn religion of idleness.

And the Papists are here evinced that teach the lawfulness of an idle life, their monks, as they taught before, an art of lying in their equivocation.

Use. 2

This being the will of God, wee must sweeten the weariness of our callings with this consideration, and *must make our daily labours an obedience of faith to his Ordinance*: So it shall come to pass, that though God doth not release us quite of labour, yet hee will ease us of wearisomeness, and make our labours delightful to us.

Dott.

*That which is good,*] That is, lawful and profitable; Observe hence: *That our calling must bee about such things as are honest and beneficial*: Wee must labour; so do theeves themselves, I, but about that which is good: this is a rule in callings, they must bee about such things as are lawful; such things as make with the good of Church, Family, Common-wealths: and therefore the kinds of calling wee read of in the Scripture, they are either Church-callings, or serving to policy, or serving the particular good one of another, as husbandry, merchandise, handy-craft, &c. It is better bee idle, than ill occupied.

Use.

So that many may bee hence convinced; the stage-players, they labour, but what tends their labour to? the corrupting of the mind, and fraighting it with vanity: the common Usurer, hee occupieth himself, but about that which is not good. The Pedlar-like Parasite, the trades that make ornaments for superfluous curiosity, dice-making, the Astrologer, Alchymist, &c. the one labouring in that which it cannot foretell, the other in that which it cannot bee found out. Wee must have care therefore not to chase the wind, and take up our selves with new nothings, but wee must see that our labour be about that which is lawful and fruitful.

Dott.

The fourth thing to bee noted is the blessing of God which is upon labour; work, that yee may have not only for your selves, but for others also; note then, *That walking in our calling, by the blessing of God is beneficial unto us*; labour is painful, but God doth sweeten it with the gain it bringeth: *The diligent hand maketh rich*, Prov. 10. 4. *Hee that tills his ground shall bee satisfied: The diligent hand shall rule*, Prov. 12. 24. *The soul of the sluggard desireth, and hath nothing, but the diligent soul shall bee made fat*, Prov. 13. 4. The Heathens could speake thus much, that the gods sold every thing for labour; and the Scripture doth give us examples, as to what *Jacob* rose from nothing by the blessing of God on his diligent travail: For this must bee known, though *Paul* taketh this for granted, *that our labour shall not bee fruitless*; yet this, that it is commodious, doth not come from our toying, but the Lords blessing: *Psal. 127. 1, 2. Except the Lord keep the City, the watchmen watch but in vain*, Prov. 10. 32. *The blessing of God maketh rich; else wee should fish with Peter all night, and take nothing*. For God, though hee will not have our calling neglected, which were to tempt him, yet hee suspendeth all the success of them upon his blessing, that while wee lack things, our trust must bee in him, that when wee have any things, wee might thank him, not our hands, for that were to sacrifice and burn incense to our own nets.

Dili laboribus  
omnia veni-  
unt.

Use:

Prov. 27. 18

And this consideration should comfort us in our travails, if they should bring no good to us, wee might say, *As good play for naught, as work for naught*. But seeing God doth accompany them with his blessing, our plough must not stand still: *Hee that keepeth a fig-tree shall eat the fruit of it*, Prov. 27. 18. And wee may lawfully consider this for our encouragement, 1 Cor. 9. 10. *Hee that soweth,*

to be partaker of that hee hopeth for: yet though we have these ends, not to charge others, to have of our own, to be a help to others, yet the principal end must be to glorifie God; else as the lay of hunters, that look more for the roasts, than the sport, it is but pot-labouring: So this labour that looketh more to our own backs and bellies, than Gods glory in the obedience of faith, is but pot-labour, beleeving Hea-

But it may be said that many true labourers live most poor la-

Concerning the poverty of many painful labourers.

This must be taken, as commonly for the most part true, not

Again, that which is a poor life compared to others more rich, may be a good comfortable condition to the labouring man: for no mans prosperous doth stand in abundance;

Many are poor a while, though labouring, yet God at length doth bless

If that poverty do dwell with them, then they must let down, that for good God doth call them to glorifie him by patient walking in that estate.

This must teach idle wretches what they may look for, even penury and affliction: Poverty like an armed man invadeth the slothful; it hath a warrant from God to arrest them, The slothful shall be clothed in rags, as many as might have done well, by this have been brought to live on the basket.

Prov. 13. 12. Prov. 23. 21.

Observe hence, That all of us whom God hath with any measure of substance, wee must do good to others: even this is required here of the labourer, that with his handy-work did get his living, God hath given charge of this, Gal. 6. 10. 1 John 3. 17. Luk. 12. 41. Mat. 25. 16.

Doct.

This is the blessed mans practice, Psal. 112. 9. Hee distributed, hee gave to the poor, and his righteousness endureth for ever; and the primitive Church did not only ordinarily relieve their own poor, but extraordinarily lent relief to other Churches, the Thessalonians, Act. 11. 25. the Macedonians, and them of Achaia, Cor. 16. 3. Rom. 15.

For the better conceiving of this, three things must be opened.

1. Who are to give alms, and whether the Commandement do lie alike upon all persons.

2. How farre.

3. In what order.

For the first, this is not given to all, but to those that have goods and power to distribute them. If one have abundance of substance, saith St. Iohn, either of his own, or from other; for some have goods and power to give them, as the father in his family: some have neither goods nor power to distribute them, neither to a man, unless they have some estate of their own, which they have not: Thirdly, Some have right and property in goods, but have not absolute power to dispose, as wives: Now the Commandement is first and chiefly given to masters or persons that have goods and power to dispose them at their pleasure. It is given to others, but so as the sixth Commandement must stand with the fifth: they must give so as to honour the superiour to whom they are subject, with paying his warrant.

1 John 3. 17. Whom it becometh to give alms.

For the second, wee must give that which wee are able to spare. Libera- tion is to be given, not to be given. The use must be so communicated, that the property in them must not be altered: Yet in some case, as if the body of the Church should be in lack, for the common good, such particular persons may be taken from grace, given them, and are called up to it by God, may improve all their substance to the relief of it.

How wee are to give alms, 1 Cor. 13. 3.

For the third, will perform this duty acceptably, wee must look to three

In what order alms must be given.



1 To the ground of our almes,

2 To the ends

3 The manner.

Our of love:

1 The ground of it must be a loving and merciful heart, this is the first of an Alms-deed; if wee should give all wee have without love, it were nothing.

To Gods glo-

ry, moving his

Rom. 12. 8

2 Wee must do it only cying Gods glory, and our neighbours good; not for ostentation. *Hee that distributeth must use it in simplicity*; many will loose trumpets, and blaze abroad their deeds of this nature.

1 Cor. 9. 6, 7

U/s. 1

3 For the manner of it, it must be readily; *Be ready to distribute, 1 Tim. 6. 18. cheerfully; God loveth a cheerful giver. Liberally, hee that loveth his neighbour, shall reap sparingly.*

This therefore that God will have even the labourer that fetcheth his meat out of the fire, that of his little wherewith hee is blessed, hee shall distribute it doth evince of vanity, many school discourses that run upon this, as if the superfluity were matter of mens almes. For the labourer was not when hee had feathered himself, and got his crummes up, when hee was come to some good estate, then to give, but weekly; it was the Apostles custome to take collections for the poor, 1 Cor. 16.

U/s. 1

Again, this doth rebuke the hardness of heart in many, who being rich, will not part with any thing, they have their chests full of the lives of men, though they may be called the sepulchres in which the poor are buried; though Scripture tells you that no love of God is in such a person, yet the Devil will per many excites.

OBJECTION. *Why? that wee have is our own, wee take not our silver out of Gods hand.*

Their excuses

answered.

Ans. It is yours at the Common Law, but in the Court of Conscience, it is not anything, for thou art but a steward, and receivest it from God, not take it all thy self, but to give part of it to others.

OBJECTION. *Wee may lack too our selves.*

Ans. And you take the next way to it, for *there is one that Jeopardeth, and he abundance, but he that Jeopardeth more than hee should, shall come to want, Prov. 11. 4.*

Nay, this should make us give to the poor, for *this is lent to God, Prov. 22. 7.* If hard times come, in which all should be gone, this stock would be safe for thee: *Set your bread upon the waters, Eccles. 11. 1.* wee know what times may come upon the earth.

U/s. 1

U/s. 2

U/s. 3

U/s. 4

U/s. 5

U/s. 6

U/s. 7

U/s. 8

U/s. 9

U/s. 10

U/s. 11

U/s. 12

U/s. 13

U/s. 14

U/s. 15

U/s. 16

U/s. 17

U/s. 18

U/s. 19

U/s. 20

U/s. 21

U/s. 22

U/s. 23

U/s. 24

U/s. 25

U/s. 26

U/s. 27

OBJECTION. *Wee have a charge upon us, servants, children, &c.*

Ans. So had these poor labourers, this is an objection of those that are full of self-love, void of love, *Isaiah 60. 1. Shall I take my servants away? for thou hee had nothing for David, yet hee feasts himself like a King, and though his children had no money for Lazarus, yet hee could touch himself in purple, & fine linen by every day.*

OBJECTION. *Wee are poor (say some.)*

Ans. So must they have said.

2 Cor. 8. 12

A man need not be a Christian to give an almes, remember the widow, *Psalm 41. 1. In the day of trouble, hee will deliver me, & in the day of wrath, hee will be my refuge. Look hee these winds, and clouds, they will neither let you slow nor reap for your health.*

U/s. 1

U/s. 2

U/s. 3

U/s. 4

U/s. 5

U/s. 6

U/s. 7

U/s. 8

U/s. 9

U/s. 10

U/s. 11

U/s. 12

U/s. 13

U/s. 14

U/s. 15

It is to be marked, that hee biddeth them not steal and distribute, but

steal and get richly, and so give. Observe then,

*That wee are given unto of that which is our lawfully gotten, or lawfully*

*possessed, and so, Honour the Lord, but with the substance, with that which*

*is ours; and wee see that God will not have the price of a living, nor the love*

*which brought into his house, and offered to him; and that is to be marked*

*therein, for wee buy of that which was bought: for to give that which*

not ours, were no deed of mercy: but manifest injustice, to take from one to whom a thing is due, and bestow it where it is not due: God will have mercy and justice coupled together, *Mic. 6. 8. Hee hath shewed thee O man what is good. And what doth the Lord require of thee, but to do justly, and to love mercy?* &c. We cannot give that which is not ours: for a man can never dispose of that which is not his own acceptably, but by restitution: nothing but a mercie will heal the conscience of one that holdeth that which is not his own, neither may hee give alms of it, but where restitution is to bee made by way of alms: now it is not of like necessity that wee should lawfully get that wee have, for if the owners of this or that have willingly passed the title of any thing to us, though the consideration was naught, yet our repentance doth sanctify such things as wee have just title to, though the means were not good: As put case *Demetrius*, should have been converted, who grew a rich man by making shrines, which was as bad a trade, as if one should make crucifixes and images of our Lady, to sell to devour Catholiques, yet seeing they blinded, did for these commodities willingly give him that hee received, therefore repentance comming, the sin which defiled his substance in regard of the trade, is look away, and the possession sanctified: See what is spoken of *Tyrus* when it should be converted, *Her merchandize, and her hire shall be holiness to the Lord &c.*

Some things  
not lawfully  
gotten may just-  
ly be kept.

This being so, wee must not think to over-reach and hold back the right of others, and think to make all whole with dealing some thing in way of alms, or in some good use. Almes are like waters, pure ones make all clean, but he that watheth in foule water, is further defiled.

Lastly, it is to be marked, *who are to be relieved, such as are truly needy: these the Scripture every where bringeth in. Distribute to the needy. He that shutteth up his benevolence from him that hath need. Break thy bread to the hungry. I was sick, naked, &c.* You are to know who are needy, according as the Scripture determineth, that they might by alms take an ordinary relief: for men extraordinarily impoverished, as by piracies, inundations, fire, thieves, &c. these wee speak not of. Ordinary poor persons are,

Elay 23. 18

V. 18

1. John. 3. 17  
Eph. 5. 29  
Mat. 25

1. Such as have no possessions nor substance.
2. Such as have no friends able to relieve them.
3. Such as are not able to labour for their relief. *If they be able to work and will, let them not eat,* saith the Apostle.

2. Thes. 3. 10

And these are wholly to be maintained by the devotion of others.

There are poor who having something and taking paines, yet cannot from it make sufficient supply of their wants: now these likewise are to bee relieved.

Wee see therefore hence that our lusty Vagrants are not to bee relieved; and though in the time of Christ there were some begging, yet it was quite besides Gods institution.

V. 18

Secondly, he saith to *them that have need*, not to the good that have need: meeting with the excuses of many, who because the poor are so nought, will not do for them, whereas if they have need, though they want grace, we must do good to them. Do good to all, though it is good husbandry to choole the best so much as may be.

V. 18

That doth reprove the bountifullness of many which is toward those that are not in need, that can return the like, they bring Water to the Sea, are full of self-love, void of mercy: *If ye do good to them of whom ye hope to receive good, what singular thing do ye? do not Heathens and Publicans* Luk. 6. 34

V. 18

Mat. 5. 46  
Luk. 6. 34

V. 18. 29. Let us interrupt communication pratted out of your mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers.



30. *And grieve not the holy Spirit of God, by which ye are sealed to the day of redemption.*

Now followeth a Precept of speech, amplified by a reason. The precept layeth down,

- 1 What words we must avoid.
- 2 What communication we must use; which is described by the end.
- 1 Set down, good to the use of edifying, or needful edification.
- 2 It is expounded, what is good for edification, *that which minisreth grace to the hearer.*

The reason is this: That must not bee done which grieveth the Spirit:

This doth:

The description of the Spirit from so blessed a fruit or effect of him, doth prove the proposition: Hee who sealeth you to the day of redemption must not be grieved.

In the words of the 29. verse this onely is to bee opened: what is meant by corrupt speech?

What is corrupt speech.

*Ans.* Not onely filthy speech, but all speech that hath not the life of grace, that edifyeth not. The word is [corrupt.]

For look as in a putrified Corps there are three things.

- 1 A privation of the soul and life of it.
- 2 An entrance of corruption.
- 3 A heavy smell which passeth from it.

So in speech which is rotten and putrified, it wanteth grace to quicken, it hath corruption in it, it casteth a savour forth offensive to the discerning soul.

For the 30. verse there are three things to be marked.

1 That the Spirit is said to *grieve*, not that sorrow or any such sick passion doth befall it, but because it doth that which they do that receive grievance. As a guest in an Inn being molested will withdraw himself displeased: So the Holy Ghost is said to grieve when hee doth not manifest his comfortable presence, and surrendreth his comfortable working in us, shutting it up as it were in displeasure.

Ioh. 3. 33  
Now we are sealed by the Holy Ghost.

For [Sealing] meaneth that this phrase is used interchangeably twixt God and us, he is said to seal us, we to put *Seals to him that he is true*. The latter is nothing but believing God. Now what this sealing of us meaneth, we shall better understand, if we consider the use of sealing.

1 It doth inclose things and provide for the secrecy of them, as sealing letters, and thus wee are sealed, a sealed fountain, because the things that are given us, are hid from the eyes of the blind world; 1 Job. 3. 1. But this sense belongeth not to this place.

2 To seal a thing, is to mark it and distinguish it from other, Job. 5. 27. *Him hath God the father sealed.*

3 It doth confirm things, and make them authentick, as in all kind of instruments, they are blankes till the seal bee passed: Now these last senses may here be conceived, by whom we are marked forth, and set apart to redemption, as also inwardly assured touching our final deliverance from all evil, and glorious liberty of the sons of God: And I think the former of these most holy meant; for in 1 Cor. 1. the Holy Ghost distinguisheth these things, *the confirming, and anointing, and sealing of us.*

Redemption is here put for the redemption of the body, when we shall be delivered from all bondage into the full liberty of the sons of God.

The sum of the words is this:

ver. 29

You that are Christs true scholars, must not think that to refrain gross deeds is enough, and that words are free, but you must make conscience as well of sinful and idle rotten words as of evil deeds, and though that many  
'evill

evil things will bee at your tongues end, yet have stay of your lips, as not to let any rotten word come out of your mouth, but when you are to speak, see your speech bee good to edification; that is, bee such as either the matter or manner of it, or both, may increase the graces of God in them that hear.

And the rather you must do this, because this sinful idle discourse doth grieve the Spirit of God, who deserveth no such thing at your hands, for hee doth, working in you, both assure you inwardly, and set a mark upon you, that in the great day of the Lord you may have full redemption.

*Then we see, that we that are new Creatures in Christ, must make conscience of well of evil words, as evil works.* For hee that is a new Creature, must as well get a new tongue as a new hand; our tongue hath the poyson of aspes under it, being one with corruption, that all the salt in Rome will not fetch it again. Again, idle words shall bee answered for in our reckoning before the judgement of God, *Mat. 12. 36.*

Thirdly, Words, look what kinde they are of, such kind of heart they manifest: for as money by the ring, or lungs by breathing; so the heart is seen in speech, for it venteth it self in speaking. A sinful speech argueth a sinful heart, words of wind, a windy soul fraught with lightness.

Lastly, Words are contagious, *they corrupt good manners: they fret like a gangrene,* and it is undecent to belch out rotten language; Civility teacheth us to hide our breaths, if they be not sweet, from the discerning of others; and Christian modesty should teach us to hide the stinch of our purrified souls, and not to perbreake it in the hearing of others.

Seeing therefore that Christians must refrain sinful and unfruitful words, many are reprov'd who have the old tongue in their head still, prophaning Gods name, cursing, swearing, taunting, raylings, detracting, glozing, &c. their talk is of this nature: And others of us do fill our mouths with idle speech, which tendeth to nothing but to promote laughter: and wee think that wee must bee merry, we mean no hurt in it, if wee never do worse, wee may bee born with. Whereas our rotten bleat doth argue wee are not sound sheep: And this idle talk it is the Devils minstrelsy, for while wee drink this in and utter it delightfully, the Devil fetcheth a nap, have they never so good things on their side.

*A wise man, that we must move if our servants have stay of our tongues: Let us rotten speech come forth of your mouth, though it will come upon you, and thrust it self forward, yet stay it, let it not proceed forth of your mouth. A wise man refrains his lips.* Prov. 10. 19. and 17. 27. *If a man refrain his tongue, his religion is his.* *Prov. 10. 16.* It was Davids practice, *Psal. 39. 3.* *I said, I will take heed to my mouth, that I offend not with my tongue; for it is an unquiet member,* and therefore wee had need to deal with it betime, and to pray God to keep the door of our lips for us: And when wee fence our grounds and hedge them about, how much more should we fence our mouths, for life and death is in the tongue.

Some they are wise that will sometime when they have spoken evil, defend it thus: Why, as good speak it as think it, wee are no hypocrites: but if this be not to keep the door of their mouth, and seal up their lips, it is to bee feared, they shall bite their tongues for grief, as it is said of some, *Rev. 16.* when God shall take account of idle words.

*The foolish kind of speech we make use in our Communicacions, speaks of grace, manifesting grace: The righteous mans words are like silver, his lips are full of wisdom. The just man must talk of wisdom, for the Law of God is in his heart, and Psal. 47. 10.* The righteous man is said to be such a tree, whose leaves are words, *we continually*, as admonitions, reprehensions, consolations, do heal; and the Church, *her tongue is as a bay-tree, her lips have milk,*

verf. 30

Doct.

1 Cor. 15. 33  
1 Tim. 2. 17

Vse. 1

Doct.

Prov. 18. 18

Vse.

Doct.

Prov. 10. 10, 17  
Pla 37. 3, 31

Cant. 4. 1



milk in them; since speaketh such things as are sweet and nourishing; now that which is spoken of her agreeth to every member.

Phil. 71. 78  
Exod. 18.

Thus David, he would rehearse Gods righteousnesses; and all the day be telling of his salvation. Come, I will tell you what he hath done for my soul. Thus Moses and Jethro, when they were met, there was telling of Gods great deliverance, and mutual thanksgiving; thus Mary and Elizabeth, their spiritual songs give us to conceive what conference they had; all the three months they continued together. All the talk of Christians should be such as should spread the leaven of grace in the hearers.

Quest. Why, you will say, shall we talk nothing but Gospel?

We must speak  
of secular mat-  
ters in a graci-  
ous manner.

Ans. Yes, but not only the matter of talk, but the manner doth edify, we have our own words, as well as our own works without sin, but when we speak of earthly things, wee must speak of them in a heavenly manner, so that wee may say, Not I, but Christ by his spirit speaketh in mee. Wee must speak so, that our fear of God, our reverence, our wisdom, truth, plainness of heart, may spread a sweet savour even in our secular discourses.

Vse.

Iam. 2. 12

This then is a ground of exhortation, that we would have care to commune one with another more fruitfully: Let us not only so do, but so speak, as those that shall be judged by the Law of liberty. I know it is not in our power, for our tongues are not so nimble in unfruitfulness, but they will be as soon tired in such speech as is of edification. But wee must seek to him that must confirm us as well as every good word or work. 2 Thes. 2. 17. And as all are to look to this, so especially wee Ministers must have a care of this, because we must shew our selves patterns as well in words as works.

VERS. 30

VER. S. 30. And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption.

Now followeth another precept, which hath the force of a reason, Grieve not the Holy Spirit of God: Hence observe, What is the working of sin, it grieveth the Holy Ghost. For all sin is a most filthy thing, which the eyes of God are too pure to behold; no outward filthiness is like the filthiness of sin, for eating with unclean hands, and outward pollution defileth not as sin doth, as our Saviour speaketh; Even as if wee burn filthy favours, and fill a room with smoak where a guest lyeth, we offend him: So it is grievous to the Spirit which dwelleth in us, when we do send out the stench of the corruptions which are in us, Mal. 2. The Lord complaineth that the Words of that people weary-ed him.

Dott.  
Eph 7. 13

The second thing to be marked is the fearfulness of sin, with what Caution wee must avoid sin; for this is a woful matter for so Grieve the Almighty: is it a small thing for you to grieve men, that ye will also grieve my God? And surely when wee will avoid the offence of a great Personage, how much more should wee be afraid to do that which the Lord should take grievously? this cannot but be ill for us; for Heb. 13. 17. the Holy Ghost biddeth us, obey our teachers, for they watch for our souls, as they that must give account, that they may give it with joy, and not with grief; if they be grieved, it is not well for us; if the grieving of men be hurtful to us, how great hurt do wee our selves when our God is grieved.

Dott.

By whom ye are sealed unto the day of redemption. Now followeth the description of the Spirit from the sealing of us; and first that wee are marked to redemption, it doth teach us, The certainty of our salvation, how sure we are, never to miscarry. For those that were marked, Ezek. 9. 4. the Lords charge was that they should not be touched, and Ezek. 13. the houses that were marked, the destroying Angel did not come neer them. And things to which the seal is put, are out of doubt, and truly the state of Gods children in whom is his Spirit is such, as they can never totally nor finally lose this Spirit; For it is an everlasting life wherewith they are quickned, not like Adams which

which had not perseverance added to it.

2 Again, our head the second *Adam* is a quickening Spirit, such a one who doth expel death, and give himself as our head, and by consequence all his members, such a life as cannot die; *Rom. 6. 10. 1 Cor. 15. 45.*

3 The Devil is stunted at this, that hee shall not bee able to hurt, unless it bee the heel of Christ, *Gen. 3. 15.* Now if hee should utterly by temptations put out the life of God in them, hee should wound them at the heart.

But against this collection two things may bee objected.

*Obj. 1.* That in deed it must bee true which the Spirit sealeth, and therefore it is true that they shall finally come unto it; but yet they may fall quite away in the mean while.

*Ans.* To which is answered, that if they could totally fall, they should finally fall also.

*Obj. 2.* It may bee said, that those things are true that the Spirit sealeth, but true only in that manner it sealeth them; Now it doth seal our redemption upon condition that wee beleve and persevere.

*Ans.* Conditional promising doth not hurt the certainty, but when the condition is doubtful; now the condition is out of all doubt, for God hath absolutely promised to work it in us. *Hee is the author and finisher of Faith, Deo volente firmus*, hee will perfect his good work.

This is comfortable, that I may assure my conscience while I stand, that I shall have redemption, because the graces of the Spirit which I find, are Gods mark, and the seal to mee of my salvation; This is comfortable when I shall fall, that my falls cannot bring mee under death, seeing God hath marked mee to eternal life. And this doth not breed security, but as the mercy of God, it teacheth the faithful soul to fear, and as the grace of God, it teacheth to walk godly. Whereas this doctrine that teacheth us that wee may lose all grace, it doth make our salvation as uncertain, as if it were not indeed and effectually sealed, when I am most near it, it is but a peradventure, full of doubtful uncertainty.

Again, here wee see that no outward thing can so assure us, that wee may rest in it, it is the Spirit of God which doth seal us, and assure us of our full redemption; wee are ready to lean upon reeds that will break and fail us, *Numb. 16. 3. All the people of God are holy, the Temple, the Temple, Wee are the children of Abraham.* These outward matters men have alwayes presumed out to their destruction: For it is not Circumcision without, but it is inward, that is Circumcision before God; it is not our outward profession, nor our external services, nor our being baptized; but it is the Spirit of God in us, enlightning us, and sanctifying us, which only can give us assurance that wee are Gods, and heirs of salvation, *Rom. 8. 15. The Spirit beareth witness with our spirit, that wee are the children of God.*

This doth let us see with what care wee should keep and seek the Spirit of God; for wee do keep our seals boxed up, that they may not bee broken: and if wee have deeds of any moment drawn that will be very beneficial to us, wee will not bee quiet till the seal bee pulled: So should wee seek the Spirit by prayer, by coming to his Ordinances, by careful and diligent obedience, that wee may have our consciences sealed, fully assured of our full redemption. Suppose wee are all malefactors, and the King should send word that at the Assizes all of us that had not the great Seal to shew, should suffer, but the other should bee received to grace, and restored to their liberty: so it is with us.

Lastly, That hee Earth [*To the day of redemption*] it doth so, for, that wee do, have not our full redemption as yet: our life is such, that the best is left the deeper wee go in it, the sweeter. The way of the Righteous is like the Sun, which with time brightens and brighter to find strength; whereas the way of the wicked

Vse 1

Vse 2

Rom. 8. 15

Vse 3  
Wee must seek  
and keep the  
holy Spirit  
with special  
care.

Prov. 4. 18, 19



246 31. 28

VERS. 31

wicked is like to travellers that have a timely shine when they are setting forth, but when they are a little gone on it thickens, and turns to clouds and storms; though it smokes a little a while, wee should comfort our selves in this; wee shall have a blaze anon: *Rejoyce, for your redemption draweth neere.*

VERSE 31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.*

Now followeth a Precept forbidding wrath particularly; amplified by another commanding the contrary: the wrath is double, that which is less grown, in the first part, or that which is settled in the last, *with maliciousness.* The first is set down as it is in the affection: The second as it is in the Word. In the affections a threefold distemper.

1 Bitterness.

2 Fierceness.

3 Wrath.

In whole two things must be marked.

1 The things to be avoided.

2 The measure, bitterness, all bitterness.

Dost;

1 Then wee see, *That all true Christians must avoid bitterness.* Before wee can depart from it, wee must know what it is.

For answer, It is a smothered displeasure of which one will not be known, that maketh a man a burden to himself, and others, till it be digested; for this wrath is fuller of discontent than revenge, and it is a fret that rankles inwardly; wee will not be known of the cause, often. It is some matter that wee cannot mend, our selves in, often some such thing wee are ashamed to be known of it, it is so unjust a cause of moving us, and it maketh the other, the tediousness of it, for a fire when it hath no vent must needs be violent.

Use.  
Bad effects of  
it in us.

Wee therefore that are Christs must be ashamed to think how it hath been sometime with us, when our souls have been full of bitterness, and wee have gone with secret displeasure champing on the bit, eating our own livers, looking on our dearest friends so lowre and malecontent, being implacable: For this bitterness, the more a man would with gentleness overcome it, the more it will burn sometime, like as lime doth with water; When all our behaviours have tasted of the gall of bitterness. For as in the Jaundise, all the skinnie is coloured when the gall overfloweth: so all our looks receive a tincture when this bitterness doth deeply possess us. All must avoid this, especially husbands to wives, *Husbands love your wives, and be not bitter to them:* there is bitterness in a more large sense.

Cor. 5. 14.

What wrath  
or fierceness is.

The next word [*wrath or fierceness*] noteth an impetuous anger that is headily carried, not hidden, as the first, but manifest, soon up, soon allayed, for it is too violent to hold. This men of hot blood are subject to, and they think it the lesser, because it is but a brunt, they have soon done, and are sorry for it after: But take heed how that hellish fire kindleth, for it endangereth the whole state of a man: It is a phrensie for the time; where were wee if God should not keep us?

Eph. 5. 17.

Dost;

Dost;

The third is [*anger*] let upon desire of revenge; but of these before; and *Clamour*: mark then, *How these goeth disorder in words, with disordered affections*; and how wee must avoid the one, as well as the other. For as fire kindled here or there will fasten upon the next things unto it, if they are combustible: So this fire of hell burning in the heart will fasten on the tongue and hand, if it be not more timely quenched; More particularly loud clamours, and unseasonably elevating the voice, is a companion of anger. When *Lazarus* was angry wee see how hee did take on, and breathe out loud menaces presently to kill and slay: So the Jews when by *Pilate* fast washing his hands, their galled consciences were stirred, they cried, *Crucifie him, crucifie him*: So *Pauls* enemies, So the *Ephesians*, angry at *Demetrius* his suggestion cried, *Great*

Gen. 4. 23, 24

Mat. 27. 23

Act. 19. 24

*In Diana of the Ephesians*: So *Act. 7. 3.* *Stephens enemies cryed aloud, and ran on him.* And this is it wee must take heed of. Wee must not when wee are angry use any inordinate speeches: but especially wee must take heed of setting up the throat, so that the house wee are in will scarce hold us.

The next thing is *evil speaking*. Observe, *That wee must take heed of mis- orderly speech, but much more of cursed speech*: This evil speaking may bee against God, *Isa. 8. 21.* *Blasphemy is the daughter of anger often,* against our neighbour, our selves, such as imprecation: revilings, &c. For this use of cursed language is dangerous to us; *Hoe loved cursing, and it shall light on him*: Such as cast up stones in the aire may crack their own crowns. Again, men should not, dealing with the Devil, use cursed speaking. The godly ble's such as curse them, for the tongue of *Canaan* is their speech, and this doth testify them to bee the Lords children: But such on the contrary as use cursed speaking, a man may say to them as the men said to *Peter*, *Thou art one of them, for even thy speech bewrayeth thee*, thou art one of the hellish brood: for thy language is devilish: An English man is known by speaking English. Yet wee must know that the same words which are revilings in some, are but just reproofs in other some: For if one from love of a party, and hatred of his vice do (to make him ashamed) call him fool, it is not to bee counted cursed speaking: Christ called the *disciples foolish*, *Peter Satan*, *Paul* called the *Galatians* roughly: The same action, as the bereaving of life, is in a Magistrate, Justice, in another is murder: So the same speech coming from divers grounds to divers ends, may bee lawful in one, unlawful in another.

*With all Maliciousness,*] Observe, *another root of bitterness which we must root out, viz. Maliciousness*, it is well filed on the same string with these former, for usually it is engendred of wrath: for as wine turned doth make vinegar, so wrath seethed and increased in us becometh hatred.

Of this two things.

1. What it is.

2. How it doth manifest it self.

It is a sinful affection which doth separate and make us evil disposed toward our neighbours: and though sometimes it is professed, yet for the most part it is smothered.

Now it doth appear three waies.

1. It speaketh evil, and practiseth openly or under-hand against the party maliced as in *Josephs* brethren, they could not speak peaceably, and mark their practice, *Gen. 39.* Therefore the wise man saith, *Malice shall be discovered in speech.*

2. It envieth at the good of our neighbour, whether spiritual or temporal, *the King, Lehas, Saul, the Princes of Darius,*

3. It doth make one rejoyce when evil is befallen him one maliceth, as the *Philistines* made a Play, and solaced themselves in the sight of *Sampsons* misery, the *Drunkards* made songs of *David*.

Now then, wee that are Christians must away with this, wee are by nature haters and haters one of another: and it is exceeding natural doctrine, which we may learn without a teacher, to have a shadow of love to our friends, but none to our enemies. And it is in the natural mans judgement a good wisdom to carry fair weather in the countenance, but to sit on his skirts whom wee brook not. Who hath not spoken hatefully? Who hath not had an ill eye at his neighbours coming on? who hath not laughed in his sleeve, when sometime hee hath crossed one hee loves not, though it cost him the setting on so compels it? But let us put it away, for our hope of secretie will be covered with lying lips shall bee made manifest in the assembly: let us not care to bee men in this: bee babes in maliciousness: If yee bee not babes in this regard, you shall not enter into the Kingdome of Heaven. Now babes if they bee angry and fight together, they will bee friends presently, The

Doct.

Psal. 109. 17

Luk. 24. 14  
Mark. 16. 23

Doct.

with it in W  
children time

in the W

What malice-  
ousness is.

Prov. 26. 28

Judges 16. 14

Use

Prov. 26. 28

1 Cor. 14. 20



name of it should make it odious, for the word is as large as *reynab* with the Hebrews, which signifieth the evil of punishment; all naughtiness. But therefore signifieth maliciousness, because it is the chief kind of wickedness, as we call the Plague by the name of the Sickness, a name common to all diseases, because this is the principal kind of all other. Now the quantity followeth; if wee say hee is a malicious man, wee say every thing that naught is.

VERS. 32

VERS. 32. *And be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

Now this dehortation is amplified by a contrary exhortation to the opposite virtue, which is set down,

1 In particular in this verse, and the next.

2 In general, in the second verse of the fifth chapter.

The Particular hath 1 A Commandement.

2 A Reason.

The Precept commandeth 1 Courtesie.

two Christian affections, 2 Mercy.

Secondly, a fruit declaring them, *Forgiveness*: For many will say they are gentle, good persons as need bee, if they bee let alone, and yet offended they will not forgive: Now these are neither gentle, nor merciful. But because this duty goeth against the hair, the Apostle doth urge it with reason: That which Christ hath done to you, you must do to others: Christ hath done this therefore you. The second part is in this verse, the conclusion in the first verse of the fifth chapter. But because one might say, *why should we be followers of God in all things?* therefore the Apostle proveth this: Children must imitate their Fathers: You are Gods beloved Children: Therefore, &c.

We must shew forth courtesie:

What it is.

1 *Then we see for what is the vertue we must shew forth, even courtesie*; for this our God goeth before us in, *Th. 3. 4.* Kindness or courtesie to mankind, it is a vertue that maketh us carry our selves amiably and sweetly towards others, as may bee gathered by the contrary, not bitter, and it may well be called the flowre of love, for it doth swimme in the top of all offices of love, and maketh the things wee do, exceeding lovely; it is every where required of us, *Col. 3. 12.* Put on (as the Elect of God) bowels of mercy, kindness, &c. Courtesie, it is a fruit of the Spirit, *Gal. 5. 22.* The wisdom from above is gentle, *Jam. 3. 17.* Easy to be intreated.

Now it sheweth it self;

1 In the matter and manner of speech.

2 In respectiveness of our carriage and gestures of reverence.

3 In some appropriate works of it.

For speech, it doth make it kind and affably uttered; quite contrary to Cain's language, *And my brother's keeper?* For this, look what sweet language *Abraham* gave to the sons of *Heth*; and how gently hee intreated the Angels, *Gen. 18. 23.* And so for the second, it maketh one put honour upon another. The works of it are many, as 1 Usual salutations. 2 Commendations, *Rom. 16. 2.* Going forth to meet our friend on the way, taking our leave kindly, *2 Th. 18. 15.* These are sufficient to give a taste of the rest; Religion is mannerly, and hee is an unmannerly Person that thinketh hee may speak curiously, flying away unrespectively by men; neglect such circumstances as are named; hee is so farre irreligious.

U/s. 1

Many are hence rebuked; some swaggering ones, that think it their glory to look big, and carry a proud countenance, give a curish answer, they think it an honour to contemne every body, men hateful to God and men. Again, our common rudeness, or melancholick waywardness, unevill austerity, which will make people, as they did by *John*, ask if we have a Devil in us: wee must not take up a foolish imitation of examples extraordinary.

Mat. 11. 18

U/s. 2

Wee must learn to grace our religion with sanctified mannerliness, and must

must be courteous, yet take heed of popularity, let us not be courteous as *assolom*, this is as bad as morosity. What if these things bee but Complements, they are of great moment unto love, and how was the discoyncty of the Ammonites avenged? take heed of flattery, of a pish su-pershuity, as a deal of kissing the hand, scrapings, cringing, overspreading the countenance with a smile.

1. Wee see that we must all of us be merciful: Bee ye merciful as your heavenly Father is merciful: *Put on bowels of mercy as the clest of Gold.* Now this doth contain two things, this being tender hearted.

Doct.  
Col. 3. 12, 13

2. That we be touched with the miseries we see. 3. That we be inclined and inwardly moved to yeild them relief: the one followeth upon the other.

Thus *Job*, 30. 25. hee did weep with those that did weep, and his soul was tyred for those that were in heaviness: So *S. Paul*, *Who is weak, and I am not weak? Who is grieved, and I burn not?* And this the word principally intimar-eth, a man whose bowels yern easily; and this was in *Christ*, his bowels were moved for them: Hence followeth the second, a willing mind to help: for hee that is thoroughly touched with grief for his brothers case, will put the best leg forward, and be ready to help: Christians then must get fellow-feeling in misery and readines of will to relieve, and then all the works both spiritual and corporal would follow.

2 Cor. 11. 29  
Mat. 9. 36

First, Then wee see our senselesnesse here reproved, that little are broken at the breaking of *Joseph*, that when wee come to those that are in smart, ask how they do, &c. but have no bowels of compassion stirring in us, are no more moved than if wee were marble: There are few works of mercy, but lesse of tenderness of heart.

Vse 1

Wee must labour for the affection of mercy, 1. If wee were fellow mem-bers, how could it bee but wee should bee touched? for there is a sympathy betwix them. 2. Again, this mercy is most acceptable to God, he preferreth it before his outward worship, *I will have mercy, not sacrifice*: and it is not the work, but the affection that is the mercy God looketh at: he is a spirit, 3. How can wee comfort our selves or assure our selves, that wee are righteous, if we want this toward our brethren, *when a just man is merciful to his beast*.

Vse 2  
Hos. 6. 6  
Prov. 12. 9

Now followeth the fruit testifying of these vertues [*forgiving one another*]. Whence wee see, *That this is a duty Christians must practise, they must remem-ber, which are done them*, Col. 3. 13 Mat. 6.

Doct.

For the better understanding we must open three things.

1. What it is to forgive. 2. What it is we do forgive. 3. In what order, whether wee are bound to forgive if one will not ask par-don, because the commandement. *Luk. 17. 4.* and *Mat. 18. 21, 22.* doth run otherwise.

Forgiveness includeth three things.

1. A removal of all inward displeasure; a man must forget, that is, hee must have no ireful remembrance of the injury done him, *Lev. 19. 18. Thou shalt not avenge, nor be mindful of wrong against the children of thy people*; Contrary to such as will forgive, but not forget.

2. A man must not endeavour any way to revenge: which meeteth with such, who though they will deny that they bear ill will, or are angry, yet they will seek to come even with such as have offended them.

3. A man must be so lovingly affected as if hee had not been offended, that is, he must in love bee ready to do any good to the party offending according as God ministreth occasion and ability; *Joseph* forgiving, was ready to feed his brethren with the best, who would sometime have fed themselves with his blood: Which is to be marked against such as will forgive and forget, but they will have done with a man.

M m m 3

For



What we d<sup>e</sup>,  
and must for-  
give.

For the second, in our offences, there is alwaies an offence against God, sometime against the Law: now wee forgive not that debt which is owing to the justice of God, nor that satisfaction which the Law challengeth; but that debt which is owing to us, our personal offence. Now in our offences are two things: 1. The injury. 2. The damage. This understood, wee shall answer the question more easily. The injury is the want of that love which through Gods Ordinance my Neighbour oweth mee, with presence of the contrary. The damage is this or that scare which the former hath caused to mee; as if one should smite a Tradesman, so that on the stroke hee should keep his bed, and bee at expence with the Chyrurgion; this is injurious, that a man bound to shew mee love, and the officers of love, should intreat mee so spightfully; this that upon his injurious dealing, I have lost that I might have earned, and spent that I might have saved; this is a damage I sustained by him.

We may seek  
amends for our  
damage.  
Lev. 19. 18

Now the answer is, that alwaies the injury must bee forgiven, the damage then, when wisdom and charity so require. God that did command forgiveness, forbidding revenge; see *Exod. 23. 18, 19* doth allow damages in the case propounded. Only in seeking them, we must take heed that wee do it not on trifles. This seeking right upon every trifle is a defect, the 1 of the *Corinthians* *cap. 6. 7.*

And how.

Without revenge.

It must be done with intendment of good to him against whom we complain, to others, to our selves.

Mark. 11. 25

For the third question, unanswered, that bee hee who hath offended never so far from his duty, wee must forgive. When you stand to Pray, if you have ought against any body, forgive it: where wee are required absolutely before wee can pray acceptably, so forgive. Yet we must know, that forgiveness is inward onely, or outwardly testified by word and gesture.

The first wee must alwaies do; that is, cleanse out mind of rancor, and revenge, be in love, or else we cannot pray.

The second we may refrain when in Christian wisdom wee see it behovefully, as a Parent forgiving his childe in his purpose, doth look big and threaten deeply.

Vse 1

This Doctrin then doth check such as are so disposed that they will not bear with any wrong, they will carry a grudge seven years, and if they do not seek revenge, yet they will remember, and will never meddle nor make to nor fro. We are sons of thunder if wee bee moved, wee will call for fire from heaven: the spirit that is in us lusteth after revenge; the Pharisees doctrin is pleasing, *As eye for an eye, a tooth for a tooth*; and who saith not that, *Prov. 24. 29. I will do to him as he hath done to me?*

Mat 5. 38

Vse 2

But in the second place wee must know, that casting off this spirit of revenge, we must labour to forgive and forget injury, like good *Joseph*, *Gen. 45.* like *David* who forgave *Shimei*; *2 Sam. 19.* like *Moses*, *Numb. 21. 5.* there is none of us but may stand in need of our Neighbours, wee give offence, and have need to be pardoned.

Mat 6. 15  
Not forgiv-  
ing is hurtful  
to our selves

Again, Because it is so hard a knot, our Saviour driveth it with as hard a wedge, *Forgive, or you shall not be forgiven*: And what do we when we will not forgive, but like the Bee which loofeth her sting, and becometh a droan, and so hurteth her self more than others? So do wee when wee will not forgive; we set our selves thousands in Gods debt, while we will not forgive the few pence which our neighbors oweth us.

Doct.

Lastly, This doth let us see, That our God is a God of forgiveness; for if hee will have us who are sinfull, forgive one another, how much more will hee forgive us? Who is a God like our God? not a father like earth-ly





**Ans.** To 77 times, forgive as God doth, hee hath forgiven us many times.  
**Obj.** I know his nature, I should have more of his work, he would do me the like turn again.  
**Ans.** God saw that wee would often sinne against him, yet hee forgave us, wee must forgive as hee hath forgiven us: It is a base woman-like cowardice not to stand our ground, but flime in being abused. God holds it no disparagement to his majesty to condescend thus farre as to forgive us. Wee may finde a bult to stop every gappe at which our corruption breaketh out.

Do. 2

Woman was most chiefly thank for love and all the fruits of love which we brethren have us, we God: His love to them, makes them love to us, his loving them, makes them

loving us. I like to see how that our loving him, we believe for-  
giveness, because it is his love and doth not go before, for  
none can please his Brother that doth not love his Brother:  
none can love his Brother truly, if he loveth not God and his  
loving in him, none can love God, but first that the first lo-  
ving is his, and have these two loves, with him and his love,  
which is the love of God, and his love, and his love, and his love,  
by the same, which follows, as many verses can be cited  
to prove, and we again are called by that example, When the  
brother is in sin, we are to forgive him, as we may see for-  
give, and we may be led to our sins

The

the way to love, as we have seen, do what we can, our love should not  
be a way to love, look at God: even as it is the way to win  
to stand by a good law, do our best (broken in heart of love)  
and we be brethren withstanding in their hearts of love

Do. 2

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Do. 2

# THE Chief Matters handled in the fifth Chapter.

## Verse 1.

**W**e must imitate and follow God only, as in all things, so especially in forgiving of wrongs and injuries done us.

## Verse 2.

How we must in all things shew forth love.

How we are to see Christ before us for an Example that are Christians.

Our love must be conformable to Christ's love.

In what the love of Christ doth stand, in giving himself a sacrifice for our sin, in his death for us.

How Christ Jesus did willingly and readily submit to his sufferings.

In the sufferings of Christ, God is well pleased with us.

## Verse 3.

We must have sin in extreme hatred, we must be so farre from doing it, that we must not name it without hatred.

Our condition of being Saints by calling must move us to all holy conversation.

## Verse 4.

Filthy speaking must be left of Christians.

We must be void of all foolish words.

What judgement we are to make of these speakers, what quality they are of, they are altogether unseemly.

Our tongue must be thankful, and praise the praise of God.

## Verse 5.

Nothing will sooner cool the heart of a sinful lust, then to consider the issue of it. What a filthy sin Covetousness is, living in known sin doth forfeit our share in Heaven.

## Verse 6, 7.

The Devil will not cease to prompt us with such things as serve to excuse sin, and secure us from judgement though we live in sin, such things as do cast coverings over sin, and hide judgements belonging to us, are vain devices of the Devil.

Sins do not only exclude us out of heaven, but procure all Gods wrath, temporal and eternal.

It is not falling of infirmity sometime, but an impenitent confession of sin, which is fearful.

We must not familiarly accompany the wicked.

## Verse 8.

Our condition by nature is every way darknes.

We are in Christ enlightened, yet made light by him.

Our condition to which we are begotten, doth binde us from familiar conversing with the wicked, as from their wickedness.

That the light of Gods Word and the light of knowledge in our minds, do binde us to work in the works of God.

## Verse 9.

Where ever the grace of God is, there will be works or fruits of grace.

The Spirit beareth these fruits in particular works, full of all goodness.

## Verse 10.

None can walk as a child of light, that doth not get the knowledge of Gods will out of his Word.

We must labour to please God in all things.

## Verse 11.

Those in whom there is the light of grace, and true knowledge, must not walk



walk in evil works, nor communicate in them.

The wages of sin bring no good to those that walk in them.

Such as walk in light, must reprove and convince those that walk in evil.

**Verse 12.**

Christians must shew a holy shamefacedness in their speech.

The guise of evil doers is, they love secrecy, and to make all hid, before they go about their business.

**Verse 13.**

Light bringeth men to the sight of their sin, which is a step to salvation.

Light doth reveal the things where it cometh, that before lay hid.

**Verse 14.**

Wee are all of us dead sleepers, or compassed with a spirit of slumbers.

Our duty is to awake, and rise up.

**Verse 15.**

It is the duty of us all to be careful in our whole conversation, to walk exactly.

Discipline in our lives is a fruit of true wisdom.

**Verse 16.**

That all our time, and every particular occasion must be taken to glorify God, and work out our salvation.

The more evils befall our times, the more diligent wee must be.

Evils must not make us give place to unfruitfulness, but more diligent in taking every good occasion.

**Verse 17.**

It is our duty to labour to put off that folly which still is bound in our hearts.

The effectual knowing and obeying Gods Word, will make us truly wise in all our ways.

**Verse 18.**

Drunken courses are accompanied with all prodigality and filthiness.

Wee must not content our selves with a little, but must endeavour to a fulness of grace.

**Verse 19.**

The exercise of Psalms is a means of increasing in us the Spirit.

All our use of Psalms must be such as may edifie us.

A drunken course of life, and a spirit of grace will not stand together.

**Verse 20.**

The exercise of Psalms is a means of increasing in us the Spirit.

All our use of Psalms must be such as may edifie us.

**Verse 21.**

Thanksgiving procureth increase of Gods gracious Spirit.

Wee must in all things have thankful hearts.

**Verse 22.**

Humility is the way to be filled with grace.

The fear of God maketh submit.

**Verse 23.**

Women do owe submission.

Women do principally owe this submission to their own Husbands.

It is not enough to yield duty, but it must be done with conscience, that it is the will of God.

**Verse 24.**

Man is the head of the Woman.

Though God make man a head, yet he must be a saving-head.

**Verse 25.**

Women must not only obey, but in all good manner shew their obedience.

**Verse 26.**

Husbands are to be loving.

This singular love must not be divided to many, but afforded to our one only wife.

It is not enough to do the duties of love, but wee must do them in such sort as wee have Christ for ensample.

Christ is such a Husband, as that his love is exemplary to all Husbands.

Christ, as he loveth us with the love of a Husband, any but his Church, so he gave not himself for any but his Church.

**Verse 27.**

Whoever hath his portion in Christ, shall be saved.

And, both his nature cleansed no less  
than his conscience, and from the guilt  
of all sins.

Christ is he that doth sanctify us;  
though the Lord doth inwardly and  
secretly work this, yet he doth use  
means, the means of Baptisme.

All the force the water bath is by rea-  
son of the word of Promise, with which  
it is blessed.

Verse 27.

They who shall bee glorified in the last  
day, must bee first sanctified here.

When we were bap-  
tized, we were absent  
from the Lord.

The Church belongeth as a wife to him  
in Christ.

A glorious state is reserved for us in  
Heaven.

Verse 28.

We must love our wives, because they  
are our bodies.

We must be more nearly affected to  
her.

A man should love to and follow,  
just as he loves his wife.

Verse 29.

It is a mystery of the Church, which  
is his body, of which he is the head.

As the Church is subject to Christ,  
so we are to be subject to him.

As the Church is cleansed by the  
word, so we are to be cleansed by the  
word.

As the Church is united to Christ,  
so we are to be united to him.

As the Church is preserved by the  
word, so we are to be preserved by the  
word.

As the Church is glorified in the  
last day, so we are to be glorified in  
the last day.

As the Church is sanctified here,  
so we are to be sanctified here.

As the Church is glorified in the  
last day, so we are to be glorified in  
the last day.

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As the Church is sanctified here,  
so we are to be sanctified here.

As the Church is glorified in the  
last day, so we are to be glorified in  
the last day.

As the Church is sanctified here,  
so we are to be sanctified here.

We must cherish our wives, as Christ  
doth the faithful Church, who are of his  
flesh and bone.

Verse 30.

The property of faith is, to assume in  
our selves that which belongeth to the  
Church, and to apply to our selves that  
which is in general taught of the Church.  
Believers are nearly coupled to Christ.

Verse 31.

A man must therefore love his wife,  
because it is not a creature of man, but  
Gods institution.

The wife is not only to be loved, but  
more tenderly than the Parent.

The maning together is marriage.  
Benediction being the Ordinance  
God has put and holy.

Verse 32.

There is a hidden secrecy in points of  
godliness.

Verse 33.

We must bear again and again our  
dusies, and have them in particular  
charged upon us.

That which is indefinitely spoken  
to be taken as if it were for ever  
livered.

As the Church is subject to Christ,  
so we are to be subject to him.

As the Church is cleansed by the  
word, so we are to be cleansed by the  
word.

As the Church is united to Christ,  
so we are to be united to him.

As the Church is preserved by the  
word, so we are to be preserved by the  
word.

As the Church is glorified in the  
last day, so we are to be glorified in  
the last day.

As the Church is sanctified here,  
so we are to be sanctified here.

As the Church is glorified in the  
last day, so we are to be glorified in  
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As the Church is sanctified here,  
so we are to be sanctified here.



# COMMENTARY

UPON

## The fifth Chapter of the Epistle of St. Paul TO THE EPHESIANS.

CHAP. V. VER. I.

*Bee ye therefore followers of God as dear children.*

**I**n this Chapter the Apostle prosecuteth, and concluded his former exhortation, *verse 31, 32.* of the Chapter foregoing, touching mutual forgiving and forgiving wrongs and injuries done; and he doth enforce it from the example of God himself, who hath pardoned and forgiven us all our sins in Christ. And because it is a duty hard for flesh and blood to come off with, the Apostle inserteth the example of Christ himself, to persuade Christians to brotherly love; from this consideration, how merciful and gracious God hath been unto us in pardoning all our sins in Christ, and how infinitely Christ himself hath abounded in love to us.

Then the Apostle inforceth his Exhortation from the diverse state and condition in which these *Ephesians* were before, and now, since their Calling, and thereupon dehortheth from many vices most unbecoming the children of God, and exhorteth to the practice of those duties which best suited with their calling and condition. The last part of the Chapter setteth down an exhortation to subjection in such conditions of life wherein it is required, especially in the married estate, that Wives bee subject to their Husbands, as the Church is to Christ; where by the way is laid down, that admirable mystery of the spiritual marriage betwixt Christ and his Church.

The Chapter then contains three parts.

The 1. in the two first verses, inferred from the latter part of the former Chapter.

The 2. from the third verse, to the 21.

The 3. from thence to the end of the Chapter.

In the first part wee have three particulars to consider,

- 1 A duty of imitation of God, as in other things, so especially in forgiving and pardoning offences.
- 2 A duty of Love, *Wee must walk in Love, as Christ hath loved us.*
- 3 Touching the Sacrifice of Christ, wherein both the love of God and of Christ,

Christ, are most clearly manifested towards us. *Be ye therefore followers of God* as if hee had said, howsoever men deal with you, and the world behave themselves towards you, do not you follow them, to do like them, to reward evil for evil, but as Gods children; imitate and follow God your father, and do towards all men as hee doth towards his enemies, and towards all, who letteth his Sun to shine on good and bad, and his rain to fall on the just and unjust; therefore saith Christ, do yee so that yee may bee the children of your father which is in heaven, that yee may prove yourselves to be the true children of God your Father by this imitation of him. Observe,

*We must imitate and follow God only, as in all thing, so especially in forgiving of injuries and injuries done us.* We must imitate none but God, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you: that you may bee the children of your Father which is in heaven. *Follow not your selves according to this world; nor walk after the course of this world; to live in envy, wrath, and contention; as wee see men to converse one with another, and to carry themselves towards us; wee must not learn their waies, so to behave our selves towards them; but if they deal perfectly, unjustly, and cruelly with us, by lies, fraud, and oppression, wee must not do the like to them; but learn of God our father and imitate him, to do as hee hath done to us; and to all, and to bless as hee hath blessed us. Keep not company with an angry man, lest thou learn his way to do like him, to bee provoked to bitter words and actions, against him as hee useth against thee. Has that will compel thee to go a mile, strive not with him, but bee meek and gentle, overcome his perverseness and ill qualities, with the contrary goodnes, go with him again. Bee not overcome of evil, but overcome evil with good.* This is true godliness, to look to none but God, and to conform ourselves to none but to him, yea, this is onely true and sincere obedience to all Gods Commandments in avoiding all sins and practising all duties Gods Law requires, not in imitation of men; and so far as mens examples and laws direct us, but as God himself who gives us his example, and sets it before us to bee imitated, as Saint Peter exhorteth, that yee should shew forth the virtues of him who hath called us out of darkness into his marvellous light.

For wee have no other perfect light of good example in this dark world to walk by but Gods light, *In thy light we shall see light.* Hee is our Sun, and we must walk in the light as he is in the light, that we may have fellowship one with another, in that light of his example of love, mercy, grace, and goodness, where he reveals himself to us in Christ and his Gospel, and shines to us. For all the world walks in darkness, and gives us ill example; or imperfectly there be to walk in the light, isto walk and work in God, and after his example, and to imitate God, is to make him and the light of his example our daily direction to walk by.

Again, whatsoever we do after the light of Gods example as but sun, hee is also our shield to defend and save us, to bleis and prosper us, and such actions as we do according to his will, and our works can never succeed ill, being wrought in Gods light.

We are Gods images, and therefore wee must resemble him in all things as the shadow the body. This is our happiness and full perfection; our conformity with God whose image wee are. And the goodness of all the good works wee do, standeth not in the substance of the work, but in relation and conformity to the rule and example by which they are done. This may bee done in Faith, which onely looks to God, to imitate him, as the angels and blessed do in heaven, and as we like the body, as it moves, the body moves. So we must walk after the Lord and follow him; and regard not our being or well being of soul or body, life or conversation, than as wee follow God.

Dott.

Mat. 5. 44. 45

Rom. 12. 2

Eph. 2. 2

Rom. 12. 17

1 Pet. 2. 9

Reas. 1.

Reas. 2.

Reason 3.

Rom. 8. 17



Eph. 1. 10

*We are Gods work-manship, created in Christ unto good works, which hee hath ordained that wee should walk in them; not such works as the world sees before us, and mens example and our own flesh leads us unto, but such as God prepares. How? partly by his own example, and practise; for this end hath God created us anew to imitate and follow his example, as all wicked men are Satans work-manship, made fit to follow him.*

Vse 1

For trial of our nature, whether regenerate and born of God or of the world, wee naturally follow the world and imitate it in all things, especially in wrongs and injuries: our nature is to do to others as wee see them do to us. But the nature of Gods Saints is to look up to the Lord, who only gives us the light of better example. Every Creature naturally doth as it seeth those of its kinde and nature to do, in good or evil: hereby wee may know our kind and generation, whether we be of God or of the world.

Vse 2

For instruction, it letteth us see what is true grace, holiness, and what are good works, and Gods waies, viz. such as by Faith are wrought in resemblance of God, looking up to him, and as before him, and done according to his example. Have wee never so good a nature, never so glorious vertues shining in us: if they bee not wrought in us after Gods image and glory shining in the glasse of the Gospel, by Faith changing us into Gods image, as we behold God in Christ, they are false and counterfeite: whatsoever good works in worship of God or service of man, not wrought after God his wisdom, will, example, they are wicked, *Micah 6. 6, 7, 8. Humble thy self, and subvert thy reason and will to bee shaped according to Gods will, this is to walk with thy God.*

Vse 3

For consolation and encouragement to seek grace and holiness, and a differing nature and conversation from the world, and to bee unlike to it though this estate and condition, and this unconformity to the world bee maligned, defamed, hated, and persecuted as base and vile, yet it is glorious and precious with God, because it is his image, our conformity and likeness to him. It is no base thing to bee so precise and pure as to indure no stain of any sinne in nature and life: it is to be like to God, *Perfect as our heavenly Father is perfect, holy as hee is holy.* This wee must strive unto, to conform our selves to this glorious image and pattern, to bee like to God in perfect holiness. To what other end is this message, that God is such a light as can dispense with no darkness, and hath sent his Ministers to preach this purity of his nature, but to this end, to conform us thereunto, that wee should walk in the light, as hee is in the light? *Therefore for getting that which is behind, let us strive to that which is before, for the price of a high calling of God in Christ.* Doth God call us to bonds, imprisonment, banishment, and all kinde of misery: it is no base estate hee calls us to be like himself, to be conformable to the image of his Sonne, to Gods incarnate, humbled, crucified. If wee endure these miseries with Christs Spirit, mind, and heart, with like obedience, humility, love, patience, &c. in this wee become followers of the Lord Jesus Christ.

Rom. 8.

Doct.

Rom. 8. 14

In the second place here observe, *How the children of God must walk after God, they must do the works of God their Father: You are the children of the Lord your God, you shall not care your selves as the Heathens do.* And the Scripture doth set it down both denying and affirming. *Hee that is borne of God will not sin; hee that is of God will not walk as he hath walked.* For look as those that are brought forth by carnal generation have the natural life their Parents have, and commonly walk in their waies, for when the horse and mare trot, the colt doth seldom otherwise: so whosoever is begotten of God by spiritual regeneration, hath the life of God, and will walk according to him, there are of equal count. *So many are Gods children weeld by his Spirit, So many as are led by the Spirit are the Sons of God.* More particularly in saying, *as does children* implies three things, I saw as much, no behavours to all, should as hee to guide them.

Rom. 8. 14

1 And

1 Answerable to the honour and dignity of children, as becometh the children of God, *Ph. 1.2.15. As the Sons of God, without rebuke in the midst of a naughty and crooked generation.* Children of nobles consort not with vile and base ones, it stains their birth, and it degenerates from true Nobility: So here. As it is the highest and most eminent honour and dignity, so it requires a nature and conversation eminent and transcendent above the count and conversation of this world, *Ph. 1.2.20. Our conversation is in heaven,* &c.

2 Naturally; according to the nature of a child, and that is *humbly*, *Mat. 18.23. Adv. 6.7. Humble thy self as with thy God*, as a child with his Father. Let God go before thee in his counsel and will, to direct and lead thee as a father, and do thou submit thy self as a Child to his Father, *humbly* to follow and obey him in all his wares: For a Child as he is a Child is humble, and gives his Father all due reverence and subjection, else he denies the nature of a child.

3 With natural affection and propension, not as servants and slaves, by compulsion, to imitate God, and so to seek to please God, but as children naturally affect both to imitate, and by imitation to please their Parents. For as a Father naturally communicates life and being to his Child, and by Natural propension and affection doth his Child all the good hee can, and not by any compulsion or fear: So hee by generation communicates the like nature to his Child, to imitate and serve him, and please him cheerfully and gladly: so is it between God our Father and his Children, they perform all duties of love, worship, service and obedience to God in free child-like affection, and propension to God as to a Father, not as to a Creator, a King or Judge of the world.

This therefore doth prove to many that they are not the children of God; *Use 1* for like the Jews, *Job. 6.40. wee will say, we are the children of God because we are baptized*, and such with whom God outwardly at least hath stricken covenant to be our God; but what said Christ to them? *Yee are not Gods Children, ye are the Devils*: How doth hee prove it? *To do the works of the Devil, you follow not God, nor do not the works of God*. So many that live in uncleanness, in sinful fleshly pleasures, in neglecting the word of God, they are not the Children of God; for these are not the workes of God.

Again, it letteth us see how wee may gather our selves to be his children; *Use 2* if wee do walk in the wares of God and follow him, those that follow him are his children, those that are children must follow him. If wee tell a good Child his Father and mother would not do thus; or your Father will do thus and thus, the one will hold him back, the other will move him to do accordingly: Indeed there are many outwardly children, that do otherwise, of whom God may say as hee speaketh: *I have brought up children, and they have rebelled against me*, but beloved Children will do as we have spoken. *Esay 1*

Again, hereby wee may judge what is true holiness and godliness, it is a child-like resemblance and imitation of God as a Father. It is nothing what love, fear, service and obedience wee perform to God, and what graces wee have, but in what nature and kind and relative imitation of God as a Father, wee do them. Wee must look to God as a Father, and as children frame our selves to please, honour, and imitate him as a Father, not as flatterers and time-serving hypocrites that please God for a time for their own advantage, and to serve their own turns and bellies as they do men. *They loved him with their lips, when they would be holy and like God, when they were in disguise, then they will be Saints, and none so holy and godly as they, yet all was but flattery for their own advantage, no child-like heart in them naturally affecting to be like unto God, as children, a Father in holiness.* *Ob that*



Deut. 3

there were in them such a heart to fear us: after the affliction was over, they continued holiness.

So many in sickness and troubles will bee godly and imitate God, and leave the world, but after as sinful and like Satan and the world as ever. You shall see flattering Parasites that will serve, honour and imitate Kings and great Personages, and conform to their minds and wills, more than their natural children, but not with childlike hearts, but with base spirits, for their bellies sake, for honour and profit sake, children do sincerely, heartily, and naturally affect to bee like their Parents, and love their similitude simply for its self sake. Had wee faith to remove mountaines, could wee speak with the tongue of men and Angels: were wee never so much enlightened, and had tasted of that heavenly gift, and were made partakers of the Holy Ghost, and of the powers of the world to come, if wee have not those vertues and graces communicated to us by regeneration, as are the stammes and impressions of Gods fatherly attributes regenerating us and conforming us to his divine nature, all were of no use for any good wee shall reap by them. The strongest reason to persuade to this conformity with God, is this, because hee is Gods child, and beloved Son of God, not his creature alone as all other. For wee must obey God not as beasts, or as slaves and servants, but because wee judge our selves his children, and him our father.

VERS. 2

VERS. 2. *And walk in love, even as Christ hath loved us, and hath given himself for us, to be an Offering and a Sacrifice of a sweet smelling savour to God.*

Now followeth the general exhortation, *walk in love*, that is, let love be in all your deeds and works which God hath prepared for you to walk in: the reason of it, or manner of it is set down by example, or from comparison of Christs love, which is first propounded, *Who loved us*, & Amplified from the effect, *and gave himself for us, to be an offering and a Sacrifice of a sweet smelling savour to God*. The latter words are somewhat difficult.

1 It may be asked, What it is to give himself an offering?

Ans. To give himself all to death for us: For *giving himself for us*, signifieth dying for us, Gal. 2. 20. *who loved me, and gave himself for me*: the Scriptures make Christs love to stand in laying down his life. *He that loved me, that hee laid down his life for me*. Again, the Scripture knoweth no giving himself to bee an Oblation without suffering, *Hebrews* 9. 25, 26.

2 It may be asked of the difference of oblation and Sacrifice

Ans. The first answereth to the meat-offering, the other to the holocaust: the first being an appurtenance of the other, which was the principal Sacrifice, and therefore cannot bee a type of the Popish absolute unbloody sacrifice, seeing it was not a solitary Sacrifice, but an accessory of a bloody sacrifice.

3 Quest. Why doth hee rather speak thus, then say, Christ loved us, and dyed for us?

Ans. Because he might thus point forth Christ as the body and substance of all those ceremoniall sacrifices, whether they were of liveleds things or liveing creatures.

4 Quest. The third thing is, what hee meaneth by *sweet smelling savour*?

Ans. It noteth the effect or fruit of this sacrifice, viz. the appearing of God toward us: for the Hebrew phrase is, *a savour of rest*, the cause is put for the effect, a sacrifice propitiatory: it is borrowed from the use of smells, which by reason of the content they have with our spirits (as harmony) doth still them when they are offended and disquieted. So Gen. 2. 21. *The Lord smelled a savour of rest, and laid in his heart, I will therefore with ease the ground*

What?

Whatsoever you do, do it in love, considering how Christ hath given you  
example, whose love we must follow, who so did love us, that hee gave  
himself all to death, being the body whereof all the legal obligations and scrip-  
tures were shadows only, that hee might lay the anger of God justly kindled  
against us.

We see then, that we must do all things after his example. I give you a  
new Commandment, that you love one another, as I have loved you, that  
the Hebrew say, a new song: An excellent Commandment that shall never  
be old, nor bee repayed: Faith and hope shall cease, but love shall endure.  
Now as malice appeareth by the effects of it, so  
love by that which doth accompany it.

Love therefore will make us diligent to procure the good of them we  
love.

Love is full of fellow-feeling, is matter of joy and grief. Mary loving  
Christ, a sword pierced her soul when hee suffered.

Love is patient, as in Mothers loving their children is manifest, how they  
will endure breaking their sleep by night, many a wearisome hand in the  
day.

It is hopeful, persuading itself the best that may be of matters.

It is humble, as in Christ, John 13: hee loving his Disciples washed their  
feet.

Love then being accompanied with these fruits, we may see how wanting  
we are. How are we altogether taken up in our own things? How cold  
are we of affections? If our own skin be free, we care for nothing upon our brethren:  
How contentious, making tragedies of trifles, being in strife for no-  
thing? How doth jealous suspicious trouble us, impatience, a self-willed  
pride?

Observe hence, that we are to follow Christ before, as for an ex-  
ample that are Christians: Hee is our Master, we must follow him that are  
his scholars, yet this is not thus to be conceived, that we should do every  
thing Christ did; or that men should not do that Christ did not, but that in ge-  
neral, every one in his calling should give obedience to God, as Christ did for  
us.

As Mediator hee did things, which so far forth as they are mediating ac-  
tions are unimitable: As one in whom the God-head did dwell personally,  
hee tasted forty daies, hee told the thoughts of mens hearts, hee did miracles.

The singular facts hee did in regard of time and place. Again, hee did not  
some things which Christians must do, that have calling thereto, as hee did not  
draw the sword against Herodicks, &c. but such things as hee left himself an  
example in, which is in general, love to his Father and men, within the  
compass of his calling, in this hee must be followed. Hee of us, I am sure,  
hee washed his Disciples feet, leaving an example of humility, John 13: 14. We  
therefore must not look what men do, what the most do, the common need  
will lead us to destruction, but look what Christ did.

Mark, that our love must be conformable to Christ's love: the properties of  
Christ's love are observed.

1. It was free, not that we loved him first, 1 John 4:  
When we were enemies, Rom. 5: 10. For him the love of Christ, when hee was  
dead, hee became pure for our sakes, &c. 2. The love of Christ was fruitful, not  
in word, but deed, hee loved us, that hee gave himself for us. 3. It was con-  
stant, John 13: 1. 4. It was discreet, hee loved us not our nature, and made  
himself like to us, that hee would not be like us in sin, which is commanded,  
Rom. 12: 9. Let love be without dissimulation, hating the evil, as well as cleav-  
ing to that which is good.

This then teach us for what kind of love we should bear one to another,  
and this rebuketh the love of many which is a poor friendship, they love them  
that they can benefit themselves by, them that will quit their share in, like the  
Hea-

Doct.  
John 13: 34

Col. 3: 14

1 Tim. 1: 3

Doct.

Vs.

Doct.

1 Cor. 13

Doct.

1 Cor. 13: 3

Vs.



Heathens, otherwise no penny, no *Pater noster*; so many love like the dead creatures in Saint James; *Get the clothes, and warm thee, &c.* but they will not put to their helping hand; good words, court holy-water enough, no deeds of love.

2 Many again, whose love is swallow-like friendship; they are not friends in all times and seasons. And some through a kind of tightness in them, use their friends like molegrates, which longer than they are fresh, are in no reckoning.

3 Others also so love, that they are like shadows, which go when wee go, stand when wee stand, they are every thing, bee it good or bad, that their friends like of. The Heathen may shame such doating love; who would let their friendship go but to the Altar, who have set down this the law of love, to ask nothing that is evil, nor to yeeld to it, though intreated.

*Who loved us, and gave himself.* Where are four circumstances:

1 The Person offering.

2 The thing offered.

3 The Persons for whom.

4 The Fruit.

1 Wee see here, *In what the love of Christ doth stand, in giving himself a Sacrifice for our sin, in his death for us, Rom. 8. 3. In this God seetheth our love to us, seeing that while wee were yet sinners, Christ dyed for us, John 15. 13. Greater love than this hath no man; when any man hath loved his life for his friends, John 15. 13. Hereby wee perceive love, that hee laid down his life for us. But for the better understanding of it, two things must bee opened.*

1 What was Sacrificed.

2 What the sufferings were in which hee was offered for our sins.

For the first, The text answereth, *himself*, for actions and perswasions properly belong to the whole person, yet because the person doth them not by every nature, therefore the Scripture doth appropriate them to that nature in which the person did indure them. St. Peter saith, *hee suffered in the flesh*: for example, if one should kill any, hee doth murder man; yet hee killeth not the soul, but the body. So Christ offering himself to death, the whole person was offered up, yet not in the divine, but in the humane nature.

For the second, these sufferings were either outward or inward, of body or soul. For all this nature was offered, or hee could not have been a holocaust to God. The bodily sufferings are manifest, in the garden, in Caiaphas his hall, on the cross. The soul sufferings stood in three things:

1 In that desertion of God, whereby all comfort was eclipsed and hidden from the sight of his soul, when hee cryed, *My God, my God, why hast thou forsaken me?* not that the Union was dissolved, or that hee had not the life of grace in him; but hee was sequestred from the sense of all comfort, as if hee had been utterly forsaken.

2 In the impression of Gods wrath, for this seized on his soul, *My soul is heavy with death: I have trod the wine-press alone*: The Father smit him for our sakes, whose sins hee answered; God knowing how to bee pleased with him as his Son, and how to let him feel anger as our sinners.

3 In the assaults of spiritual wickednesses, that did tempt his innocent soul with the power of sin, they did every way assaile him, though they could not in any thing prevail against him, which was no small hell to his spotless soul. *The law of the powers of darkness was come*; and those that in the beginning of his Ministry, much less would now leave him untempted; and these things were even a degree of the second death; so far as with the union and innocency of his person could bee admitted. And these sufferings were shadowed in the Law, for the holocaust was not only bloodily killed, but burned with fire, Lev. 19. and Lev. 16. 10, the sacrifice propitiatory of two goats, the one killed,

killed the other not killed; teachers, that as well the fool which could not dye, was sacrificed (in some manner) as the body by death.

Now this doth teach us three things.

1. What is our duty to God, who to love him so as to give our selves up acceptable Sacrifices to him; this the faithful did signifie in their offerings, that they did present themselves to God by the hands of Jesus Christ the High Priest, yeelding their old man to bee slain and consumed by the fire of his Spirit, that they might live to God; thus wee are exhorted; *Rom. 12. 1.* I beseech you brethren by the mercies of God, that you offer up your souls and bodies a living sacrifice acceptable to God. Wee should bee affected like *Moses* and *Paul*, with an *inextinguishable* fire for Gods glory. If one should ranforme us from the galleys, wee would hold our selves his servants for ever, to, &c.

It doth teach us that wee must in some cases lay down our lives one for another, love like Christ, who gave his life for us; this St. *John* interpreteth, *1 John 3. 16.* He that loves his brethren, that hee laid down his life for us, therefore ought we to lay down our lives for our brethren; if wee see their souls in jeopardy, wee may with adveugure of our bodily life reach them the hand, as in the plague time, when more profitable members are endangered, wee may rescue them from evil with the peril of our owne lives. Saint *Peter* witnesseth this, *Rom. 16. 4.* speaking of *Apphia* and *Priscilla*, hee saith by which for my life have I laid down mine own neck. So in the natural body, the hand, though it bee stricken quite off, will put it self up to save the head: for the common good likewise *Hester* went and put her life in her hand. Yet this must bee known by way of caution; that though wee lay down our lives, yet it is in far other manner than Christ did: Hee as a Mediator prayed and dyed, to satisfy the punishment which wee did owe to Gods justice.

2. To procure all good things for us: now we do these things for substance; but the property is altered, wee pray not in our own worthiness, but in Christs; not as an effect of mediation, but as a fruit of love; wee do not to satisfy, and redeem, and merit; but to strengthen the faith of others in him who hath made satisfaction for them; thus *Peter* was crucified, and *Paul* was beheaded, and for the Church in this last sense, *Gal. 1. 24.* But in the first sense we may say, Was *Peter* crucified for you? *1 Cor. 1. 13.* Wee must then imitate Christ in laying down our lives one for another, though the quality of the action is far other in us, then it was in him. It principally concerneth Pastors and Teachers; this being the property of a good shepheard, to lay down his life for his flock.

This doth let us see to our comfort, how wee may gather whether we are beloved of God; viz. if wee feel our selves interested in his death.

That hee is said to give himself unto death: Observe hence, *How Christ* *Jesus* our Lord did willingly and readily submit to his sufferings; hee laid down his life; it was not taken from him by violence; hee suffered because he would; hee humbled himself to the cursed death of the crosse. For though he knew of his sufferings before, yet hee did not withdraw himself; or seek places to lurk in, but went to the garden, as he was accustomed.

The strong voice hee gave immediately before his death, did signifie that there was more than a natural power yeelding up the humane nature to taste death.

It should teach us in all our offices of love, to bee willing, ready and cheerful; that which is willingly done is twice done; that which is hardly wrung from us, doth lose the grace of it before it bee performed.

Again; it may bee marked here, *That his sacrifice, is the sacrifice offered*, which is every where affirmed, that the Priest and Sacrifice in the New Testament must bee all one: which doth strike off all the rabble of the Popish Priesthood. But this by the way.

Vs. 1

Vs. 3

VER. 2

Vs. 3

DoB.

Vs.



Dott.

The third Consideration for whom in the Chapter beneath is more fully discerned. The last thing to be marked is:

*That in the suffering of Christ, God is well pleased with us;* Look as it is with us; if our sense be offended with some stinking savour, wee cannot bee at quiet till some sweet thing bee burnt, which prevaileth above the other; so the noisome smell of our sin did so move the Lord to wrath, that hee would not bee at rest, till the sweet smell of his Sons obedience did come into his nostrils: It was not all the Sacrifices of Bullocks and Rams that could do this, it is the bloody death of his dearest Son on the Cross, which did reconcile him to us, Col. 1. 20. *It pleased the Father by him to reconcile all things unto himself, and to sit at peace through the blood of his Cross, both things in earth, and things in Heaven.*

Use.

Which doth teach us, seeing Christ offered, is the Sacrifice with which God is pleased, daily by the eye of faith to look to Christ, to hold out to God, this Lamb of his that taketh away all our sins. Besides the solemn service of the Church of the Jews, they had every morning and evening a burnt Offering, which did signifie our Christ offered, that their faith might thus still be renewed on him in whom God was well pleased.

Again, it doth let us see what is the filthy stink of sin in the nose of God, for that is a strong ill smell, if mighty strong things bee not applied to correct it. Oh the sin, the traitorous rebellion of man is so vile, that nothing could put out the stench of it, but the subjection of the Son of God to the heavy curse of the Cross; strong medicines argue strong maladies; the strength of the Corrector shews, that the contrary ingredients are strong likewise.

VERS. 3

VERSE 3. *But fornication, and all uncleanness, or covetousness, let it not be named among you, as it becometh Saints.*

Now hee cometh to another debortation from lust and covetousness: in the verse there is,

1 A Dehortation.

2 A Reason. You must do that which becometh Saints.

In the first part these two things must be opened:

1 That Christians must refrain the vices here named.

2 How farre forth, viz. that they must not name them, without dereliction.

For the first, to open them particularly. *Fornication*, and lust, against the seventh Commandement, is either natural, or unnatural: this latter belongeth not to this Text. Natural, is either with persons neer us in blood, or persons further off. The first is incest, not here spoken of. The latter is either of parties single, or between such as both of them, or one of them are married, which is Adultery. Now this uncleanness between persons which are free from bond of marriage, is here forbidden; and the Apostle doth every where expressly forbid it, because the Heathens did account of it as a thing indifferent, as may be gathered from the 1 Cor. 6. 9, 10. 18.

The Precepts forbidding it are many, 1st. 15. 29. 1 Thes. 4. 4. 1 Cor. 6. 9. Now wee must know that wee may lye in this, not only that live in the practice of it, but that having at any time fallen, have not risen by repentance. This is a fearful sin, break it off, and flye from it: as in the plague, they that will make sure work, flye before it. But this is a sin which will not be overwraisted, if wee do not run from the occasion, and by flight save our selves, as Joseph. And such as have been overtaken, but lye in impenitency, let them know that they are guilty still of their old sin. What if now they keep them to their own? What if they have married with the party? this may make satisfaction world-waile, but the sin is still before God, till by faith and repentance, they have got the blood of Christ sprinkling their consciences, and freeing them from the guilt of dead works; till then, thy old sin lyeth at the

door

door like a Bandoe, whether it sleep, or bark, it will never leave, till it hath worried thee to destruction.

1 For *Uncleanness*, it may signifie all sin, but here it is to bee taken, to note all inferiour filthines of the same kind with fornication. Observe; *That Christians must keep themselves, not only from more gross swervings, but from the least filthiness of flesh or spirit.* There is a double purity, 2 Cor. 7. 1. of the spirit, or the flesh, which wee must labour to preserve.

Now when either their own motions, or uncleanness like, lightnings running through us, though they abide not, nor win not consent, yet it is a spirit of uncleanness to bee resisted.

2 When filthy imaginations and thoughts do settle with us, and get assent within us, this is higher contemplative filthiness. So for the body, there is in the eye, hand, gesture, ear, tongue, filthiness in all these rowling looks, unchaste touchings, lascivious behaviours, lustful smilings, these must bee avoided. A sparkle if it lie, maketh a great fire; a little leaven doth run through the whole lump.

Again, if wee pull not out this eye of lust, and cut off this hand of it, (for touchings and seeing are two principal instruments to uncleanness) wee shall bee all of us cast into hell fire.

Again, there is an uncleanness in married parties, out of measure, for they may bee drunken with their own fountains, in such kind as modesty, much more Religion cannot but blush at. All such things must likewise bee avoided of Christians, they must learn to possess their vessels in holiness.

The second vice here forbidden is *Covetousness*, that which the Scripture doth well call us from, for there is no vice more dangerous, nor less regarded: *But of this wee shall after speak of in the fifth verse.*

Now followeth the second thing, how farre wee must turn away from vice; *Let them not bee named*, that is, let them bee had in extreame detestation, have nothing to do with them, do not so much as name them without detesting of them: So the Lord speaks, *Exod. 23. 13. In all things that I have said unto you, bee circumspect, and make no mention of the names of other Gods, neither let it bee heard out of thy mouth.* Which God promiseth to work, *Hosea 2. 17. I will take away the names of Baalim out of her mouth, and they shall no more bee remembered by their name.* The phrase noting nothing, but that they should extremely detest them, and have nothing to do with them, as *Hosea 14. 8. What have I to do any more with Idols? saith Ephraim repenting.* Otherwise Paul should sin in naming them, while hee doth forbid it.

Wee see then, *That wee must have sin in extreame hatred, that wee must bee so farre from doing it, that wee must not name it without hatred.* Hate the very garment that is spotted. *Abhorre that which is evil;* The Original word signifieth vehemently hate, or hate as hell, that which is evil. Thus David, *I will not take the names of their Idols into my mouth.* And the Hebrew (as other tongues) expressing sins by words that signifie the contrary vertue, as blaspheming God by blessing, do shew that even the names of them are to bee declined: *What agreement can there bee betwixt light and darkness? Go out, separate, touch no unclean thing.*

This therefore doth shew us how extremely wee should abhorre sin, what kind of persons wee should bee in all godly conversation and holiness. Wee should not abide the least communion with it, wee cannot run too farre from it. If one were suborned to kill us, or robbe us, if wee had hint of such a person, wee could never bee at quiet till wee were farre enough from him.

3 It rebuketh such as do not only let the name of sins, but great sins dwell with them, not labouring to root them out; like as the Geshurites, among the children of Israel, the Jebusites in Jerusalem and others.

Doct.

Jude v. 23.

ὑποκυβντες

προπεσιν

Psal. 16. 4.

Cor. 6. 19

Vse 1



Dott.

The reason followeth, *As becommeth saints*. Observe, That our condition of being Saints by calling, must move us to all holy conversation; Wee are washed in blood, washed with the clean waters of the Spirit, therefore we must have care to avoid the defilements of the world; New conditions require new manners. If wee had a garment out of which wee got some stains with great cost and travail, how carefully would wee keep it from receiving new spots: much more must this move us; that wee have been cleansed not with silver or gold, but with the blood of Christ, and those clean waters of the Spirit, and therefore the Apostle S. Peter saith, that those *that joyne not faith, with knowledge, &c.* together, have forget the washing away of their sins, and sanctifying of them. Wee must therefore remember our estate and labour to walk worthy of it; titles without substance are foolish. The Pope tolerating Stews under his nose, is far from any semblance of S. Pauls spirit.

VERS. 4.

VER. S. 4. *Neither filthinesse, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks.*

Now followeth the prohibition of uncleanness in word: this verse being an exposition of the 19. ver. of the former Chapter. We are to consider the prohibition of speech which endeth occasionally often in uncleanness. The reasons why even all uncleannesses, and all words occasioning it should bee avoided; for the reason hath reference to this verse and that before: The prohibition is in this verse: and first hee expresseth speech we must avoid. Secondly; speech we must use.

In the first he layeth down.

1 The kinds of sinful speech.

2 The judgement of the Holy Ghost.

The first in these words [*neither filthinesse*] that is, filthy speaking, and foolish speaking and jesting: The second in those words, *which are things uncomely*.

Dott.

1 Then wee see, That filthy speaking must bee left of Christians; cast away filthy speaking, for evil words corrupt good manners; and he that can speak filthy words without blushing, will commit filthy works without shame-faceness.

Vse.

It doth check such whose black mouths can speak so broad, that nothing in the old Comedy is more beastly, and it must teach us to be chaffly spoken.

Dott.

Foolish speaking.] Observe 2. *Wee must bee void of all foolish words.* For the meaning of it, in general, every word of a sinner (whom the Scripture calleth a Fool) is foolish, for hee wanteth the true wisdom from above; Jam. 3. 17. But here he meaneth such words as reason it self may condemn of folly. Now these are,

1 Speeches to no end, idle words: for naturall reason telleth us, that whatsoever is spoken or done in wisdom, must have some good end, in truth or appearance.

Prov. 19. 11

2 Lavish superfluous speech, *A fool pourth out all his heart, a wise man keepeth back till afterwards.*

3 Rash speech, which a man speaketh before his understanding leadeh, Is it not foolish in a messenger to run without an errand? So in the tongue, to speak without the information of the understanding.

4 Absurd inconsequent speech, as that, *I find nothing in him, let us scourge him and send him away.* Common reason would have said, let us dismiss him with commendation.

5 Personal speeches, boasting, &c. 1 Cor. 11. 17. For the rule of wisdom is, *that anothers mouth should commend us, not our own.*

Vse

This therefore sheweth us that we must avoid this kinde of discourse, not bee such as can spend hours in telling tales and stories, as if we were read only in the

the golden Legend. We must not be superfluously spoken, for in the multitude of words there will be folly, nor yet in speeches of ostentation, for these and such like are palpably foolish.

¶ We see that we must avoid (jesting) this is a speech or gesture in which one affecteth the moving of laughter, without respect of Christian sobriety, and oft of charity. For this jesting is not onely by word, but by action; for the word, as *Chrysostome* doth construe it, doth signify a flexible fellow, that turnes his speech or behaviour any way to cause merriment. Now some of these do onely intend procuring laughter, from the foolish lightness of their natures, their hearts delighting in the house of laughter. But commonly this jesting, as it alwaies goes with forgetfulness of sobriety, so often of charity, as look *Eccle. 7. 4. 15*  
*Judges 16. 25. When their hearts were merry, they said, Call for Sampson, that he may make us sport, &c. They that carried away the people of God captive, requir'd of them a Song, saying, Sing us one of the songs of Zion, Neh. 4. 3.* *Psalm 137. 3*

This doth rebuke many amongst us, who are rather like professed jesters, than Christians; nothing so foolish but it shall forth to further mirth; mens gait, gesture, manner of speaking, all shall bee acted to draw forth laughter. They are men of the Song, rather then members of Christian assemblies, Christians they moore here, the World shall laugh, you shall weep, this life is a vale of tears, *Wee sigh*, saith the Apostle, *being burdened, &c. Fools hearts are delighted in the house of laughter.* What is the use of it? it doth harden the heart in impenitency, and keepeth it from looking toward the exercise of a broken heart, that wee turning in sorrow might bee saved: the Devil wisheth no other Musicians, and what agreement hath the behaviour of vices in Plaies, with Christian sobriety? *1 Cor. 13. 4*

¶ We must therefore avoid this foolish ridiculous speech and behaviour, especially Ministers, their mouths are sanctified, that men may ask the Law from their lips: their behaviour is not like *Pauls*, he went from house to house with tears, he wrote with many tears to the *Corinthians*.

*Quest.* But what? is there no place for a speech more merry?

*Ans.* Yes, we may shew sharpeness of wit, or our dexterity in a more pleasant sentence, but our rejoicing must be in fear. *Psalm 147. 10*

¶ Moderate, these speeches must be like Salt, we may lightly corn, wee must not powder our speeches with them.

¶ It must be with respect of circumstances, what time, place, persons may inoffensively endure.

Lastly, It is to bee marked, what judgement wee are to make of these speeches, *Doct.* what quality they are of, they are altogether unseemly; for bawdy unclean terms none will greatly stand, but for foolish talk, and for jesting (which is deemed with ridiculous Creatures very commendable) the matter will not easily bee yielded. To see the truth, consider the state of a Christian; hee doth profess that hee is wise, Christ being made to him wisdom, what can bee more undecent for one that is wise than words foolish? Hee is in a vale of tears, hee is full of woful sicknesses, hee is in the midst of fearful enemies: were it not unseemly for a Souldier to lay down his weapon in the field, and fall to jesting and laughing? For a man in a lamentable case having a thousand causes of tears, to cast forth pleasant speeches, and make all smile about him? how pitiful and undecent are the laughers of men gone with melancholy and phrensy? so unseemly are these carnal laughers in a Christian, compassed with a body of death.

Wherefore it doth rebuke the opinion which these Jesters have of their vice, for they think a great grace, a gracelesse grace, and are so in love with them, that rather than they would smoothe these deformed birchs of their foolish munde, they would incur great displeasure, rather lose a Friend, than lose a jest, which becometh not Christian love, but Jewish Friendship. *2 Cor. 13. 8*



Col. 3. 15  
w<sup>x</sup>ap<sup>15</sup> 01.

*But rather giving of thanks.* Now hee setteth down the speech that doth befit us *giving of thanks*: the word some take for any gracious speech, and in the third of the Colossians hee saith, *Be ye thankful*; gracious or amiable. But because of custome of Scripture, by one speciall kinde to set down the other, and the continual acception of this word, therefore it is best taking it for *praise and thankfulness*.

Doct.

Heb. 13. 15

The duty then to bee considered is: *That our tongues must bee thankful, and sound the praise of God: in all things give thanks.* By him let us offer the sacrifice of praise continually; that is, the fruit of our lips, giving thanks to his name, these are our Sacrifices that are Christians, the calves of our lips confessing to his glory. Homer tells us how the Princes of *Grecia*, till they had sacrificed to their Gods, did not eat: and those uncircumcised Philistims, they did praise their Gods when they were met together; And this is the seemly language, *Praise becometh the Saints*.

Judg. 16. 24  
Psal. 140. 1

Vse

Wee must then labour to exchange our unfruitful speech into the praise of Gods name. Hee hath put a Song, a new long into our mouths, the glorious deliverance of us through Christ, a benefit which shall never wax old: and the men of God, how fervent are they in this? *While I have any breath, I will praise the Lord, I will tell his wondrous works, and declare his righteousness all the day long.*

There is little true Prayer in the World, but lesse praise, wee are like the Lepers, wee return not with thanksgiving, eaten bread is soon forgotten, though this duty is more excellent than the other: for as the Apostle saith of Faith, and love, so we may say of Petition and Thanksgiving, this shall cease, that shall be our exercise in heaven. Now that we may give thanks feelingly, these things must be done.

Psal. 116.

1 Wee must labour to have a feeling of our unworthinesse, for if any thing come in of debt to us, wee count it as our due, and take our selves not to owe thanks in that behalf; none can blesse God as hee should for all his mercies but hee that feeleth himself lesse than all his mercies. When David apprehended on one side his weak beleef, and on the other side Gods faithfulness and goodness, then hee said, *what shall I give the Lord?* A Papist cannot give thanks for Heaven, but formally as the Pharisee did, *Lord I thank thee, &c.* for this cause God letteth us not receive his mercies often, till wee have matter broken forth that maketh us see our unworthinesse.

2 Wee must labour to feel the love of God, and see the hand of our heavenly Father in all things; for this is it the soul feedeth on, by this it is quickned. Now wee are like little children that have twenty things provided for them by the provident Parent, but they take them, and through weaknesse of understanding are not able to consider the care of the Parent in them.

3 Wee must get some sence of the comfort and necessity of our daily benefits, both spiritual and corporal, which are continued.

4 Wee must not too much look at the things wee lack; for wee are like children, who if they want some one trifle, care not for twenty other good things which might give them content.

VERS. 5

VERS. 5. *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath any inheritance in the Kingdom of Christ, and of God.*

Now hee commeth to the reason, which first is simply propounded: Secondly, by prevention, hee doth repeat it with a farther asseveration, as if hee should say;

'You must refrain all uncleannesse and covetousness, the lighter occasion of them, for unclean ones (as you know) and covetous ones especially, who are idolaters, do forfeit their estate in Gods Kingdome. I know the Devil and his instruments will prompt many things, as if this were two for- wardly

wardly spoken, but I warn you not to be deceived, for these things do not only deprive us of blessedness, but bring down Gods wrath temporal and eternal upon us.

In this verse then three things must be marked.

That the knowledge of the hurt sin bringeth, is a sufficient means to disengage from sin.

What a filthy sin Covetousness is, from hence, that it is called the

That these things defeat us of our everlasting glorious inheritance in the Heaven.

For the first, the Scripture doth teach us, *That nothing will end the heart of a  
foul left sinner, than to consider the issue of it:* to the same end therefore, in  
1 Cor. 6. 9. Hee preferreth the same consideration; *Know ye not that the un-  
righteous shall not inher in the Kingdom of God?* Therefore as God hath thrilled us  
unto obedience by promises, so from the beginning hee hath hedged his Com-  
mandements in with threatnings, that wee might not break out to the trans-  
gression of them, *Eccles. 12. 9. Know that for all this thou shalt come to judg-  
ment.* And this was *Eves* first halting mentioned, on which the Devil did work,  
that shee did not firmly perswade her self of the death that would ensue upon  
her trespass, for shee saith, *left;* teaching us, that to make the judgement  
threatned matter of peradventure, is the next step to transgress the Comman-  
dement. Wee see that if wee have a true knowledge of haine, there follow-  
eth a declining of them; as wee know Snakes will sting deadly, therefore if  
wee bee upon them at unawares, wee leap back. Knowing that fire burns,  
wee will not touch it; So if wee knew not in the letter, but spiritually, fully,  
affectively that sin doth bring destruction, wee would recoil from  
the appearance of it. If wee know that doing thus or thus, wee forfeit a bond  
of any moment, how careful are wee not to bee overtaken?

This doth let us see what maketh sin so rife, even this, that there is no power-  
ful remembrance of judgement: *Because judgement is not expected speedily on  
an evil work, therefore the hearts of the sons of men are set in them to do evil.*  
It is pitiful to see how the world doth change sin, with sin, superstitious fear  
with gross security: Our forefathers were afraid of painted fires. Wee have  
no consideration of the loss of Heaven and Gods wrath, which is a consuming  
fire: the Devil hath made us worse than himself, *for hee hath beleagued judgement  
and troubles*: this openeth a window to wickedness; for when the drunkard  
considers not his head-ach which followeth, or the thief thinks not that hemp  
grows, no wonder if both run to their wickedness.

It must teach us our duty to labour for an eternal knowledge of the punishment of sin, that it may be a bridle to restrain our flesh from sin: now our hearts are senseless, and if they know, yet full of secret presumption, so that we must pray to God to give us fleshy hearts, that we may believe and tremble.

2 It is to bee marked, *What a filthy sin Covetousness is.*

But before we consider it, two things must be opened.

1 Who is a covetous man according to the Scripture?

2 Why hee is an Idolater above other sinners.

For the first, there are four Rules of Covenanting.

1. Hee that seeketh goods with neglect of heavenly things, so farre forth as hee doth neglect the things of his salvation, hee is covetous; look *Luke 12. 15.*

21. Take heed and beware of Covetousness: and verse 34. So it bee that layeth up treasure for himselfe, and is not rich towards God. And therefore Christ telling his Disciples what kind of seeking wealth was free from Covetousness, hee giveth them this Rule, First seek the Kingdom of God, and his Righteousness. In the Mat. 6. 33.



first place with your principal strength, as if hee should say, if you chiefly seek other things, you are wrong, worldly, like the Heathen that know no greater matters.

2 Hee that sinfully doth make after wealth, and doth hold it sinfully, is covetous: For the first, hee doth not alone sinfully get it that dealeth unjustly, that by lying, cozening, oppressing cometh to it, as many do, of whom wee may say as Christ doth by the covetousness of the Pharisees, *their cups are full of rapine*: but hee that unbelievingly, self-confidently, hard-heartedly, doth follow the world, is covetous: therefore our Saviour forbidding covetous courses, charged his Disciples not to bee careful; which is not meant of the care of a commendable diligence, but of distrustful cares of the success, which make us unfit to call upon God; yea to follow our business: So excessive labours multiplying of lawful practices in themselves which doth come from unbelief in God, and confidence in the means: for as it excludeth negligence, which tempteth God; so that double diligence in which the heart resteth withdrawn from God. This is a fever which bringeth many within the compass of Covetousness, this doing so much that they think all sure enough without looking to God; and therefore *Eccles. 4. 8.* this is made to decipher a covetous mind; *there is no end to his travail*, hee hath more Irons in the fire than hee can turn to: and this is a truth in Christian experience, that multiplying outward means excessively in any kind, goeth with distrust in God, and confidence in the flesh. Look as one that is alwaies getting crutches, his deed saith hee cannot go alone: So a man that is alwaies in this or that meane of heath or wealth, proclaimeth that his trust God-ward is exceeding lame. It alke fighteth with faith to neglect means, and so to tempt God, as to multiply means, and lest there ythe heart not lifted up to God. And as these care and double diligences so want of love in our dealings, maketh us sinful seekers of wealth, and covetous: as when I care not how another is pinched, so I make a good hand my self: This for the unrighteous seeking which discovereth covetousness. Now the keeping is more easy, for it will make a man for the love of money deny himself, and others the relief they should have: the first is often seen, as *Eccles. 4. 8.* but that is not alwaies, there may bee a covetous glutton: but the latter is alwaies, for a covetous man, though hee may give a little of his superfluity, yet will never open his hand to due relieving others distressed: thus the covetous Pharisees, our Saviour for this covetous humour doth every where tax them, *Luke 11. 39, 41. Luke 12. 33. Sell that ye have, and give almes.*

3 Now for the third, a covetous humour is detected by want of contentation: for look so farre as thou dost not rest contented in that thou hast, so farre forth you are covetous: *Godliness is gain with self-sufficiency*, Heb. 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have*, for this lingering, and having months minds after this, and that, new projects still before us, are a plain covetous conversation.

4 Wee may see it by our taking of losses, for a covetous man will grieve more for his wealth gone, than for Gods countenance estranged, *Hos. 7. 14. They howled upon their beds, they assembled themselves for wine and wine. Look therefore, so much as our grief or joy in possessing and losing these things, is greater than that wee have for heavenly things, present or absent, so much wee are over-grown with covetousness, and idolatrous love of our corruptible riches.*

Now for the second; Why it is Idolatry? The answer is in three regards.

1 In respect it hath the heart, the thoughts, desires, endeavours, affections run that way, where the treasure is, there the heart will bee. *When riches increase, the heart is enlarged, for thereby hearts are drawn.*

2 Because wee serve them; that which one of us worshipeth and serveth, is our

our God; many therefore that say, wee know money is but refined earth; wee esteeme as basely of it as others, all these words will not excuse it; for hee that saith No to a thing, but doth it after, is a better Servant than hee that saith Yes, and never obeyeth: Thou givest money ill words, but what the love of it doth with thee to do, that thou doest, and therefore art a servant of it: Hee is not a servant of God that giveth God good words, and cometh to Church, &c. but hee that doth the will of his heavenly Father.

Because the confidence of the heart is set in wealth, 1 Tim. 6. 17. Charge the rich in this world, that they bee not high minded, nor trust in uncertain riches, &c. The rich man can make his riches a tower of defence. The covetous man saileth in the wedge of gold, Thou art my hope: And so farre forth as wee are covetous, wee have a secret confidence in wealth, which wee may see if wee bee injured a litle, wee will crow from our mole-hill, and will think, Why, my chest is as well lined as his, I hope I shall finde him play well enough: if wee would get any things, and have money, why I have a silver key will open any door, and as a man promiseth himself to finde his cause ended as hee is befriended; so hee will bee confident in any thing so farre as hee knoweth hee hath wealth enough to bear him out; and in this it exceedeth sin, which is not properly called Idolatry. For a drunkard, though his heart bee in his cups, and he is a slave to his gullet, yet hee doth not trust in it. We see then these opened, that Covetousness is a filthy sin; what can bee more odious than Idolatry? that it is a monster of many heads, a nest of wickedness, being in it, trust in our selves, distrusting God, hardness of heart, carelessness of our brethren, unmercifulness, service to the creature, nay the Devil, for in these courses men worship him, Luke 4. 6. that wee may say of a covetous man, as they say of the grounds that gold and silver grow in, they are squalish, fruitless, nothing that is good doth grow in them.

Wherefore let us bee warned hence to avoid this sin; Oh, it is full of spiritual harlotry! what a shame were it for a woman, if her husband allowing her a man to go before her, or run on an errand for her, shee should with-draw her heart from her husband, and set it on her servant? yet thus wee use God, these fruits of the earth, which hee giveth us to bee serviceable to us in our pilgrimage, wee set our love on them, our joy, hope, with-draw our hearts from God.

Again, wee, that are Christians, profess that wee are pilgrims, that our dwelling is above: why do wee then seek to settle our selves here? Why is not our conversation above? Why do wee not seek the things where Christ iseth?

Of all other, you that are rich, it is odious in you, as Adultery is in him that hath a mate every way able to content him, it is abominable: So a rich thief, now every one so farre forth as hee is covetous, is a thief before God, irredeemable. Nay, if you love wealth, take heed, for will not Fathers deny their children things that they see them too much set on? so will God you: or if hee give them, it is worse, hee will give them, as the quails, you know the story; Wee are all earthly minded, like the woman that could not look up.

This doth meet with the gentle censure of men, that if they know a man to have no other fault, they will say hee is a good man, indeed worldly and near himself: but how can hee bee good that is an Idolater? the Scripture doth not speak in such terms.

Now the third thing followeth: viz.

That the living in these bus doth forfeit our estate in Heaven; hee that will Doff. hold the filthy sinful pleasures of this life, shall not taste the pleasures of God, hee that will covetously follow an earthly inheritance, shall not inherit Gods Kingdome. But for the clearing of the words, two things must bee shew-



1 What is Gods Kingdome? *Ans.* Such a state begun here and perfected in Heaven; wherein the chosen creature is willingly subjected to God; who hath all rule over him; and who is all in all to him that leadeth to happiness. 2 How it is said Christs Kingdome, when 1 Cor. 15. 51. Christ is said to give up his Kingdome?

*Ans.* Christ is God and man; and hath the same Kingdome with the Father and the Spirit as God, the same eternal kingdome: As man, hee hath a Kingdome by commission and assignment from the Father; *All power is given to mee*: this begun after his resurrection, and shall end after judgement. Now for the doctrine. Observe hence: *The living in these first doth cut us short of our glorious inheritance*: 1 For look at the nature of sin, it doth fight against the soul, and bring us more and more under the power of darknesse; so that whosoever followeth sin cannot but exclude himself from Gods Kingdome. 2 Again, the estate of this Kingdome and inheritance is an estate of light, Col. 1. 12. brightnesse of knowledge, purity, righteousness, joy and peace in the holy Ghost: this inheritance is a crown of righteousness, not of uncleannesse, covetousnesse. Now then what concord betwixt the darknesse of sin, and this glorious light? 3 God is a Father that giveth this inheritance, and that wisely: now a wise earthly Father if hee discern that some who go for his are base ones, or of such wretched quality, that they will consume all, hee will not let them bee joynt inheritors in his estate. Abraham sent out Ishmael, and the sons of Keturah; much more will God, if hee see that we are a base descent, that are not begotten by him, that we are children of the earth, alwaies crawling in the dust, hee will not give us a part in his heavenly inheritance.

4 Lastly, look at the quality of them that are to inherit, they must bee such as though they cannot buy it, yet in thankfulnesse, and in high estimation of the hope to which they are begotten, they must part with all they have, with the dearest sins in which they have lived; wee must bee fitted for the state of grace; Col. 3. 12. *Who have made us newe be partakers of the inheritance of the Saints*; they are worthy. So that all these considered, here is no part, nor portion for filthy covetous wretches. *Obj.* But yet I know that a worldly man thinks this is hard, hee may (hee hopes) have both; look after both well enough.

*Ans.* None can serve two Masters, such as command contrary things, as God and covetousnesse doth: God saith, *Commit your waies to mee. In nothing be careful*; either distrustfully, or with such double diligence as caused to rest in your own practices, looking no further: Covetousnesse saith, you cannot make things too sure. God biddeth, *First seek the Kingdome of God, Love God with all your heart*: Give to the poor plentifully: Covetousnesse injoyneeth the contrary. Wee cannot have both; hee that followeth two Hares catcheth neither: and such wee see that grapple too much, let fall all. If Heaven will not fill your hearts, take heed you lose not both heaven and earth.

Think now, and consider what you do that thus molicke after earth, what good husbands you are: Are you not penny wise, and pound foolish, when you get a little fading substance, and lose your everlasting inheritance? What if you could get the whole world, and lose your soul? So think what do your voluptuous, unclean delights, and carnal merriments get you? they put you by the delight of Angels, that fulness of joy in the sight of God. How like *Esaus* you are? for portage you part with birth-rights: think not this a little thing to bee shut out from Gods Paradise. Oh it will sting worse than hell. Wee see it is more like some to us to see our selves shut out for wranglers, when others are taken to this or that, then to sustain great punishment. What thorn shal this bee to your eyes, when you shall see men that you mocked for peevishness, because they would not sport themselves with your fittiness, taken into

*Do.*

*Phil. 4. 6.*

*Mat. 6. 33*

*Use.*

into the everlasting Kingdome, and your selves debarr'd  
 V. E. R. S. 6, 7. *Let no man deceive you with vain words, because of these things cometh the wrath of God upon the children of disobedience. Be not therefore partakers with them.* VERS. 6, 7.

Now hee cometh to go over with the reason again; preventing all that false Teachers whispered to the contrary: the verse laith down two things,

1. The meeting with all such vain words as might bear them in hand; the matter was other wise.

2. The further aggravating the former denunciation.

There is nothing needeth exposition greatly: a vain word, is every word that excofeth sin, or seareth us in regard of Gods judgements: but the Apostle therefore cutting down with the sword of the Word; these things that lift themselves up against the power of God; doth give us to consider of the power of the Word, Heb. 4. 12. *It is sharper than a two edged sword, it divideth the joints, it joynt, and the marrow, and is a discerner of the thoughts and intents of the heart;* 1 Cor. 10. 4. *It casts down all high imaginations, and every strong hold, &c.*

Again giving warning of false teachers, he doth set us this as preachers an example of fidelity. But the things to be marked principally are these.

That the Devil will not cease to prompt us with such things as serve to excuse sin, and secure us from judgement though we live in sin. For the Apostle so circumspectly preventing these things, doth let us know that the Devil by his instruments doth bend himself this way; else hee should fight with his own shadow. Now it is a good diligence to search what kind of teaching the Apostle doth here glance at. We read therefore of four kinds of teaching that did cut the sinews of these denunciations,

1. Of those that took away future judgement, for some said that since judgement was already passed; some that there was none as the Sadducees: so that these held no further evil to wait upon sin than the doing of it.

2. Some abated the doctrine of grace and made it give liberty to sin, of whom S. Jude speaketh: *They turn the grace of God into wantonness;* as seeing it was Faith, not our works, therefore we needed not heed to much our sinnes: Paul therefore prevented this, saying, *Shall we sinne, that grace may abound? No, God forbid.* In which regard S. James writ his Epistle, to shew that it is a working faith that justifieth and saveth.

3. Some abused the doctrine of Christian Liberty, as if it gave indulgence to the lusts of the flesh. *Brothers ye have been called, unto liberty, just not your liberty for an occasion to the flesh.*

4. Some did teach amiss touching the nature of these sins, as the Pharisees, of fornication and uncleannels: Some in the Church of Corinth, 1 Cor. 6. 13. *And no doubt there were that did cast coverings over coverousness, 1 Tim. 4. 3. Such as supposed gain to be godliness, and devoured widows houses, Tit. 1. 11.* Now all these we may conceive in this sentence.

Thus the Devil still (though not by false teachers shattering doctrines, yet he) doth bat into our ears speeches to keep us from thinking our sins so odious as they are, and from fear of judgement: as have wee not some that say, *all things are as they have been, where is that judgement?* threatened men live long: for uncleannels, why, it is a frailty, years and a wife will help this, if it youth: God is merciful, did not Noah and David fall? but Gods mercy calleth us to repent of sin; it doth not embolden us to sin; these are such frailties, that who so liveth in them cannot please God. It is one thing to slip by infirmity, and another thing to take our course in evil. So for jessing, why, may we not be merry? what then? if a Drunkard should plead for his Drunkenness, *May I not drink?* it were absurd. So to make lawful moderate night jessing, and merriness. God biddeth us bee merry, 1 and God doth pronounce a curse on them that



that laugh: may we not shew wit? yes, so you escape folly. Wee mean no hurt. But you shall bee judged according to your work. So for covetousness, may we not make our best? must we not provide for those of our Family? God loveth diligence; wee must not tempt him.

All which things do tend to sow pillows under our elbows, and to hood-wink us, that we may neither see sin nor judgement. Hooded Hawks are quies, but know this, that God hee denounceth the loss of Heaven, that thou maiest bee kept from it, the Devil covereth it, that thou maiest fall into it: like as cunning Hunters hide their Nets that the game may the easilier be caught.

Dott.

The second thing is, *That all these things are vain words.* Observe, *That such things as do cast coverings over sin, as do hide judgement belonging to it, are vain;* they are spiders webs, sandy foundations, fig-leaves, untempered mortar, they will mock all those that listen to them.

Vjs

Wherefore take heed of them, and love that word that brings you to the sight of sin, that brings you to fear judgement; these are sound wholesome words, though they smart, yet they are medicinable.

For because of these things cometh the wrath of God; &c.] Now he cometh to reiterate the denunciation with increase: wherein you have,

1 The sins causing,

2 The wrath caused,

3 The Persons

Dott.

Then wee must mark, *That these sins do not only exclude us out of heaven, but procure all Gods wrath temporal and eternal:* thus uncleanness in this life, how hath God revealed wrath from heaven against it? in the old world, in Sodom? what shame, poverty, sickness, doth he pursue it with in many that live in it, and they shall burn in the lake. So worldliness, God doth pronounce often a woe on it, and doth ill-burden wrath many waies upon it. It may be considered two waies, either while it is possessed, or when it is taken away; whether they be taken from it, or it from them, yet surviving to behold the vengeance.

Now while it is possessed, God doth shew his wrath either in permitting a delightful use, or denying the use, or giving leave to use it, but taking away the pleasure of it: for some covetous rich men there are that live like Dives, that feed their hearts as in a day of slaughter, but the curse of God and his woe is in the midst of it, for Gods curse doth kill in as great diversity as poison, which do not all kill with painful convulsions and gripings, but some by casting into a sweet sleep, some by so affecting the spleen, that a man will laugh till hee fall down dead. Wee count not the state of sinners happy, because we know it prepareth for the slaughter. Sometime God doth not let a man use that hee hath, but giveth him up to such an evil eye, that he cannot endure to touch any thing, *Eccl. 4. 8.* Sometime hee letteth men take a portion but with such cares as take away the delight with stings of conscience, as *Saul* with inordinate desire of some things they would have, as *Abub* who for want of *Naboths* vineyard, grew so discontent, that he set sick of the gallens and dyed: so *Haman*, the stifte knee of *Esther* did so vex and gall him, that all his honour did him no good; the Lord doth make all things they have, as if they were nothing, that which hee giveth with one hand, he takes away with the other.

God sheweth wrath sometimes in taking them from their wealth, when they begin to sing, *His riches increase.* Sometime while they live, doth hee take their wealth from them, giving them into offences which do consume all, and so make them like *Spongers*, leaving them to sinful vice, which doth spend all, leaving them undertake foolish practices, which justly doth consume that which unjustly they have gotten, and in the end leaveth their covetousness

roughness and injustice be punished with hell fire.

Wherefore this must much more make us take heed of these sins, this wrath of God which doth accompany them: wee must not think that all shall bee well, and say as some say, that hell is not so hot as wee speak for, strike not covenants with hell. Look *Deut. 29. 19.* *Had thou been with the words of this curse, and shall blasse himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of my heart: the Lord will not be merciful to that man.*

Woful is their condition, do not then hold on in these sins which God doth so threaten: *17. he ever hardened his heart against God and prospered?* Let no fears hold you back, the Devil will tell you, it is shame to do other wise than thou hast done, it would undo thy state, not to follow matters as thou hast done: these are foolish fears, bee not such children: they might play the bull-begger are afraid, but if one bid them put their finger into the fire or candle, the weakness of their judgement maketh them not afraid at this. So we like babes are afraid, there where there is no fear, and fearless in regard of Gods wrath which only is dreadful.

Now the last thing to bee marked is from this, that hee saith, *Gods wrath doth fall on the children of disobedience: (6.)* such as are enemies to perswasions, and will not be reclaimed. Whence observe,

*That it is not falling of infirmities sometimes, but an impenitent course in sin, which is fearful, not spices of corruption, dwelling with us, not slips through frailty, but the not yielding to Gods perswasions, the wilful continuing in a naughty evil, this causeth Gods vengeful wrath overtake us here and hereafter, look *Rom. 2. Then after thy hardness, and heart, thou wilt repent, despitest to thy self wrath against the day of wrath.**

*Hee will wound the hairy scalp, (of whom?) of him that maketh sin in his wickedness, and Prov. 1. 24, 25. this is the thing that God threateth, because I have called, and you would not hear, therefore your destruction shall come speedily. For this is that condemnation, that light is come into the world, but men love darkness, and will not obey the light: they prefer their sin before wisdom.* If Gods own children do sin, hee will bee angry and scourge them as a Father in this life, but his revenging wrath, and eternal, belongeth to impenitent courses in wickedness.

This therefore is a ground of exhortation, that wee would not harden our hearts, that while hee speaketh to us, let us not bee like deaf Adders, that though God chargeth with us, command us, intreat us, will not bee reclaimed; let not God complain of our hard hearts, nor upbraid us with hearts of Asa: I mean, necks of steel, this sin is of all other most deadly, if wee will not hear and obey: nay this maketh all the rest deadly, the rest should not hurt us, if this were not added.

Look at a man that hath many diseases, yet hath a medicine showed him, and a dyer which will recover him: if hee will take them, if hee dyes, it is not so much his diseases, as his wilfulness that doth kill him: so we that are in Christ, the diet of the Apostle, *Purge from all filthiness, and grow up unto full stature, if you will not use this, disobedience doth chiefly bring your destruction.*

Secondly, it doth teach us the fearful estate of them that do not yeild, when God in his word doth perswade them, and call them to this or that duty. Woful is our estate, what shall become of such rebellious children? Look *Deut. 21. 18.* *The Lord these commanded, That if any man had a Son stubborn and rebellious, and will not hearken unto the voice of his Father, that man should be strict with him.* What then if wee bee rebellious, still to the Father of our spirits? yet this wee count no sinne, to hear this, or that, go away, and never yeild obedience, wee see it not to bee an offence, which is the highest rebellion, that we can be guilty of.



VERS. 7.

VERS. 7. *Be not therefore companions with them.*

Now the Apostle cometh to a new Precept by way of deduction; the precept is, that we should not be companions with them, that is, seeing such judgments come down upon these sinners, have nothing to do with them; not only refraining their sin, ver. 11. but not taking them to be familiar conforts to you, which will bring on their sin, and make you share in their judgement. This is not the same with the thing to be concluded: it is one thing not to do sin our selves; another thing not to accompany familiarly those that do it, or to be accessory in the sins of others. This exhortation is urged in the verse following, from their present condition, which is amplified from that they had been, and then from an exhortation inferred on it, viz. that they should walk as the children of light, the reason of which is interposed, and hee doth describe the manner of this conversation, to the fifteenth verse.

Dott.

The thing then to be considered in this verse is, *That we must not familiarly accompany the wicked.*

1 Cor. 5. 47  
Mat. 9. 47.

To open the terms of this conclusion full meaning is not, that we may not be in place where they are, for then we must go forth of the world, nor that we may not do common courtesies towards them, *Salute your enemies*; nor that we may not upon some occasion come into more neer meetings; but that we must not let them have our more frequent and familiar fellowship with them, take them to consort with us, make leagues of intimate amity with them. Hee is not to be counted a wicked man who hath a number of weaknesses, but some good things, who is naughty but not discovered; but hee is such a person, 1. That is without the Church. 2. That is justly excommunicate. 3. That though hee be in the bosome of the Church, yet doth by his work manifest that hee is a meer carnal man; in the text, be he a meer worldly man; I must avoid familiarity with him.

1 Cor. 5. 47  
Mat. 9. 47.

Obj. But it may be objected, What if my wife do by fruits make mee see shee hath nothing in her that is truly good; shall I not keep company with her?

Ans. This must be excepted from not consorting: the wicked are double. Such to whom wee are not bound by any special bond: Others, to whom religious bonds, as marriage, civil callings, natural, as neerness of consanguinity: the rule therefore is to be understood of the first. For the second we must afford them the presence of our outward man, familiarly and outward benevolence, though wee cannot be of one mind and heart with them as the multitude of beleevers. 1 Cor. 7. 13. If an unbelieving husband will dwell with a believing wifey shee must not leave him. This then is the thing, that we may not let our selves familiarly accompany the wicked, let them have our presence so far as it is free for us to refrain them: this was that was typically signified, Lev. 13. 44. God would have the cleane and the Leptous separated, and Prov. 4. 15. hee biddeth us go away, *pass by, baulk the way of the wicked*, that is, not touch their sin, but the familiar acquainting with them, and David doth propound his example, *I have not dwelt nor haunted with vain persons*, Psal. 26. 4. So Act. 17. *Save your selves, make escape from this generation*. And 1 Thess. 3. 14. *If any man obey not our word, let him alone, and have no company with him*.

For this doth covert and confound that order, that God will not have all barked in one homony, but the vile and precious separated, Jer. 15. 19. Again, it is hurtful for Gods children, for it doth infect them, as hee saith, *Prov. 13. 20. A companion of fools will prove naughty*. So the Text saith, and hee giveth a particular instance, *Prov. 22. 24, 25. Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his way, and get a snare to thy soul*. It is hard to tread on coals, and not to be burnt, or to touch pitch, and

not to bee defiled, as good *Lot*, though hee vexed his soule, yet what an excessive love was stolne upon him out of that place? what a poyson was entred into his daughters and wife, as the story doth manifest?

2 It hurte the wicked, for it keepeth them from being ashamed, and returning to God; this being a thing that they take heart by, if they may have the familiar presence of such as are vertuous. *Lot* 13. 20. *Have taken and drunk in thy presence*: and it maketh us unable effectually to rebuke them, when wee are in such a league of familiarity with them. Flee that will throw a stone forcibly must stand some good distance from the thing hee would smite.

3 It is offensive to weak ones. *Object*. But you will say, *May wee not be hand and foot with them?* *Answer*. Wee may enter leagues thus farre with them, not to do them hurt, as *Laban* and *Jacob*, *Isaac* and *Abimelech* have peace with all men, so much as in you lyeth.

Rom. 12. 18

4 Wee may commerce with them. *David* and *Solomon*, with *Hiram* and *the men*.

5 Wee may bee sometimes in familiar meetings with them to seek them, and gain them to God, for the sick have need of the Physician amongst them, and thus Christ did company with Publicans and sinners on this ground, that mercy was better than sacrifice.

This being thus, that wee should not bee great and familiar with carnal men, it doth rebuke many of us, who can walk hand in hand in meetings, in recreation, and bee all one with those who are no better than Adversaries in conversation. Yea some think through weakness (either fearing to bee smitten with their tongues, or accounting it credit to have their good words, or admitting too much the external things wherewith they are endowed) they think it their advantage, that they may bee graced so farre as to bee their familiars. Again, how many having no regard of Religion in their choice of friends and servants, do bring a necessity upon themselves of dwelling as it were in the tents of *Kedar*? How many like *Lot*, and those that would have kept still in *Babylon*, care not what the neighbour-hood bee, if so bee they may dwell in some fair and fruitful situation?

And it doth teach that wee must follow this advice, avoid the wicked, great is the force of example, the counsel against the Plague is here the best, flye quickly farre enough, return late enough, especially eschew these good natures (as wee call them) when they are perverted; for as in drinks, the sweeter they are, when they turn, they make so much the sower relish: So these good natures corrupting, prove the most pestilent liers of the Devil: And especially the young must take heed; for as Corn grown up is not hurt, when that which is in the heare will easily bee smothered. And wee must all pray for good resolution, for they are inveigling, their external parts amiable: the fact of declining ever fallably charged, as pride, singularity, &c. but no childish fears must keep us from doing the will of God, nor no Syrene-like songs must bewitch us from yeelding obedience: *I know no man after the flesh*. Let us bee farre from delighting in any, or the presence of any but the Saints, *All my delight is in the Saints*; and, *I am in company to all that fear thee*.

Psal. 16. 3

Psal. 119. 63

VERSE 8 For ye were sometimes darkness, but now ye are lights in the Lord, **VERS. 8**  
walk as children of the light.

Now followeth the reason which first doth lay down their estate, amplified from their former condition. 1 It hath an exhortation annexed. First, to consider their conditions then how the reason standeth, when the Apostle saith of them, *they were darkness*, hee doth let us see, *what was their condition and how by nature*, wee are nothing but every way darkness, not seeing, nor man, nor estates, all woful.

Doth:

There



There is a threefold darkness:

Of Ignorance  
Of Sin.

Of Misery.

Now for the first. How had it been with these *Ephesians*, and how is it with us? Truly they had not the Spirit of enlightening on the eyes of their mind, they had not the Lamp of the Sanctuary, this glorious light of the Gospel of Christ. Now consider what a dark world were this if the Sun were forth of the firmament, if the eyes of men were all plucked forth: and though wee have the sunshine of the Gospel, yet while wee are our selves wee have no eye of the minde to see by it, and therefore are darkness.

2 From this cometh another darkness, of sin, in our wills, affections, words, works; *For if the eye be dark, all the body is dark likewise*, and if the eye of the minde be forth, all the powers of the body and soule that should be ordered by it, cannot but be full of error, being blindly guided.

3 So all of us in the third place are full of miseries, which the Scripture calleth darkness, the wrath of God, many evils in this life, and wee are all subject to eternal condemnation in the life to come, which the Scripture calleth utter darkness.

Wherefore let us labour to come out of this estate, darkness is fearful and uncomfortable, hee that is in darkness knoweth not where hee goeth, on what danger he runneth, such is the way of the wicked; *Prov. 4. 19.* they see not the crooked waies of their sin, the judgements of God threaten them here and there, they go on, and fall into them.

*We see that those, and all of us, when wee are in Christ, are enlightened, you made light by him.* Wee are renewed to knowledge; Wee are made new creatures, cleansed from the lusts of the flesh. *You that are Christs, have put off the flesh, with the lusts of it.* Wee are such with whom God is pleased, on whom his bright countenance shineth here; *Who are begotten to an everlasting inheritance in light*, such as never eye beheld.

This therefore should make us blest God, who hath called us to such admirable light, and it must warn us to shew forth the property of light, that is, to shine, if wee be such as are light in the Lord. Wee have lost our shine, our light is under some bushel or other, wee do not let the Supernatural light of grace so shine from us to them that behold us.

*Objeſt.* It may be some will say, that they finde nothing left to be true than this wee say, they are full of darkness.

*Anſw.* Wee are made light but in part, like the Moon in the wane, not when shee is in the full; though therefore in part wee are dark, yet wee are likewise in part enlightened.

*Objeſt.* 2 Some will say, that if they do shew forth these things, none doth regard them, nay many will mock at them as pretense and holy.

If men will not look at this to take benefit, yet wee must shine; the Sun shineth, though blinde ones cannot see, nay, though weak sighted ones be dazzled with it: So though men should mock us, wee must shine: The Moon doth never blush nor veil her light, when a dog barketh at her; no more must wee though impure doggs should open, wee must not be ashamed to shew forth the glorious light of grace, and of the word of God.

Now for the Argument, *because you are light, therefore be not companions of*

*Which doth teach us, That our condition to which wee are begotten doth bind us from familiar conversing with the wicked, as from their wickedness: new estate doth require new associates, as well as new manners. What agreement is there betwixt those that are light, and those that are darkness? And the*

the Prophet Amos saith: *How can they walk together, that are not agreed?* For we know that the similitude of manners is the greatest bond of friendship; there cannot be any true friendship where there are qualities altogether unlike. We see to the contrary, this (that the wicked are in their darkness) doth make them that they cannot like to company with the godly; for this seed of the Serpent doth resist the life of Jesus Christ in the other.

It is plain therefore that such as can be all one with wicked men, forget their estate. When noble persons will converse with vile ones, do they not argue that they are of base minde; degenerate from their nobility? And seeing because we are light, we must not converse with those that are darknesse; it doth warn us what kinde of company we must joyne even in the Saints; *All my delight is in them: I am a companion to all that fear thee: My eyes shall bee to them. I know no man after the flesh;* saith the blessed Apostle. Thus much for their condition, and for the reasoning from it.

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Psal. 16

Psal. 119

Now followeth the duty deduced from it; *walk as children of light*; (the reason which interlined in the next verse) hee doth open the manner how they might thus walk.

1 By searching out, and practising that which is pleasing to God.

2 By declining evils, which hath two degrees.

That they should not communicate in the fruitlesse works of darkness.

That they should reprove them.

Not to communicate in them, why? because they were things that could not be honestly named.

Rebuke them, why? because they should thus bring the wicked to a sight of their sin; for light doth manifest things hidden, which is proved from the laying of Christ.

Now first for the duty, it comprehendeth two things.

That they must walk.

The manner, as the children of light.

Hee doth not say, you are light, now stand still, sit you down; but walk, that is, bestir your selves in the works of God.

That the light of Gods Word, and the light of Knowledge in our minds, do kindle work in the works of God: *The light is risen over thee, arise, and shine, quoth the day is approached, walk* (saith St. Paul.) When God calleth us, it is to work in his Vineyard; *work the works of God, labour for the Lord that perswade us. Strive to enter in at the strait gate. Endeavour by faith and obedience to enter into that rest. Work out your salvation. Give all diligence to make your calling and election sure. Seek first Gods Kingdom.* For when God doth let the Sun of Righteousness arise, it is fit we should about the business of our soul.

We see that the night is dedicated to rest, and therefore God that doth order things sweetly, doth draw a curtain of darkness about us, as which is friendly to rest. Like a Nurse, that when shee will have her little one sleep, doth cast a cloth over the face, and every way hide the light. But when this natural Sun ariseth, then men go out to their work: So must wee, though in the darkness of the night wee snored in sin, now wee must bestir our selves, seeing the Sun of the spirital world is risen over us.

Which doth rebuke many amongst us that are fetching naps by broad day.

Light here are fleshly, and cry with the sluggards, *A little sleep, a little folding of the hands, as for example, Wee tell you, you must not be covetous, not follow the world more than Heaven, the beam of knowledge shineth from us, and God leaveth his Spirit to enlighten your minds to see that it should be so, yet the worldly man saith, hee must a little more follow his matters, till they are at the pass hee desireth. Wee say, the grace of God is such, that it will leave no room for sleep.*

Do.

Isa. 60. 1

Rom. 13. 13

Luk. 13.

1 Pet. 2. 16

Mat. 6. 33

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desiring ungodliness and worldly lusts, and God letteth so much light shine in at the chafe, as that you know it should bee so, yet a little more pleasure (saith the voluptuous man.) So of idle, foolish, much more scoffing, jesting talk, though the Lords judgements shine (as the light) out of his Word, and your consciences see it, yet wee must have leave to bee merry. If a man finde a light burning, and nothing done by it, hee putteth out the light. Take heed that God turn not your light into darkness, because you would not walk by it.

V. 2

Wee must bee warned to labour in the works of God; in quickning our faith, hope, repentance, increasing our obedience: Now wee must play the Merchants, not loyter, and then go to buy with the foolish Virgins, when it is too late; while the Sun shineth it is good to ply the harvest. While wee have light, let us work, for wee know not how soon God may make it night with us, when wee cannot labour.

It is to bee marked that hee biddeth them, *walk as the children of light*; which to understand, wee must consider how men accustome themselves to walk in the day season.

Wee see that howsoever they bee hornely in the night, yet they will have care to have their apparel fitly about them before they come forth in the day season.

2 They will to their business. 3 They have care that the thing they do in the sight of the Sun, and all men, bee some honest affair, for they that are drunk, are so in the night, in *Pauls* time. The thief taketh his mark by day, where to break in by night: *the eye of the adulterer watcheth the twilight. Hee that doth robbeth watcheth the light.* Hee therefore that loveth to work by the light, loveth to occupie himself in that which is good. These three things therefore must bee with us.

Mat. 22. 11

1 Wee must walk decently, putting on the armour of light, putting on as the elect of God the graces of his Spirit, which are both the rayment and coat armour of a Christian soul. It is pittiful to see how many run about stark naked by day light, wee pity it in the body, but have no compassion of it in the soul. Again, it is fearful to go *without the wedding garment.*

a Walk busily in work, and bee not slothful; *Let him that is righteous live in righteousness.* The sluggard is an unworthy person. *Why stand you here idle?* So see that you occupy your selves in the works of light; if it bee a shame in the face of the Sun to commit a filthiness, how much more before this glorious light of the Gospel of Christ, and the illumination of the Spirit within you. But wee have foule birds that flye now at high noon.

V. 9.

VERSE 9 (For the fruit of the Spirit is to all goodness, and righteousness, and truth.)

Now lest they should say, Why, though wee walk accompanying (such) following the world, pleasures, &c. may wee not bee the children of light? The Apostle therefore doth unge unto the duty from the necessary conjunction of the grace of the Spirit, and the works or fruit of grace. This verse (as plain) doth give a reason of some thing in the verse before: Now there are two things.

The one, the conclusion of the *Ephesians*.  
The other, the duty.

Now if it should serve the former, it should come in this: Marvail not that I say, you are light, for where the Spirit is (as you are the temples of God by his Spirit) there the Spirit doth work as a fruit, the light of grace and holiness: But our inherent graces are not so termed as fruits of the Spirit: and the fruit of the Spirit, hath opposition to the fruitless works of darkness. Let us take it therefore as serving to the latter, viz. that they (seeing they were light) should walk as children of light, for (saith hee) this is the nature of the light.

light of grace, which the Spirit worketh: that it will have works in all goodnesse and righteousnesse, and truth; for the word [fruit] doth most properly note the work, as Col. 1. 10. *Bring forth fruit in all good works.* 2. The [Spirit] here doth not note the Holy Ghost, but the light of grace wrought by the Spirit; for here was no mention of the Holy Ghost, before out of light. 3. The Greek copies do read the word [light]. 3. The Spirit is so taken, Rom. 7. 25. and Gal. 5. 22. *The works of the flesh, fruit of the Spirit, as [fruit] answereth to works, so Spirit to flesh.*

For the new quality (which *Peter* calleth *the divine nature*) is the tree of righteousness, and our works, the fruits. Wee see then, 1. *That where ever the grace of God is, there will be works or fruits of grace, and 2. there will be the particular fruits here named.*

For the first grace, as sin is a law in the unregenerate man, so grace is a law that doth command subjection to it.

Again, it is likened to a leaven, to a tree which being good, cannot be severed from the fruit: it is the life of God, if you live in the Spirit: now while the life of the body is in the body, there will be breathing, moving, &c. So in the soul these cannot be severed, therefore he saith, if you live in the Spirit, walk in it.

Wherefore this must be noted against such as do deceive themselves, thinking they have the Spirit of God, but yet they have no fruits: It is well if many of us do not mock our selves this way, for wee perswade our selves that wee have the Spirit, yet no faith, no temperance, no patience, meeknesse, love, joy, &c.

Seeing the grace and fruits cannot be separate, it doth warn us, that wee would bring forth the fruits of grace, if wee will assure our consciences that Gods grace is in us, if wee be true trees of righteousness, wee will be like good trees, which though they have their wintering, yet when the spring cometh that the sun shineth favourably, then they will bud and blossom: so let us, though in time of temptation grace may gather to the root more, yet let us with the first occasions of Gods favour shining to us, be ready to shew our fruits. Wee are like the vine in *Esay*, *our grapes are sour*; or wee bear nothings, *a vine without fruit*. It is a fearful thing not onely to be taken with ill fruit, but to have nothing but leaves and without good fruit God; shall serve us, if wee so continue, like the fig-tree, cut us down in displeasure. And let us not think wee have stood thus long, wee have had no hurt yet, for this is a token God is comming against us; for when hee had forborn the fig-tree three years and had no fruit, then he said not, it hath stood thus long, let it stand still, but because I have been patient thus long, and have no fruit, therefore, *I will cut it down.*

2. By the way from this, that works are called [fruit] wee may note how acceptable they are to God: For wee see how, when wee plant a thing, we expect the fruit long before, and accept it, and it is sweet to us, when it cometh. *Forget not the works of mercy, for with such things God is well pleased.*

The second thing is, that the Spirit hath these fruits in particular works, full of all goodnesse: To open them. Goodnesse is a general word, that noteth all kinde of vertue, compare Exod. 33. 19. with Exod. 34. 6. But especially let it note here meeknesse, bountifullnesse, purenesse, against that wrath, against the covetous with-holding the fruits of mercy, against uncleannes; *Righteousnesse*, noteth justice in our dealing with all men, against that covetousnesse: *Truth*, either the truth of speech and promise, or the truth of things; against the deceitfulness of sins, and vain hopes, with which many were deceived, there being no truth in them: so that if wee have the grace of God, let us shew it in those things in purity, meeknesse, if any be wise, let him shew it in meeknesse of wisdom, let us shew it in goodnesse, that is, in being good to, and



seeking the good of others, a good man must be a common good in righteousness and truth.

VERS. 10.

VERS. 10. *Proving what is acceptable unto the Lord.*

Now the Apostle sheweth how we may walk thus, by approving what is acceptable to the Lord, the word [proving] it signifieth to make search or trial, *Prove all things, 1 Thes. 5. 21. Zech. 1. 9. To try as gold is tryed in the fire. To approve, as wee allow things of which wee can say Probavimus.* Now here must bee meant such an approving as is but knowledge and practise, for else it is the way of a child of darkness, to take the testimony in his mouth and applaud it, and not bee reformed by and live after it, and none can approve it truly nor know it, but by obedience, *Obray and you shall know my doctrine is of God: the meaning is therefore, you shall walk as the children of light, if you diligently search out and practice that which is the acceptable will of God. So that there are two things to be marked.*

Ioh 9. 19

Rom. 12. 3

1. *That we must search out and get true knowledge of Gods will, before we can walk as becometh us.*

2. *What must be the mark and whither that we must shoot at, in all our waies, even to please God.*

Doct.

For the first, *None can walk as a child of light, that doth not get the knowledge of Gods will out of his word:* the Apostle therefore before he prayeth that the Colossians might walk according to God, doth wish them that they might be filled with the knowledge of God in all wisdom and understanding, Col. 1. 9. And in the second of *Esay, 40. 3.* the members of the Church say thus, *Let us go up to the house of God, hee will teach us his waies, and we will walk in them. How shall a young man cleanse his way? by ordering it according to the word.* For that which wee do cannot bee an obedience of Faith, if wee do not know it the will of God out of his words. Those who in a dark night will have light in their way must follow the lantern: so if wee will have light in the darkness of this world, wee must follow the lantern, even the light of Gods testimonies.

Esay 40. 3  
Psa. 119. 9

17. 2

Which doth teach us what is our duties in the whole course of our lives, to take the direction of the Word: Men that traverse the Law will do nothing without their learned counsel: so wee should make these things the men of our counsel, for we are more ignorant in the law of heaven than any man can be in the laws of Nations.

It doth shew that their walking is not in the way of the children of light, that go by no other rule than their own mindes, that run at the very venture, for such as search not the Lords pleasure in all things cannot walk aright, without knowledge and acknowledging of his will, all is as nothing, neither can there be love, good intention, motion of the Spirit, which men pretend, if the eye be darknes, all the body is dark likewise.

Mat. 6. 23

Doct.

The second thing is manifest by Scriptures and examples, Saint Paul setting down what it is to walk according to God, doth give us this rule, *That we may labour to please him in all things;* and Rom. 12. setting down a good conversation, hee biddeth us, *prove what is the acceptable pleasure of God,* and thus Paul. 1 Cor. 5. 9. *I anxiously enquire whether living here, or dying, to please God;* and Hezekiah 2 King. 20. 3. *I have walked before thee, doing that which was good in thy sight.* But two things are to bee asked.

1. What works they are that please God.

2. How our works can please him.

For the first, they must be works that come from a good ground, a heart purified by faith, and therefore all good works are called fruits of the Spirit, Gal. 5. for if they come not from the grace of the Spirit, that tree of righteousness, they cannot bee pleasing to God. 2 They must bee for the matter of them commanded by God, else the Lord may say, who required these things

things at your hands? 3. They must bee done in a good manner, especially faithfully and voluntarily, *for hee that will please God must believe, and God loveth a cheerful giver*, otherwise it is with the things wee do, as with good stuff, which are often marred in the making. 4. Lastly, they must bee to Gods glory, or done to this end that God may bee pleased. Now because that though wee in some measure do things thus, yet our best deeds are full of imperfection, and wee thinke, How should they please God, seeing that we are so full of weaknesse, and cannot do them as others do, much less as wee desire?

The Answer is, our works please by faith on him in whom God is well pleased. *By faith, as by an oblation of sacrifices received testimony from God*. It is the sweet smell of Christs Sacrifice, that doth perfume our sacrifices and make them such with which God is well pleased. *Heb. 13.*

Now this that in all our course wee must seek to please God, doth convince many, whose lives do spread a banner of defiance against God, they do nothing but that which is displeasing to him.

Vse 1

1. Again, others do seek altogether to please men, as flatterers and such who look to approve themselves onely to man, who dare not look any way, unless their patrons do favour it.

2. A third sort, who because they can live without dependance, they do not care for others, but are altogether in this, to please themselves: for as our love is turned from the Creator, and set on the Creature, others and our selves, so is our pleasing: *But whosoever they are that seek to please others or themselves, not seeking to please God, they are no servants of Christ.*

Gal. 1. 10.  
Ioh. 5. 44

Again, it doth teach us our duty, in all things to labour to please God. How the favourites of Princes, will labour in all things to do the pleasure of their Lords; how it is death to them to have the frown of their sovereign, as of Absolon: So wee should above all things seek to have the light of Gods countenance upon us. Hee that seeketh to please men is a perfect slave, but hee that seeketh to please God shall have freedome, comfort in every thing, as David in dancing before the Ark, and it shall have recompence with God; a cup of water given to him is not lost; and it shall prove to us that the grace of God is in our hearts, when we labour to please him.

Vse 2

Quest. But how may we know that in the things we do, we desire to please God?

Ans. Three waies.

1. Hee that laboureth to please God, will bring the action of his spirit as well as his body, and will bewail the want of that which is inward as well as that which is outward, *for God is a Spirit, and will bee worshipped in spirit*: Hezekiah walking so as to please God, did walk in the uprightness of his heart.

2. Hee that seeketh to please God, will not rest in the applause of man, unless God give testimony to his works by his Spirit, witnessing to our spirits that he is pleased.

3. Hee will bee careful in private as well as in publique, for his God is with him alone, as well as assembled with other; David walked according to Gods heart, now hee did not onely praise God in the Congregation, but professed that he would walk in the uprightness of his heart in the midst of his house, *Psal. 101. 2.*

VER. 5. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

VERS. 11

Now followeth how we may walk as the children of light, by declining evils touching which, two duties are set down.

1. That wee must not have fellowship in evil.

2. That wee must reprove both by deed and word, *but rather reprove them*. Which word [rather] is not set down as making comparison; but by way of

cor.



correction, not as if this were the sense. I would not tye you absolutely to reprove, but rather than to communicate in them; but this is the sense:

If you will walk as children of the light, have nothing to do with the unfruitful works of men, corrupt and darkned in their understanding. What said I? *I have no fellowship with them;* nay rather, see that your lives and words convince such things.

Doct. 1

2 Cor. 6. 14

1st. 1. 27

Rom. 13. 12

Then wee see, that those in whom there is the light of grace and true knowledge, must not walk in evil works, nor communicate in them. For what agreement hath light with darkness? And this is true religion, to keep our selves, unspotted of the world. Seeing the night is past, and the day come, walk not in chambering and wantonnesse, &c.

Now this hath four branches to be opened.

1 Not to have fellowship in sin, is not to bee an agent in sinne, in whole alone, or in part with others, neither in greater or lesser measure to live in it.

2 Not to be accessory unto the sins of others: as

1 By provoking to sin, as many will stir up lust in others, provoke them to drunkenness, blow the coals of their choler, though that they themselves will not bee overtaken these waies. Now this that wee cause another do is put sin, and maketh us sinners in worse degree, than those that do commit it; as the Devil tempting our first Parent, was deeper in the sin and judgement then them, for ring-leaders in sin, must bee ring-leaders in judgement.

2 By commanding, for he that doth command this or that, though another do it, he is the chief offender, thus David murdered Uriah.

3 By counselling, as in the 2 Sam. 13. 5. Ammons friend Jonadab for the Devil hath Novices and Doctors in his school, such are they that can read Lectures of wickednesse.

4 By consenting, as Ahab, 1 King. 21. 19. Hast thou killed and taken possession? Though he had not killed, but because hee consented, and could see Jezebel do the deed, it was his sin.

5 By carelesnesse to prevent sin, for we are not to say as Cain, who hath made us our brothers keepers? but wee are to watch one over another, to consider one another, to exhort, to provoke, for neglect, when Achan sinned, all Israel is said to sin, Josh. 7. 1. and were the whole body of them punished.

6 By not repressing sin when it is entred, thus Elies childrens sin, is made Elies sin, 1 Sam. 2. 13.

7 By applauding sin, Rom. 1. 32, this abetting of sin doth wrap us in the guilt of it, and maketh us subject to that woe, *Woe to those that call evil good, that strengthen the arms of the wicked.*

8 By not testifying against sin, Levit. 5. 1.

3 Not to have fellowship with sin, bindeth us to avoid the appearance of evil, 1 Thes. 5. 22.

4 It doth binde us not onely to abstain from it, but to turn from it with detestation, for hee that is not against sin, so far forth as hee is not against it, is with it, and the soul hath no feet but the affections, if it will come to a thing, it will joy in it, love it, hope, &c. If it go from a thing, it will fear, hate, as these Ephesians did, who hated the works of the Nicolaitans, which it may bee, the Apostle well biddeth them here have no fellowship with: thus David wept rivers of tears, Herakiah rent his cloathes at Rabshakees railing, and loved his soul. Now the use of this, that we that are inlightned and sanctified must have no fellowship, &c.

It doth convince such to bee no children of light that walk in the works of darkness, as many do, the bottomless pit cannot afford more prophane persons than many among us; but it doth principally check the best of us, who when wee consider how much this doth infold, not to have fellowship with the works

Vse 1

works of darkness, may see how that such doth cleave to us, and beg of God pardon for our secret sins.

And it doth teach us what we must aime at, even to keep our selves unspotted by avoiding evil, the appearance of it, by having it in detestation: For the beams of the Sun, though they should shine on the dung hill, yet they do not mingle themselves with any filchiness: So must wee, and Christ hath for this purpose prayed that we should not be taken out of the world, but kept from evil.

Use. 1

2 The second thing to bee marked is, that hee calleth the works of darkness unfruitful; which doth teach us, That the works of sin bring us good to those that walk in them. What fruit have ye in those things whereof ye are now ashamed? Can bring forth good fruit from darkness. How can those that are darkness bring forth any good fruit? For we gather not Grapes on Thorns, nor Figs on Thistles. To consider it more particularly, those that are changed are trees of righteousness; and they bring forth fruit pleasing to God, fruit to men, to themselves. Now on the contrary, look at the works of unregenerate men, they dishonour God; they do hurt their neighbour, for sin is an universal unrighteousness; every where wronging man; and thirdly, they do breed themselves misery in this life, shame, sickness, poverty, &c. and endless misery in the life to come, so that they may well bee said unfruitful.

Doff.

Rom. 6. 21  
Rom. 7. 5

Wherefore let not men think that their sinful courses are good to them, profitable, full of pleasure, for the end of that pleasure will sting like a Cockatrice, and the profit that sin bringeth shall prove like the Mannah, Exod. 16. as it rotted and came to nothing. Sin is a baited hook, it shews meat, and covers murder.

Use. 1

3 It must make us avoid sin as hurtful to us; do with sin, as wee do with envious Brokers, wee will not talk with them, when wee know wee cannot speak; but they will have us at advantage. So wee must stop our ears against the Siren-songs of sin, not meddle with the least, seeing the Devil useth by little sins to bring on greater, as wood-cleavers, by little wedges make way for greater.

4 This consideration may make us never wonder at that abundance of sin, it is an unfruitful thing, and evil weeds grow apace, and come up thick.

Now the third thing followeth, viz, That such who walk in light must not prove and continue those that walk in evil. But it is a question what manner of reproof is here to bee meant; some say, that only which is in the light of works, not that which is made by word; their reasons are these,

Doff.

1 Brethren only owe a reproof by word to brethren, 1st. 10. If thy brother offend thee, &c.

2 This is bidden to all the children of light.

Now to reprove, is a duty to some.

3 It is bidden by the Heathen;

Now they are Dogs and Swine, therefore not to bee rebuked by word.

4 Works are rebuked with works, persons with words.

5 Rebuke thy Brother, therefore rebuke not one out of the Church; followeth not, no more than love thy brother, therefore love no other.

6 We must distinguish of rebukes: Some are parts or preparative to censure; now these belong not to our laws. Some are offices of love which wee chiefly intend for conviction; now these are common to all that go a-whoring.

7 Wee say that everyone is bound (circumstances considered) to this duty.

8 Heathens out of fellowship of the Church, are not dogs and swine in the strict

strict



strict signification, in a large they are, as Christ said to the Canaanite woman, but in a strict sense, hee is a dogge that hath left his evil way, and will fully returneth to it.

4. Works as well as persons are convinced with words; understand therefore, *That such as walk as children of light must every way rebuke the work of sin.*

Reas. 1.

Because wee owe love to these without, and ought to pray for them; and therefore by proportion use this or any such mean, when it shall bee behoofeful.

2. Not only works, but words are a peece of our Christian walking.

3. St. Paul referreth this, *Phil. 2. 15.* Walk in the midst of a crooked generation, not only shining as lights in works, but holding out the Word, as amongst your selves, so before them, so farre as you prophane, not a holy thing.

4. Wee cannot else have no fellowship with them, for sometime not to testify against sin in word, maketh us accessary to sin, *Levit. 5. 1.*

Lastly, the state of them was not as ours, that all in a family, Town and nation did professe the same, but one somewhere gathered, all the rest of the household without, the wife taken, the husband refusing the fellowship of the Church: now it is unlike that these (called to grace) could keep silence in words, and see the wayes of men so near them, never labouring to convince them even by Christian reproof. Such therefore as are the children of light must every way reprove the works of sin; thus the lives of them have done, as *Noah* in his obedience is said to condemn the world; *David* by his innocent life did convince *Saul*, and gain himself a good testimony from the mouth of that Tyrant, *1 Sam. 24. 18.* So the Apostle saith, that to do good in stead of evil, it convinceth and maketh the enemies of grace to blush, it *blaspasms* on their heads, maketh their cheeks glow with penitent flame: For the truth, and so every vertue, doth shew itself, and detect the contrary, and Christians must in word reprove, *Levit. 19. 17.* when it is fit, in meekness, wildome and love.

Vse. 1

Now this doth show us how wee must labour to walk; viz. letting grace to shine out in our course, that the wicked may see the wickedness of their waies: Would you know how? If you live with those that are covetous, *Tu must*

Heb. 13. 2. Col. 3.

*have your conversation without covetousness. Steer, hold out things,* and you have rebuked them: if you are among those that are intemperate, you must use sobriety: if you be with those whose tongues are ever running idly, you must keep silence, or speak the words of wildome: if you meet with a furious man, use meekness; if with merry companions, keep but your countenance with Christian gravity, and they are checked: and if you will walk as children of light, you must sometime convince in word the evill you see in men: If you should see a beast straying, would you not say to him, a blind man missing his way, would you not warn him? will you see men in the broad way to destruction, and say nothing to them?

Vse. 2

It doth reprove our walking as not in light, when wicked ones can take pleasure in us, and wish no better companions: for if but waies were like things, should soiling them, that they would not offend us, but our deeds are like theirs, and out of their living, should never woe us, and hear, dare say nothing: wee think sometimes the persons have no reason, cannot conceive if we should tell them, what is it to us? wee shall answer for our selves: what should wee procure our selves causeless hatred, wee should but make them worse, with looking at such clouds and winds, wee heidest (we may reap) and yet say nothing.

There are reasons which lack of love breedeth: for who ever, when any member of the body is arois, hee doth the head say, *Why?* let it look to it self.

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peradventure you shall but hurt it; let it alone; I should make my self unnecessary, trouble the fellow member of that body. Or if wee do speak, it is in such a merry careles sort, that it nothing moveth, and therefore they are well pleased in us.

Nay, where our lives should reprove the carnal sort, now they can justify themselves from our Presidents. If one would bee proud, Look at such me, they let their children go thus or thus: if voluptuous, Such a man would have been as merry as need to be. Our lives which should ferret them from their dark corners, are become burrowes which they take for their shelter.

It letteth us see what maketh this great fray in the world betwix Gods children and worldly ones. they nick-name those, persecute them so far as they dare. Why? because that the lives of the godly do controule them, this is it that breedeth the hated, great estrangement; for so Christ teacheth, *Job. 3. 30. Every one that doth evil hateth the light;* Why cannot the wicked endure the light? it reproveth his works; this maketh him hate the godly, a wicked man will have no acquaintance with him; *A scorner hateth him that reproveth him,* Prov. 19. 12 hee will not come to the company of the wise, *Esay 29. 22. The people would bring me in compass of Law for a word of rebuke;* Let none rebuke (saith *Hosea*) *this people is as they that rebel against the Priest:* this reproof that the life doth give, made *Cain* so hate *Abel*, that hee could not cease till hee had stabbed him: Saint *John* saith, the cause was, because *Abels* works were better than his; for light doth so rub the galls of their consciences, that they cannot burlesque out; this check being as painfull to their festered souls, as the rising of sores is to a wounded body, in which men often can not hold patience.

VERS. 12. For it is a shame even to speak of those things which are done of them in secret. VERS. 12

Now followeth the reason why we must have no fellowship with them: that which is shamefull to speak, must much lesse bee done. The words are easy; onely [in secret] here signifieth out of sight of all, having none present they need to care for.

Two things are here to be marked.

1. That Christians must show a holy shamefacedness in their speech; the Apostle (as blushing) doth decline the very name of vices in which the Heathen lived: there is a holy bashfulness which doth not become women and children onely, but all of us, *1 Pet. 3. 28. Let us have grace with reverence;* that is, with bashfulness, and fear to please him: Now this vertue as in action; so in speech; it doth shew it self, causing us name unbonest things, things that are but uncleanly (though without mortal dishonesty) decently; as the matter of easement, the Scripture calleth it *the covering the fact;* the mutual benevolence betwix men and women, *knowing one another;* so notorious things, as blaspheming, is intimated by the contrary word of blessing. So sometimes it sheweth it self in concealments, as here it maketh their sins dumb matters, that were not to be named amongst Christians.

Which doth rebuke that shamelesnesse in many who can speak, may do things never so broad, without blushing, of whom wee may truly say, void of shame, void of grace.

2. It doth teach us, That we must show modesty in our speech, and as Ministers especially: wee must not in reprovng sin, take the liberty of the stage, rather than the Pulpit, in the deciphering of it, defiling our own tongues; offending the ears of others, and teaching men further knacks in sin, which wee labour to suppress. Yet though wee are bound alwayes to this modesty, wee must not think that it doth alwayes tye us to passe the names of sin with silence; for the dumb sin in this place named, Saint *Paul* doth name to the *Romans*, They left



lest the use of the women, &c. Know ye not that buggers shall not enter into the Kingdom of God. For where never so filthy sin taketh place, there it must be named, neither can they be offended at the naming of it that live under the stench of the thing it self; neither can the naming there teach sin, where it is too frequently practised already.

Men must bee so indulgent that they must not regard the ignorant niceness of many, who cannot endure such things uttered, as the text of Scripture it self doth not abhorre from.

Doct. 2

Mark from this verse, *What is the guise of evil doers; they love secrecy, and to make all hid, before they go about their busynesse.* Sinne loveth corners, Job. 3. 21. *He that loveth evil, hateth the light:* a man that is about any open evill labourerth to hide himself from God, his own conscience and the presence of men. The Atheisme in the heart shuteh out any serious consideration of Gods presence, Psal. 10. 11. *He hath said in his heart, God hath forgotten, hee bradeth his face, hee will never see it,* Job 22. 13. *How doth God know? can he judge through the dark cloud?*

Again, a man by sinning against the light of his conscience, doth lase the eye of it stone-blinde, and for men hee will avoid their presence well enough, if they bee such, that hee suspecteth any reproof from them: thus the practices against Magistrates, how secretly are they carried? plots of murder like Cain, he got his brother into the field alone. Of Adultery and Theft, both in secret, Job. 24. 14, 15. Of false witnessing, for these tale-bearers (that like pedlers walk with their merchandise) they will tell you a thing, but you shall promise them to say nothing.

Prov. 1. 17

For besides that many sins could not without secrecy take effect (*for in vain is the net spread, which the fowl discerneth*) and that many are dangerous, all sin hath shame and fear of it, for a companion. Again, sinners would sin with delight to themselves, which they cannot do till the coast bee clear, that there is none to controul them. And this is the property of sinners, about any thing that is evil, unless it bee masked with appearance of good, or unless they bee grown to *Sodoms* like impudency, that they have brazen fore-heads, and harlots faces, not caring what they do.

Vs. 1

The which practice letteth us see the folly of sinners, for they think all sure, and none seeth them when they dance in a net, seen of God alwaies (for shall not hee that giveth thee an eye, and discerning spirit, see?) and oft of men; But you that think all well if no man see you, what a madnesse is this in you? what a foolish thief were that, who hiding a thing from his fellows, should think all well though the Judge looked on him? Woe to them that say, none seeth us, and play All hid thus, Esay 29. 25. *Woe to them that seek deep to hide their counsel from the Lord: and their works are in the dark, and they say, who seeth us? and who knoweth us? every thing secret shall be manifested.*

Vs. 2

It doth give us occasion, seeing that sinful works love secrecy, to suspect those things, which wee dare not do nor speak, but in secret. Wee are about things, if such a one come, all under board; though there may be a secrecy in preventing offence, yet this, that cometh with a shame, that such and such should take us napping, doth testifye that wee are ill occupied, or condemn our selves in that wee do: so those words that wee will not speak, unless one will say nothing, they are commonly sinfull words: the righteous man is in his way bold as a Lyon, hee seeketh not to shrowd himself in such clouds of darknesse.

VERS. 13

VERS. 13. *But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest is light.*

Now hee sheweth why wee should reprove them: for all things when they are reprov'd, are made manifest; for the nature of light is to make things manifest, or that which maketh things manifest is light. Observe then,

- What

*What fruit it hath to witness against evil in word and deed, it bringeth them to the light of their sin, or maketh a discovery of sin, which is a step to salvation; the power of reproof is set down, 1 Cor. 14. 25. and Solomon calleth reprehension, a thing that giveth life, Prov. 15. 31. The ear that beareth the reproof of life, abideth among the wise. For an holy life, such is the power of it, that it driveth sinners to admiration, and gaineth them without the word, convincing them that they are in an evil way, and making them see that which is acceptable. This is a great benefit, for sinnes discovered are not so dangerous, as rocks, which hang like mountains before the Mariners, are not so fearful, as those which lye so covered with shallow waters that they cannot be discerned.*

*The which should make us in love with these things to bee every way reprov'd, wee love them that do launce us and bind us sometime, and give us sick physick, and count it mercy in them: So wee should count these things even to bee reprov'd; mercy, for it is helpful to the soul: wee should delight in their companies that we may finde it; The ear that beareth reproof bringeth life, will lodge with the prudent.*

*And it must make us, if wee would have those wee live with, see their evill, that they may return and bee saved, wee must so live, and so speak, that their course may bee reprov'd: if you should spye diseases deadly, growing on your wives or children, should you not tell them, you should murder them: so you shall bee soul-slayers, if you do not open such diseases in their souls, the end whereof will bee destruction. Do not for your ease in the flesh partake in their sins, saying, there will bee no quiet else; this is to draw a curtain; that they shall never see what hearts they have, till there bee no place for medicine.*

*For that which doth make things manifest is light: ] The Reason why wee were to reprove went before: now followeth the proof of either thing set down.*

1 Of the latter, that they are manifested of light.

2 Of this, that this light shineth by means of reproof.

*The latter is proved from the nature of that which must make manifest; it must be light: the former is proved thus, that God himself by passing reproof, doth let the light of Christ shine to us; therefore reproof hath light going with it, whereby things are manifested.*

*The first doth let us see, What is the nature of light, whether of good example or doctrine; it doth reveal the things where it commeth, which before are hidden. For light doth not onely comfort, the light of the eye, the rejoycing of the heart, nor direct; but maketh discovery of things which in darknesse are not discerned, as if there were twenty things in a dark corner, which one could not see, bring a candle, all are discerned: so the dark corner of the conscience which is dark and shuttish, bring the light of the word, of a holy conversation to shine to it, and the secret filthinesses will be manifested.*

*Quest. Why then do many remain without light?*

*Ans. 1 All wicked ones are not without light, but some have so far light that they are condemned in their consciences.*

2 Many remain blinde, because they keep their eyes shut, and will not see by the light.

*This doth shew the cause why the wicked do so maligne the light, because it is a tell-tale, which telleth their consciences such things they would not hear.*

3 And why the godly do rejoyce in it, because that their works are not checked, but manifested to their praise, Job. 3. 21. *He that doth truth, commeth to the light, that his deeds may be made manifest that they are wrought in God.*



VERS. 14.

VER. 14. *Wherefore he saith, Awake thou that sleepest; and arise from the dead, and Christ shall give thee light.*

The summe of this verse is, an exhortation with a reason; and the scope of it is, to call us from our sleep and death, to partake in the light and life of Jesus Christ. But the coherence and words are full of difficulty: The coherence is taken three waies.

1 That the Apostle doth here prove out of the Old Testament, that they who are light in the Lord, must walk as children of the light: But then the Apostle would have told us what Christ had done for them; not what hee would do.

2 Some refer it to this, that *light maketh things manifest*: but then what needeth the Apostle bring out this forme of solcme reproof, if hee would shew that Christ, who is the true light, did make things manifest.

3 The best reference of this [wherefore] is to the matter of the verse before going: Reproof hath going with it manifestation, therefore reprove. How is this proved? God himself rebuketh the world of sin; and with passing reproof, doth send light forth.

Now for the words: 1 Wee must seek who, and how hee speaketh. 2 What is meant by [sleep] and [death,] 3 What is the difference between [awake] and [arise:] For the first, verse 10. *What is acceptable unto the Lord* [hee saith] Hee answereth, it can bee conceived but four waies.

1 Either in some express Scripture, which it is not found in by personall speech before this not recorded: as *Act. 20. 35.* Christ said, *It is better to give than take.*

2 But this is not to bee granted, because the matter of this is every where written, it being the sum of the Gospel, *Repentance from dead works, and faith on Christ.*

3 By assistance, as *Act. 17. 30.* *God now admonisheth every one to repent;* hee whose spirit rather spake in them; as Christ saith, then they themselves. Or

4 All abroad, not in any one place of the Scripture written: and either of these senses is safely taken.

1 [Sleep] and [death] signifye one thing (*viz.*) the spiritual sleep, which is not an image of death, but a true spiritual death. There are three sleeps in Scripture.

1 Of nature, so *Enochus fell into a deep sleep, Act. 20. 9.*

2 Of death, so it is said, *They slept with their fathers, 1 Cor. 11. Many sleep.*

3 Of the soulin sin, *Rom. 13. 12.* *Now is a high time to awake out of sleep,* 1 *Thes. 5. 6.* *Let us not sleep as others do:* this is here meant; a sleep and death which doth grow upon the soul from hence, that the good spirit of God is separated from it, which worketh all life, sense and motion in us.

For the third thing, *Awake and standing up*, differ, being one thing in the degree: *Awake* is to break off sin by repentance, to get grace in us to [stand up] is to exercise this grace, and watch against sleepinesse. The sum therefore of the words is this.

I bid you reprove the works of darknesse, for reprovng doth make them manifest, both which I say not without good reason, for God himself doth reprove in his word, the world of sin, and by reprovng conveyeth into them the light of Jesus, for the Lord doth call on us as who are dead-asleep in our souls, and biddeth us make off our sins, get grace and work the works of it: And lest wee should say, it is in vain to speak to deaf men, much more to dead men, God doth shew us Christ, who is the true light and life, that enliveneth and quickeneth us that look to him.

Here then are three things to be opened.

1 What is our estate in which we lye by nature.

2 What

2 What is our duty.

3 What must excite us hereunto.

For the first, *Wee are all of us dead sleepers, or compassed in part with a spirit of slumber: Men by nature are dead in sins and trespasses, Eph. 2.1. The Lords people are often asleep, though his work of grace is in their heart, Cant. 5.2. I sleep, saith the Church, Revel. 3.1. The Church of Sardis had a name to live; and was dead.* For the opening of it, these two things are to be marked.

1 What this sleep causeth in the unregenerate and in Gods children.

2 What doth cause it in the one and other.

For the first, it causeth in the unregenerate two things.

1 A losse of all spiritual sense and true discerning, *Rom. 11.8.* you may see how the spirit of slumber worketh no true sight, no hearing, they cannot taste that which is sweet as a hony comb, no feeling, even as men asleep see not, hear not, put things in their mouth, they taste not; let them have never such diseases they feel them not.

2 It doth cause the fancying of things that are nothing so, *Rev. 3.17. Thou saiest, I am rich and have need of nothing; and knowest not that thou art wretched; and miserable, poor and blind, and naked.* So natural men think that all is well with them, and have dreams of golden mountaines, when they are most miserable.

3 In the godly it doth;

1 Shew it self in cooling their graces, this is a peell to bed, as toward night a damp cometh upon the spirits, they lose that activity they had, and this is a fore-runner of sleep.

2 It maketh them nap in lusts; sometime they nod into wrath, intemperancy, covetousnesse, &c. and that either of infirmity daily, which is rather a winking than sleeping, or of presumption, as *David*, which maketh the sleep of more continuance.

3 If the Devil cannot thus rock us asleep, yet hee will get us napping in unfruitfulnesse.

4 If wee look toward God, hee will get us rejourn it, and bee full of dilatory pleas.

5 If wee will set on doing things, hee will cause us do coldly, with indevotion, like men that do things, and give answers when their hearts are asleep within them, as the Church sought Christ, but on her bed, *Cant. 3.* which noteth not her diligence, but drowsiness in seeking, as the event sheweth: for the devil will rather play any game than shut out with us.

Now for the cause in the unregenerate, it is their reigning sin which doth cause a total obstruction of the spirit, of sense and motion: In the godly, it is the reliques of flesh which lust against the spirit, *Gal. 5.* and draw us to intermeddle too far, and fill our selves with the profits and pleasures of this world. For the scripture couereth sobriety and watchfulnesse: So this repletion causeth sleepinesse, as in the body, when the belly is full the bones would bee at rest.

This therefore may convince us, how that all of us are sleepers, if bills should be brought in, none of us would be forth: which doth let us see.

1 How dangerous our estate is that sleep, compassed with chains and enemies that seek to devour us.

2 How helpless the natural man is, that hee hath no power to help himself, no more than one can call himself from death to life.

*Quest.* Why doth God then bid us awake and stand up?

*Ans.* 1 Because he may, I may ask that which is owing mee of a banquet.

2 Gods priviledge is to call the things that are not as if they were, his word is a creating word.



Because though wee cannot of our selves, yet when his effectuall call cometh to the heart, wee can awake and stand up; as if one should bring fire and bellows, and blow at a bundle of sticks; and say butn, though they have no power of themselves; yet so soon as this is done they can do it: So the coat of grace being blown up by the Spirit, breaketh out into a flame,

Use. 2

It letteth us see that wee need not wonder that sinners can go on so contentedly, for sleeping is an easy trade, but the end of it is death; men stung of Aspes, and of the Serpent, both sleep, but to death both.

Dott.

For the second, *This is our duty to awake and rise up.* For this, Gods Commandement bindeth all those that have lived in impenitency and spiritual death: Now God admonisheth to repent, though hee say not come up *Lazarus*, yet that in *John 5. 25.* is true, hee speaketh to sinners that stink in the death of sin, and *they rise and live*: And for us that are his own children; hee calleth at our door likewise, *Cant. 2. 10. Rise up my love,* and *Cant. 5. 6. I rise up to open to my beloved, &c. Rev. 3. 2. Be watchful and strengthen the things that are ready to dye. I stand at the door and knock, if any man hear my voice and open the door, &c.*

*Quest.* But one mazy ask what this duty doth infold?

*Ans.* 1. That wee break off our sin by repentance, for the matter of sleep it is this repletion of lust.

2. Wee must get grace, spiritual senses, and power of grace, which doth make us fit to work the works of God: thus in natural awaking. 1 The matter of sleep is dissolved. 2 The senses and power to move doth return into the members, this order is set down, 1 *Tim. 2. 25, 26. God giveth repentance.*

3 Men do *evangeliz*, awake out of their drunken sleep.

3 Men must exercise these graces; bring their faith, make it lay hold on the promises, 1 *Tim. 6. 12. Fight the good fight of God, lay hold on eternal life*; bring the eye of hope, make it still bee in Heaven, whence cometh their help: Look for the accomplishment of Gods words, as the watchmen do for the dawning; exercise the ear of the heart, and say, *Speak Lord, thy servant heareth*; *show the diligence of love in the work of it, 1 Thes. 5. 3.* Till men come to this they are not well awake; as a man that lyeth stretching; and turning in his bed, *Prov. 6. 10.* is still a sleepy sluggard till hee hath awaked himself, got up, seled his cloathes, and set his hand to something: *Blow up the grate of God, Awake and strengthen that which is ready to dye*; and St. *Peter* saith, that those in practice must joyne faith, verine, knowledge, &c. that will bee kept from idleness and unfruitfulness, which are branches of spiritual slumber.

1 Tim. 1. 6

Rev. 3. 2

1 Pet. 1. 5. 8

4 Lastly, Wee must watch against sleepiness, 1 *Pet. 5. 8. 1 Thes. 5. 6.* Besides the phrase signifieth an exciting to the prompt and constant performance of any thing.

Use.

Now then wee must be exhorted to shake off our slumber, if God should call the bills, who should not bee in for sleeping, sometimes winking in unfruitfulness, sometimes napping in lusts through weakness; sometime without life and power. Now let us consider how odious it is to God, as vinegar to the teeth, or as smoak to the eyes, *Cursed is hee that doth the work of the Lord slothfully.* How hurtful to our selves, for that which is halting will quice go forth, if it bee not reformed. What paines wee take for the things of this earth? what comfort it is when our conscience can give us testimony of striving, though with much discomfort? Say therefore, Lord draw mee and I will follow, think that spoken of God, *Seek my face, say, Lord I will seek thy face.*

Heb. 13

Dott.

Now followeth the third, *That this must move us, because Christ with his precious grace is present, and will make himself known to us. Repent, for the kingdom of heaven is at hand, Christ the Melchizedek, who will by his Spirit free you from bondage, and bless you with righteousness, peace and joy, is at hand*

hand; *I know, open; why, if any open, I will come in and sup with him.*

And first this reason doth perswade us by the equity of it; for is it not meet that if the King of Glory give warning of his presence and being with us, we should open to receive him?

Reason 1.

1 From the possibility of it; for this doth shew us where is our strength to do that which we are called on, *Christ shall give light.*

2 From the profit and pleasure of it; for this is a brief that infoldeth all, besides to have God lift the light of his countenance upon us, *Numb. 6. Psal. 4. Lord lift up the light of thy countenance on mee.* This clause doth open three things.

1 That men who will not awake, are not without excuse; guilty of their own destruction: for as if one had a Lethargy, if I should say, Be whole, such a one will certainly heal you, if they would not go to the Physician, who is able and willing to heal them, do they not call on themselves wilful destruction?

2 This letteth us see how great indignity wee proffer unto Christ, for hee biddeth us awake, telleth us hee will help us, and come and dwell in our hearts, wee like *Nabals*, will not yeild him entertainment, will not come forth of warmest, this is the state of Gods people, *Cant. 5.* Now what disloyalty were it, if the King should bid men prepare, he would bee with them at such a time, and men should sleep, taking no notice of his gracious warning? So much more if the King of glory, the Lord Jesus Christ call on us, and we still snore or slumber, put our selves in no readines to entertain him.

3 It letteth us see where is all our help and sufficiency, in this Christ will do, *Awake, Christ shall give you light.* Wee feel slumber, it maketh us wee cannot see, hear, taste, slothful, wee cannot go in the way of the Commandements: Where is our help? Christ is the light and life, that quickning Spirit, hee is the eye of the blind, the foot of the lame; he maketh the lame leap like a Hinde, and giveth eyes, openeth ears, &c.

VER. 15. *Take heed therefore that ye walk circumspectly, not as Fools, VERS. 15 but as wise.*

Now the Apostle commeth to a new precept: the connection of it is to bee marked, in the word [wherefore] which especially hath reference to that [partake not with them, but rebuke them rather] for this precept is the way to perform that: The matter which first is set down, *Walk circumspectly*, (i.e.) exactly, accurately. 1 Is either expounded, walk as wise men should walk, or amplified, as I take it, first from the reason binding to it, for this particle [as] (like to the Hebrew) doth not alwaies make comparison, but sometime tender a reason: 1 It is amplified from an effect that testifieth of a circumspect conversation, *redeeming the time*; that is, forgoing any thing, rather then letting go an occasion of well-doing, which hath his reason set down, *because the daies are evil*: 2 Hee doth amplify this, walk circumspectly, from the mean of attaining it, which is the knowledge of Gods will revealed in his Word.

Now first wee see, *What is the duty of us all, to bee precise and careful in our whole conversation, walk exactly*, wee must not live wittingly in any kinde of evil, any degrees, any occasions; any appearances, but as the Lord speaketh, follow him exactly; neither turning to the right hand nor left: Thus *Paul* walked exactly, as hee witnesseth of himself, *Act. 24. 16. I have endeavoured always to keep a clear conscience both before God, and before men*: thus *Zachary* and *Elizabeth* walked in all the Commandements of God without reproof, *Luk. 1. 6.* For that must needs bee exact, which all of it must bee drawn by line and rule; as the lives of Christians must: So many as walk after this rule, *Gal. 6.* Now it doth infold three things:

1 That we walk avoiding every extremity (both the right and left) for



this circumspection doth keep us, that we fall not into one vice while we fly another.

2 Walking cautelously, that wee bee not deceived with false colours, for the Devil doth sometime dye vice in the colour of vertue.

3 Walking providently, for hee that walketh circumspectly, must bee double faced, he must not onely see the things present, but have eyes behind, eyes to look before him, to procure and provide good things, to prevent evil, impeliments to good.

Reas. 1.

And there is great reason why Christians should walk thus exactly:

The way they are to walk in, it is a strait way, steep, having fearful down-falls, narrow: Such as have seen, narrow, dangerous, cliffie waies, may conceive the comparison. Again, if one should walk amongst nets and snares, had hee not need of circumspection? Now what is this world, but a place full of lime twiggess which the Devil layeth, that hee might bring us to destruction.

Reas. 2.

Our own estates; we are heetical persons, alwaies more or less in an agur; now little errors in such persons breed great hurts and distempers: So sin, if we begin with *I know not the man*, it will come to *for-swearing*.

Reason 3.

Circumspection is required in regard of others, that they who watch our halting, may have nothing against us, that we may offend none: for our lives and words must give a rebuke: now if our selves be uncircumspect, wee shall quickly be taken, and hear from them, *Physitian heal thy self*.

Reason 4.

Again, wee must give no offence, *Col. 4. 5. Walk wisely toward them that are without, 1 Cor. 10. 32. Give no offence, neither to Jew, nor Gentile, nor the Church of God.* Lambs among wolves howling, had need to bee circumspect.

Reas. 5.

In regard of our God, as *Moses* in *Deuteronomy* exhorteth, *Walk in his Commandments, go neither to the right hand nor left, your God is a jealous God, a consuming fire.*

Use 1.

This therefore doth rebuke such as think men that are any thing strait, why they are more curious than needeth, as do openly enveigh against a Christian precisenesse; who can cite their Scripture, *Be not too wise, be not over just*, &c. but though straining gnats and swallowing camels be nought, yet there is no precisenesse too much in dying to sin.

2 Such as walk at rovers, even as it hitteth, such as can swallow foul sins, and have no sense of them, as unfruitfulnesse, deadnesse, lusts of intemperance, fits of choler, &c. and those that count this a yoke intolerable.

Doct.

The second thing to be marked is, *That preciseness in our lives is a fruit of true wisdom*; Walk exactly as wise (saith the Apostle) if the Heathen should give the verdict, this would prove a truth. *I have taught you statutes and judgements, even as the Lord my God commanded me, keep therefore and do them, for this is your wisdom*: And *Solomon* every where, doth make this the property of a wise man, to look to his waies: *The wisdom of the prudent is to understand his way*. If wee look to particulars, we shall find that wisdom doth order the whole man. The heart, *23. 19. Be wise and guide thy heart in the way*.

Deut. 4. 5, 6

Prov. 16. 23

The *Thoughts* wisdom will not let the mind give place to idle ones, it will not let us think of our selves as wise, *A fool is wise in his own eyes*. The power of reason, judgement, memory, are all guided by this.

Soremembrance it self. The words are ordered by wisdom, *The heart of the wise, teacheth his mouth, and addeth learning to his lips*. The gestures, *Prov. 17. 24. Wisdom is before him that hath understanding*.

Concerning this wisdom we will shew two things.

1 What it is.

2 What are the special fruits, that testify of it; and so make Use of the Doctrin.

1 Wis.

Wisdom is a light in man. *The wise man's eyes are in his head; such as direct-  
eth in our waies, Eccl. 10. 10. Jam. 3. 13. If any be wise, let him shew out of it a  
good conversation his works with meekness of wisdom.*

It doth affect us, so move the will that it doth follow, for Christ maketh  
no true wisdom to bee without doing. *Hee that doth my words, I will take  
him to a wise man; and wisdom is the Counsellor of States which is obeyed  
in that she adviseth, for it hath first knowledge secondly, sweetness; as know-  
ledge is directeth, as sweet to the soul, it affecteth.* This is the most proper  
work to direct all the virtues, taciturnity, patience, sobriety, courage, all are  
ordered by this. For the fruits which testify of it.

1. It maketh one teachable, a fool will despise the wisdom of words, if one  
do smile or chafe nothing will sink with him: for a wise man will incline his  
ear and be teachable.

2. It maketh the heart to fear in prosperity and in adversity: prosperity be-  
cause that extreame good health is tickle and dangerous: adversity, so far as to  
hide himself from the storm, *Prov. 22. 3. A prudent man forsaith the evil, and  
hideth himself, but the simple pass on, and are punished.* A fool is full of security, a  
word sufficeth the wise.

3. It doth make the heart relish things to the flesh grievous, *Eccl. 7. 4. A fools  
heart loves to dwell in merriment.*

4. It will make us make sure work with God, *Mat. 7. 24, 25. Hee buildeth his  
house on the rock, &c.*

5. Hee will provide for the time to come, for that enduring substance, *Luke  
16. 3. 4. this was the wisdom of the unrighteous steward.*

Which doth reprove many as unwise, for if wisdom bee to bee mea-  
sured by the conversation, wee shall finde it true, that the greatest clerk is not  
the wisest man; wee must not thinke that knowledge of the letter is enough to  
wisdom, nay, it argueth us more foolish when it is not practised: if there  
were no riding away, where they were sure both to bee robbed, the one head-  
lessly ignorant, the other well knowing of it, who were most foolish? And  
wee may see all of us when wee come so short in our conversation of that wee  
know how far short we are of true wisdom.

2. This must move us to seek wisdom, seeing that wee cannot have a good  
conversation without it.

1. By denying our own wisdom, *Let him that would be wise become a fool,  
that he may be made wise.*

2. By Prayer, *Jam. 1. 5. If any lack wisdom, let him ask it of God.*

3. By numbring our daies, *Psal. 90. 12. Lord teach us to number our daies, that  
we may apply our hearts unto wisdom.*

4. By observing the vanity of all things, *Eccl. 1. 2.*

5. By frequenting the company of the wise, for as hee that comforteth with  
fools, will bring home the fool at the last, so a companion of wise men shall wax  
wiser, *Prov. 14. 10.*

VERS. 16. *Redeeming the time, because the daies are evil.*

VERS. 16

Now followeth the effect that testifieth of wisdom, amplified by a reason:  
the effect is this, *Redeeming the time, the reason for the daies are evil.*

Now, first, to open the word: this word [time] is used indifferently to note  
time in common, or most properly it is used for the opportunity: now here  
take it in the latter sense: But opportunity is general or particular; the  
whole course of our lives till the eleventh hour bee past, is an opportunity of  
working through our salvation: the particular occasions are such as God  
doth offer to this or that particular duty: now both are here to bee con-  
sidered.

1. What it is to [redeem the time.]

2. To forgo any thing, which would hinder us from taking the oppor-  
tunity.



1. To make it our own by using it, so that we recompence former unfruitfulness, and lay up a good foundation for the time to come; as in buying a thing, first we pay the price, then take it into our possession and use, to which this redeeming doth look.

Mat. 6. 34

2. In clearing the reason, we must know what is meant by *evil times*. *Days* are said [evil] or [good] according to that which befall in them, as a good time, when matter of commodity or merriment is in hand, in evil time, when the contrary. Now the words, or [evil] of the day (as Christ calleth it) is either general or special.

Generally, the shortness and manifold trouble which doth accompany the time of our life. Particularly, when any special evils take place, as this must be understood, because it is spoken with an eminency of those times.

Now it is apparent that the evil stood in these three things:

1. Taxes of false doctrine, begun and ready to increase.

2. In flagitious lives, such as Simons school was.

3. In persecutions, which were ready to grow hotter and hotter.

The sum then of the verse is this: See that all the time of your life and all particular occasions be carefully laid hold of by you, to work out your salvation, for the times grow more and more dangerous and tickle, that there is great reason to take time while it lasteth.

Two things are then here laid down:

1. That all our time, and every particular occasion must be taken up to glorify God, and work out our salvation.

2. That the more evils of all sorts befall our times, the more diligent we must be to occupy our selves well while the occasion lasteth.

Doct.

Of the former: The Scripture doth ask us to be careful that our whole time (one day as well as another, yea every hour of the day) be redeemed, as the Apostle here exhorteth, *Heb. 3. 13. Luke 1. 74, 75. 1 Pet. 1. 17. 1 Th. 4. 2. Act. 14. 16. Act. 16. 7.* So likewise the Lord doth charge us to take the occasion, *1. Seek him while he may be found. While you have opportunity to give alms, give them, Gal. 6. While it is called to day, Heb. 3. While the light is with you, Job. 12. 35. Pray in all opportunity; for so time is there to be taken: and thus Christ redeemed the opportunity, Job. 4. hee (though weary) was not careful of hasting to meat, because hee preferred the opportunity of bringing home a lost sheep, and made it as meat and drink to him; so hee chose rather to leave his friends unsatisfied, then to leave his opportunity: so Saint Paul was ready to lay down his life then, when occasion should be offered, to bear a testimony to Christ.*

Eph. 5. 9

*Objct.* But it will be said, How can we spend all our time, in seeking to glorify God, and work out our salvations, when wee have many outward businesses?

*Ans.* We must wisely seek to remove those things which do disable us, that we cannot take opportunities offered, nor redeem all our daies and hours, to the glorifying of God.

Now these are: 1. Ignorance, many think they are not in so strait manner to be countable for time. Again, we want heavenly wisdom to discern opportunities to this and that particular duty: whereas in all occurrences God doth offer us occasion of faith, love, sobriety, righteousness, patience, hope, thankfulness, &c. 2. Slothfulness, which maketh us not care for doing any thing. 3. Love of fleshly liberty. 4. Want of taste in heavenly things, for because wee finde them not sweet, that doth make us wee cannot hold out in them.

As one must labour against these things, so one must task themselves daily with some good duties; as prayer, meditating, reading, exhorting one another.

Seeing our callings, and many other occasions are to be served, we must redeem

redeem the time, while wee are in these, by doing them in obedience of faith; by making them instruments whereby to shew our love, righteousness, sobriety, &c.

4 Wee must use diaries, daily take a note how our time slippeth, that when wee consider how unfruitful wee are, as often, not to tythe one hour to God out of the whole day, that it may make us ashamed, and to grow more fruitful, as *Rev. 2*. Considering from whence wee are fallen, is a mean of repenting. Now this truth that wee are bound to gain our whole time to the glorifying of God, and to take all opportunities.

It doth first rebuke us that do not once consider of the gracious seasons God giveth us, that God may complain as hee did in *Jeremo*, *The Stark and the Swallow know their seasons; but my people know not the judgement of the Lord*: and Christ might say to us as hee speaketh, *O Hypocrites can you discern the face of the skies?* So many wholly mis-spend their time, like those in *Job 21. 13*. *They spend their daies in mirth*: Many that are so farre from buying it out at any price, that they know not how they may shake their hands of it, as if it were a most refuse commodity, they know not (as many complain) how they may pass it. Many again who delay, and upon never so little matter let go the occasion, and all of us, who in our meetings, visiting one another are so ill husbands of good hours, so prodigal of nothing as of this which is most precious.

It must stirre us up to imploy all the hours of our lives more fruitfully, to take every good occasion, *time and tide stay not*; hee that will not strike the iron while it is hot, doth lose his labour when it is cold. *It is notable folly to sleep in Harvest*, *Prov. 10. 5*. And in earthly things wee will take the occasion of our gain, redeeming it with loss of pleasure, with rising from our tables.

For the second thing, *Wee see that evils must not make us give place to unfruitfulness, but more diligent in taking every good occasion*. If a harvest day bee full of clouds and windy, men will not keep in, but work more diligently and warily; If the evil of sin abound, wee must increase in holiness: Is it not enough, wee dishonoured our God with others? thus *David* wept, *Psal. 119*  *Mine eyes gush out with rivers of tears, because men keep not thy Law. Lot weend his soul. Solomon* when hee saw the field of the sluggard, learned wisdom. If calamities bee in our times, wee have more need to draw near to God. It is a strong thief that cast into prison will not cease to steal while hee is in hold: So if God let chains of common calamities hang on us, it is notable lewdness not then to become converts; as it is noted with an emphasis of *Abac*, *2 Chro. 28. 22*. *That even in his afflictions hee ceased not to offend*. Again, this may hence bee perswaded; the more rare commodities grow, the more wee ingross them.

Again, the less while a thing is like to abide with us, the firmer hold you lay of it: now opportunities in evil times are hard to come by, and not like long to continue with us: so that as men who are at work, when it is now but an hour to night, they will double their diligence.

This therefore doth reprove those, who because there are hinderances and crosses, and such abundance of evil, think it a folly for them to strive against the stream, and do otherwise than others do; this is the Devils Logick with which hee beguileth sluggards, *Prov. 13. 19*. *The way of the foolish man is as a bedge of thorns*, *Prov. 22. 13*. *Hee saith, there is a Lion in the way*: but wee must learn the contrary, unless wee will let the Devil kill us with our own weapons; because men are so sensual and earthly every where, because there are so many evils and distractions ready to take the occasion out of our hand, therefore wee will bee more careful to take it. If one had a commodity wee liked, though there were some breakers did lye in the wind for it, wee would



not, go sit still, and say, Let them take it, but we would go betime and bid well, that they should know how they carried it: So the more things come between us and home, the more careful wee must bee like good Merchants to buy the commodity, even the opportunity of doing good.

VERS. 17. VERSE 17. *wherefore bee not unwise, but understand what the will of the Lord is.*

Now followeth the third amplification from the rule or mean inabling us in this circumspect walking; and the precept concerning it is given negatively and affirmatively. For the opening of the words.

*Wherefore*, that is, to the end you may walk circumspectly, and that the rather seeing the difficulties of the times do call us to it, *let us not bee without understanding*, that is, ignorant of the will of God, manifested in his works and word. But let us know with relishing of it (as sweet to our souls) *what is the pleasure of God*, which the evils of the times do refuse, which his word doth manifest, that wee might walk after it. In the next verse the Apostle layeth down a new precept, which removeth an impediment that would hinder from wisdom and understanding, *Be not drunk with Wine*, for bee that erreth in Wine is not wise, it taketh away the heart, knowledge hath temperance, as a help, joynd with it: The precept is propounded with the reason of it, and amplified by the contrary: *Be not drunk with Wine, in which is excess*, that is, which is a fruit, or which hath accompanying of it all prodigality and riot; for this word signifieth luxuriousness or riot, (but change is no robbery:) If you will fill your selves, *fill your selves with the Spirit*, which is amplified from three means of it: 1. *Use of Psalms*; 2. *Thanksgiving*; 3. *Decking our selves with the line of mind*.

Now then in this 17. verse marke three things.

1. That hee saith *wherefore*, viz. that yee may walk circumspectly, *know the will of God*; hence observe,

*What must bee the mark wee must shew as in seeking knowledge*, viz. that wee may carry our whole course of life accordingly; wee must seek to know that wee have direction in our works daily, *Isa. 2. 3.* *God teacheth his ways, that wee might walk therein: Teach me thy statutes, I will keep them with my whole heart. I have hid thy word in my heart, that I might not sin against thee.*

Reason 1. For the effect of knowledge is hurtful, if it bee not obeyed, it causeth men to bee justly beaten with many stripes.

Again, the word is not given that it might resolve questions so much, as that it might bee a *lanterne to our feet*, and a *light to our path*, *Psal. 119. 105.*

Wherefore this doth reprove such as do not come to learne with this purpose, that they might know how to work daily, as many come in this kinde: for hence it is that ascetical Sermons which are concerning the Christian exercise are not in that request; whereas if our hearts were set to walk aright, they would bee most welcome.

Again, 1. Many care for nothing, but increasing their speculation; 2. Others, that they may by knowing bee able to hold argument, and jangle about questions; 3. That they may censure and malepertly quippe better than themselves.

It doth serve for a ground of exhortation, that in all our seeking to know, wee resolve our hearts to obey and bring into practice that which shall bee made known to us; as *Cornelius*: for what should men do buying sconces or links, if they meant to walk stumbling alone in the darkness of the night, not to make use of them? So what should wee get into our understanding this Torch of the Word, if wee mean not to use it, but walk still in the darkness and vanity of our own understanding: Let us in all things labour to see this *Lanterne* before us, and *then we shall not bee confounded*, when wee have respect unto all his Commandments,

2 Wee

2 Wee ſee for the matter of the verſe:

1 That it is all our duties to labour to put off that folly which ſtill is Doſt.  
blind in our hearts: for this folly is but in part purged out, in great mea-  
ſure wee lack underſtanding hearts, Dent. 29. 4. Now it doth ſhew it ſelf in  
this;

1 That it will not let us remember the things that God hath done for  
us, to take benefit by them, it putteth out the eye behinde us, Dent. 32.  
6. 7.

2 It will not let us take deeply to heart the things preſent, whether mercies,  
or otherwiſe; if a wiſe man laugh on a fool, nothing will ſink with him.  
Prov. 29. 9. And for the hand of God chaſtening us, the folly of our hearts  
will bid us not take it grievouſly; but ſhoot off the ſcale of it, as the rock  
doth waters; for a fooliſh heart loveth not the houſe of mourning, wiſdom  
in our fooliſhneſs is like to theirs that will take nothing which ſhould make  
them ſick, though it would heal them. So it will not let us foreſee and fear  
for the time to come: A fool cannot bee admoniſhed, a fool runneth as a mad  
beaſt. The beaſt and fowles better than wee; In vain is the net ſpread, if  
the fowls ſee it; and a horſe will bogle where hee hath been foyled; but wee  
like fowls ceaſe not to reiterate folly, and ſo like dogs returne to our vomit: And  
this folly hindreth us from ſeeing powerfully what God by calamities and o-  
ther experiences doth call us to.

3 Folly doth keep us from knowing, or at leaſt from affecting the will  
of God which wee know; as a fool, though you may make him repeat  
a wiſe ſaying after you, yet it will never reliſh in his fooliſh underſtand-  
ing, as wiſdome: So it is folly that will not let us admire and finde ſweet-  
to our ſouls, as hony to the taſte, that which is the wiſdome of God in his  
Word.

Wherefore ſeeing wee are thus full of folly, for who forgetteth not things  
of uſe? 2 Whoſe heart can take grief at juſt occaſion of grief? 3 Who doth  
take warning, and not run his finger again and again into the ſame fire?  
Who findeth not that there is want of taſting and admiring the wiſdome of  
God which hee knoweth? Let us therefore ſee it, and hold that healing word,  
Iſa. 32. 4. The heart of the fooliſh ſhall underſtand knowledge, and the tongue of  
the ſtammerers ſhall bee ready to ſpeak plainly.

3 Wee ſee from this verſe, What it is that can make us truly wiſe in all our  
ways, viz. the effectual knowing and obeying of Gods Word, Dent. 4. 6. Keep theſe  
words, and do them, for this is your wiſdome, and your underſtanding. What wiſ-  
dome can bee in them that have left the Law of their God? This is one com-  
mendation of Gods Word, That the entrance into it giveth wiſdom to the  
ſimple.

Wherefore wee muſt not bee deceived, and too much admire any wiſdome  
of worldly ones, falſely called wiſdome: not deep reaches, not craft, not pro-  
foundneſs in this or that knowledge, which maketh wiſe, but knowing and  
obeying the Will of God. True it is, that others that take another way  
are wiſer in their generation; but this is not becauſe theirs is greater wiſ-  
dome, but becauſe wee keep not our ſelves ſo to our rule, but often fooliſh-  
ly ſwerve from it, elſe Achitophels wiſdome ſhould bee iſtaum, and prove  
fooliſhneſs, in compariſon of that which is in obſerving the Command-  
ments.

1 It leteeth us ſee what wee muſt do if wee will bee wiſe, take our direction  
from the Word. For look as a fool, if hee will do a wiſe action, muſt fol-  
low better heads than his own: So wee fooliſh, in regard of all true wiſ-  
dome, muſt follow the counſel of the onely wiſe God; before wee can  
do any thing in wiſdome. Let us therefore deny our ſelves our own wiſ-  
dome, and yeeld our ſelves in all things to Gods direction, that wee may bee  
wiſe.

VERSE



VERS. 18. VERSE 18 *And bee not drunk with wine, wherein is excess: but bee filled with the spirit.*

Now followeth the next precept: *Bee not drunk with wine.* For the opening of the Precept.

1 It doth intimate that there is a lawful use of Wine, for health and strength. *1 Tim. 5. Eccl. 31. 10.*

2 For delight, for it is the end for which God did create it.

3 To satiate and content the desire of nature: For it is a peece of the curse, to drink and not bee satisfied: but this precept forbiddeth all excessive or inordinate, either affecting, or using of Wine, or any drink intoxicating: For drunkenness is not only such as taketh away the use of reason, the feet, taking of Wine to vomit, to sickness, they *made the King sick with Flagon*, but all excessive use is so called, drinking to inflammation, *Isa. 5.* So all inordinate affecting or using: For as there is an inward gluttony, when the thoughts run upon the diet only, and a man cheweth the cud before hee get his meat: So when the thoughts and affections are carried inordinately toward the cup, it is a kinde of inward drunkenness, when a mans lips are alwayes hanging after such letice, his heart is drunken, though hee sitteth in private: So all inordinate using of it, either in hunting after it, in doting upon the quality of drinks, or in taking it unseasonably, or in drinking for gossiping, for company: they are all to bee conceived as degrees and occasions forbidden.

The use of this is, to rebuke the liquid lives of many that do nothing but follow the battery, in running to seek their delight, such whose thoughts have no other object.

1 It doth teach us our duty, even to keep our selves unspotted this way, and to labour to get out, if wee bee intangled: And for to help in it, I will set down:

1 Some considerations.

2 Some Rules of Practice.

1 It is good to consider how it is a deceit that doth delude us, for it promisseth us pleasure, but doth not perform it: What pleasure is that which leaveth so bitter a tang? the after headache, the crudities which follow are more irksome than the drink was delightful, the end of it stingeth like a Cockatrice.

2 Consider the tyranny of it, this inordinate lusting, it doth never rest satisfied, serve it once, it will call again and again, and if it bee not followed to the end, resteth as much displeased, as if it had at the first been denyed, yea it giveth no rest to the thought, but when the mind would bee sequestered for other purpose, then will these matters bee running in it, a bondage worse then the Egyptian.

3 Consider what a fearful thing it is to have such an inordinate lusting, *Numb. 11.* When the cup is in thy hand, fear lest the wrath of God go with it, as it is said, While the meat was in their mouths, the wrath of God came upon them.

4 Lastly, Consider how it excludeth from Heaven.

The Rules of Practice are likewise four.

1 Avoid the companies of them, marke such youths, as like Beadles call such cursed Congregations, and avoid them.

2 Think how sweetly thou goest on, when thou dost keep the bonds of sobriety, and compass as you are able such a portion (in the due seasons) which may give content. For wee must not fight against inordinate appetite to drink and meat, as against fornication, that must bee fled from altogether, that cannot bee made good in any degree; but this must have the excess reformed, with our liberty reserved, lest wee do fight with too heavy armour. Convenient

eat food in the seasons, is a good help against exorbitant appetite, as our own fountains are remedies against unlawful lustings.

3 It is good to wear our selves something in that we may do: He that will still do all he may, will at length do that hee may riot: And if wee have been impotently affected to a thing, labour like David, when thou hast it now in thy power, to refrain it, 2 Sam. 23. though but for one time: Little things will flesh us to further victories, and to break a gues from their times in coming, is some good token that they will be removed.

4 A Vow. Wee rather then still to be inflamed by wine, or this and that circumstantial matter, may by vow bind our selves to be abstinent. I have sought to keep thy Commandments. But this must be done with great discretion, lest it prove as unfit for us as Sauls armour was for David.

Now followeth [the reason] in which is excess, that is, which hath all kinde of riot and lasciviousness going with it. Observe then, That drunken courses are accompanied with all prodigality and filthiness. When men grow into drink, they are lavish every way, their tongues have a double door opened to them, superfluous speech is a daughter of drunkenness. Their affections are as excessive, then no difference betwixt mirth and madness: then if the humour so work, they will weep in kindnesse. Their action riotous; then come, call in more, something that may provoke and be a spur, then they will vomit, that they may drink, and drink that they may vomit: take Tobacco, that they may be fit for a cup, cups for Tobacco; then minstrelizing, gaming; what not that is riotous? And for uncleannesse, no villany of that nature that wine watens not; that this vice may well be called a Hydra, a capital one, that hath a brood with it worse than himself. Abstineney is to vice as fasting (pistle to Serpents, the bane of it: this drunkenness is a fruitful parent of wickedness. It fareth with these inundations of drink, as in land floods, they bring often store of filth where they overflow: So these do bring all kinde of filthiness into the soul that is drowned in them.

Which should cause us to detest that which is so fearfully accompanied, and leave off such cup-short conversation as will let into our souls all kind of wickedness.

Now that wee might the more easily do it, the Apostle doth shew us and invite us to a better bever, *Events to be filled with the Spirit of God.* VVhere two things are to be marked.

1 That these two things, stand not together, a drunken course of life, and the spirit of grace.

The spirit may bee in one that through infirmity doth slip, like Naab, into it; but one that doth delight in following a typhys course of life, hee that affecteth this, grace is far from him; how can the Spirit of God dwell in such a person, as maketh his belly his God? It is impossible till that bee reversed, *we shall no man can serve two masters.* Again, till we get union with Christ, there is no communion with the Spirit.

But hee that putteth on Christ, must cast off the care of pleasing the flesh, in the sinful desires of it, Rom. 13. Nay, wine doth take away the heart, it doth not onely bereave a man of grace, but of common natural abilities and endowments.

Wherefore let us not deceive our selves that are haunted in this way, the spirit of the buttery and Gods Spirit, have no agreement: this inordinate drinking is as water to fire, it quencheth grace; nay, if this were all, the matter were not so hainous, but it maketh one unfit for the teaching of the Spirit, *Esay 29. 10. whom should I teach knowledge, &c.* for as the earth glittred with rain, is unfit for tillage: so a mind sowed in this voluptuous course, is unfit for the tillage and husbandry of God.

2 It is to be marked, how hee doth not say, Sip lightly, but bee filled with

Doct.

Proh. 3. 3, 33

Vp

Doct.

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Doff.

the Spirit; which doth teach us, That we must not content our selves with a little, but must endeavour to a fullness of grace; that it may be said of us that is said of the Romans, they were full of grace, knowledge, of all goodness. We are here the most conscionable, if we put our lips to this cup, wee have done, but we must labour to drink deepest of this above all other, for these are flagons which will not hurt us, and sweeter than any other. Again, the Lord doth invite us to it, to these waters of the Spirit, Job. 7. 37.

Use.

Wherefore it doth rebuke us that have quickly done, and think every thing enough in grace, wee love abundance in other matters, wee love perfection in our trades, but to grow up to perfection in the trade of a Christian, wee regard not. And it must move us still to seek more and more to be filled. They are the best Christians that consider. Oh how little fear have they of God, that can bear his threatnings and not bee affrighted! How little love to him, that can so hardly forgo any degree of their corruptions for him! How little joy, that though they can laugh at things of no moment, and joy in trifles, yet their hearts are like stones, where the things of the Gospel are piped. How little hope, who can bear of his coming, and never once look after him? Wee must hunger, and still by faith bee drawing this spiritual learning from these drunkards, how will they fill their skin with swill in comparison, and drasse. How will they take it discounteously if their draughts be broken? So should wee in this wine of the Spirit, the rather because Christ doth here, and Job. 7. 37. invite us. VVisdom hath mingled her wines, and cryeth come, &c. Prov. 8. Now men would not endure it, if one without reason should not accept of their kindnesse. If the drunkard would but taste this, hee would quickly leave his rap, this is so sweet: when the woman of Samaria heard of the water of life, she left her picher, and followed that.

VERS. 19

VER. 19. *Speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing and making melody in your heart to the Lord.*

Now followeth the means.

1. Is recommended the exercise of Psalms.

2. Thanksgiving, ver. 20.

3. Lowliness, ver. 21.

1. The exercise is laid down.

1. As it serveth for our instruction.

2. As it respecteth Gods glory.

In which the true manner of singing is determined, such as is our mutual edification, and such as maketh for Gods glory. Now for the words, three things serve to clear them.

1. What this is, *speaking to your selves.*

Ans. Not speaking inwardly, so as none but God and our selves know what wee speak, 1 Cor. 14. 19. but speaking, that by voice others may understand: for this phrase in the plural number noteth a mutual and interchangeable affection, and Col. 3. 16. hee biddeth them instruct and admonish one another: the general word here put for those particular.

2. It may be asked, what is the difference betwixt these words?

Psal'm what.

Ans. Some take it from the matter of them, some from the manner; that of the matter will not hold: for a Psalm and Song are of a like concent and Arr: the difference is, that a Psalm noteth a ditty, which hath instrumental musick, going with it, or beginning to it. So [mixtur] the nature of the word doth lead to it.

Hymns what.

1. [Yung] doth signify a ditty, for the matter of praise, but it noteth no circumstance of delivering it, but leaveth it indifferent, whether said simply, sung, or played.

3. A Song is that which is of any matter, but is delivered in vocal musick, is sung forth with the voice, at the least hath the voice first beginning it, which is

to be marked, because in the Psalms the same Psalm is sometime called a Psalm and Song, sometime a Song and Psalm, because in the one instrumentall musick did begin, in the other vocal, though both voice and instrument went together in the whole.

It is asked, *What is a spiritual Song?*

It is put in by way of distinction, opposite to the sensual songs which prophane riotous persons are delighted in. Now there are two kinds, the one extraordinary, such as the Spirit of God did immediately suggest, a Ordinary, such as men by benefit of memory could say out of the Scripture, or frame of themselves conformable thereto, and both these kinds are here meant.

Spiritual songs  
what.

The sum of the verse given, the instructions follow.

1. We see in general, *That the exercise of Psalms is a mean of encreasing in the Spirit*: if we be joyfull, they increas joy, *Jam. 5. 13. Are any merry? let him sing Psalms*. If heavy, they refresh us, *Paul and Silas sang a Psalm at midnight*, the fulfils of the Spirit in that excellent man David went with this help, as wee may gather from that in the *2 Sam. 22. 1.* that he is said the *strong singer of Israel*. Look as on the contrary, the Devils song is of great force to fill with wickednesse; for we may see some upon some wanton Sonnets, filled with a spirit of wantonnesse, so Gods Song is of great force to make us be filled of his good Spirit. It cometh from the Spirit, and maketh the Spirit take increase in us; the tree of grace taketh increase by the fruit it beareth.

DoB.

Wherefore this should stir us up to frequent this duty, not onely joyning in the Church, but in our chambers. They were wont at their feasts, before they gave their latter thanks, to have a spiritual Song by those that were able among them (such a song being to a supper as a precious stone set in a golden ring) saith *Tertullian*. They were wont that the plow-man, the vine-dresser, the reapers, they would following their works, sing the Psalms of David. Pastors were wont to call upon Parents to teach their children Psalms. The children in the Church of the Jews could sing understandingly, *Hosanna, blessed is he that cometh in the name of the Lord*. Wee who are of great sufficiency to be thus exercised, through the course of the year sing not a Psalm in private, which maketh us to walk with lean spirits; amongst many other things, this want is not the least.

Vso.

2. We see in the verse these two things laid down.

1. *That all our use of Psalms must be such as may edify us*, whether it be private, or publique Psalms, it must instruct and admonish, and so edify us in our holy faith. If God will have our private talk, chap. 4, *minister grace one to another*, how much more our private services of him? if our Prayers and Psalms in Private, how much more must our singing in publique serve for our instruction? As all singing both in private and publick, which this Scripture, and *Col. 3. 16.* do commend, they must serve for instruction, and all things, Psalms, Prayers in the Church must be to edify, *1 Cor. 14. 26.* But a Papist hath three things to say against this.

DoB.

1. That it followeth not, if private Psalms be to edify, therefore publick; because the end of publick is not so much to edify, as to honour God in the ministerial duties performed.

2. They will say, that place speaketh of Psalms, not in ordinary service, but extraordinarily, suggested by Gods Spirit, and therefore concludeth not against the singing of the ordinary Leiturgy.

3. That though in the Primitive Church, the most did joyne and understand, yet now Congregations being more numbersome, the Church hath fully ordered it otherwise.

To the first I answer, that the reason is naught, service is for Gods honour; there.



therefore not for edifying, for these are subordinate, yea, the latter reſulted from the former: For, 1. All the Miniſtery tendeth to edify. 2. From edification Gods glory accrieth. Again, wee might by like conſequent ſay, private Prayers are not for Gods glory; becauſe they are chiefly to edify.

To the ſecond, it iſtrue that thoſe Pſalms are extraordinary, yet ſo that the Apoſtle doth from the particular deliver a general rule: For the Apoſtle his reaſon doth not go againſt theſe Pſalms, becauſe extraordinary; but becauſe not underſtood.

To the third we ſay, that the Church of God hath no power to bring in any cuſtome againſt edification, 2 Cor. 10. 8.

This doctrine that the uſe of Pſalms muſt ſerve for our inſtruction, doth ſtill condemn that praſtiſe of Latin ſervice in the Church of Rome, who would have their tongue chaunted out, where it is not conceived. And it doth rebuke a common praſtiſe amongſt us who do run forth at Pſalms, as if it were no part of Gods Ordinance for our good, which is indeed very comfortable and profitable. But thus the Devil leadeth people to extreame: the ſuperſtitions, ſo that which edifieth not, but only gleaſeth by curious noiſe: the vain and heartleſs worſhipper, from that which might do him good for his ſoul, in admonition, excitation, and conſolation. Yet is this the eaſieſt part of Gods worſhip: which therefore ſome carnal ones ſeein much to delight in, who ſing not to God in their heart, but only with their voice. So hard it is, to do good duties in a good manner.

It muſt teach us, that we muſt aim, in ſinging at our edification, we muſt not like Dawes or Popinjays ſpeak words wee underſtand not, but like men of underſtanding, ſpeak to our ſouls, while wee are ſinging; ſometime comforting our ſelves, *Why are thou caſt down?* Sometime provoking our ſelves forward, *O my ſoul praife thou the Lord*: ſometime admoniſhing our ſelves, *Do not like the muſe, etc. Pſal. 32.* and this done we ſhall ſpeak to our ſelves in Pſalms and one to another.

The laſt thing to be marked, *That in ſinging wee muſt not bring our voice alone, but our hearts to God. My ſoul ſhall magnify the Lord, my ſpirit ſhall rejoice in God my Saviour. O my ſoul praife the Lord.* Hee that will ſing aright, muſt with the uſe of his Pſalm joyn ſenſe, underſtand it with ſenſe; affection; (let the ſpirit of David to ſing a Pſalm of David) with affection, exultation with that gravity, leſt our mirth favour of lightneſs. Get the ſpirit, till we play on this Organ, there is no muſick in Gods ear. Therefore the Eaſtern and Western Churches uſed a kinde of ſinging, not much different from reading: it may be our Colledge kinde of ſinging is a remainder of their ancient cuſtome. They more cared to bring the cry of the heart, than conſort of voice. Again, on the other ſide, Hereticks have refined their ſong, as the Arians in Chryſoſtoms time, and the Donatiſts in Auguſtins time. Let us not ſtand ſo much upon the melody of voice, as on the Harmony of holy affections. God is a ſpirit, and he will bee worſhipped in ſpirit. Again, the Lord deteſteth empy ſounds: It is odious to his ear to hear the din of them. *Take thou away from me the noiſe of thy ſongs, for I will not hear the melody of thy viſſis. Eſay 39. 13.* It is accuſed to draw near with the tongue, &c.

Which doth rebuke many who never look to their hearts in performance of theſe duties: Let us further look to our hearts, that they ſpeak; As hee that will make muſick, muſt tune his inſtrument: So we muſt tune our hearts, a kind of inſtrument that is ſtrung with affections, or all will be but an unpleaſant diſcord in the ear of God.

Now if you would underſtand how your hearts ſhould ſing, I will tell you.

The matter we sing doth respect } God.  
His people.  
Or the enemies of his Church.

Now that wee sing of God is of his properties, or works. If I sing of his goodnesse, I must finde my heart enflamed with love to him; if of his wisdom, or power, I must have a holy admiration of them; if of his works of mercy to the Saints, I must congratulate in it; if of his judgements, I must fear. For our selves, wee sing for the most part of things wee want and would have, of things wee have received, of evils which dwell with us, from which we would be delivered. Now in the first, I must labour to have a desire of those things. In the mentioning the second, labour for thankfulness; In the third, for fear, grief, lowlinesse. When wee sing of wicked mens waies, we must have hatred; zeal, compassion, &c.

Now before wee leave this place, I will point at the considerations in it which do overthrow all their abuses, the rather because they are not ashamed to bring this and Col. 3. 16. to justify their cause.

1 *Paul speaketh not to the quire of singing men; but to all common Christians that were able, exhorting them to this duty; which doth teach; That lay Christians have right to joyn in this part of Church service, in the Psalmody of the Church.* Tertullian saith, the Christians met to their *Amosicamus Cantu*. Yea, after the order of singers was received, it is a canvase whether the people did not sing with them, though they led, and sitting in a higher place, gave direction; but at length men ordered came to sing onely; and that at the first joyntly: After they came to responsory song, one half of the Quire singing one while, the other another, and last of all instrumental musick was entertained by the Church.

Doct.

πάντες οὖνε-  
σαν, & ἐπέ-  
ψαλλον.  
κοινῇ,  
Chrysost.  
See the 19<sup>th</sup>  
Dist. Grat.

2 *S. Pauls musick must give mutual instruction.* Where then is the Latin song?

3 *Church musick must not be onely vocal, but internal from the heart;* which wee urge not, as they slander, to take away the voice, but the unknown language.

4 *The Apostle his Songs must be spiritual,* out of the word, Col. 3. 16. they have Hymnes containing matter not grounded in the word.

5 *The Church and house Psalms must bee sung to God,* they have Hymnes to S. Peter, S. Paul, &c.

VERS. 20. *Giving thanks alwaies for all things unto God, and the Father, in the name of our Lord Jesus Christ;*

VERS. 20

Now followeth the second mean, *Giving Thanks.* In the verse beside the person to whom and in whom (which often meet us) mark two things.

1 *That thanksgiving procureth increase of Gods gracious Spirit.*

Doct.

2 *That we are in all things, in daily little things as well as in great, in evil as well as good, to give thanks.*

For the first, *Nothing doth more make God bestow blessings on us when the praising of him in things he hath bestowed. Let your requests bee known with thanksgiving;* What followeth? Gods peace shall keep your hearts and minds in Christ Jesus. It is true of prayer, but especially of thanksgiving; It is the key of Heaven, it unlocketh the treasures of God; up goeth thanks, down cometh blessing: In outward things thankfulness procureth increase, Prov. 3. 9, 10. *Offer to God the first fruits of thy substance,* there is thankfulness, *and thy barns shall bee filled, and thy presses shall burst out with new wine,* there is an increase: Unthankfulness maketh God strip us of that wee have, Hos. 2. 8, 9. For God (that wise husbandman of the Church) bee doth as husbandmen, who there cast their seed plentifully, where they know the ground is good, and will give it them with advantage.

Phil. 4. 6.

This therefore must rebuke our backwardness to thanks; which of us have

Tit 2

not



Lok. 18. 31

not been in some straits, which wee thought we should never have forgotten? but eaten bread is soon out of remembrance. How many are like Swine that eat the mast, but look not up? like Asse colts, that when they are filled, kick the dam? And in spiritual things, wee go not so far as that Pharisee, who said, *I thank thee I am not thou and thou*. But here wee are our own toes, wee do shut Gods hand against us, that wee go with lean souls, because he hath not praise in that which he hath done for us in his Christ.

Doff.

1 Sam. 26. 19

For the second, the scripture teacheth us, *That we must in all things, little, great, evil, good, have thankful hearts*, 1 Thess. 5. 18. *In all things give thanks*. So accordingly Job blessed God when hee had taken all away, *even in the fires*, Esay 24. 15. *In all Davids persecution, which was heavy, yet so far as God was the worker of it, David did praise him, and most thankfully entertain it. If the Lord have stirred thee up against mee, let him accept an offering, let him receive from me an offering of praise and thanksgiving; wee do thank the Physician as well for his sick potion, as for his restoratives; nay more, when we have found recovery by them.*

Vse 2

Which doth convince many of us, How many of us are from duty? though wee have words of course when all goeth well, yet if wee bee a little touched, wee are ready to prove the Devils words true, wee curse God to his face. Wee are like untamed mules, full of grudging; take heed, murmur not as some of them did and were destroyed, but pray for hearts which may praise God from the nether hell: 1 This is glorious to God; 2 This will ease all thy smart; give thanks, *and the peace of God which passeth all understanding, shall preserve thy heart and mind in Christ*. 3 This maketh the Devil retire confounded.

VERS. 21.

Doff.

Mat. 23

Luke 14

1 Pet. 5

VER. 21. *Submitting your selves one to another in the fear of God.*  
 \* Lastly in general, *Humility is the way to bee filled with grace*. Blessed are the poor in spirit. *The hungry bee filled with good things*. God giveth grace to the humble. He letteth them finde favour in his eyes. If one would drink of a fountain his fill, hee must stoop down to it: and of all grounds, the vallies are filled with fruit, they have the far dewes and moystenings lying on them, thither it commeth, there it continueth. Thus much in general. The verse layeth down two things.

1 The thing which is to be done, *Submit, &c.*

2 The manner, or ground, *in the fear of the Lord.*

For that [submit] doth not teach inferiours their duty to superiours, but it commandeth such a submission as all owe interchangeably one to another, 1 Pet. 5. 5. The Apostle maketh this general submission to extend it self as far as decking our selves with humility: The thing here laid down is this, *viz.*, that the highest must shew submission toward the lowest. Now the thing here required standeth especially in two things.

1 That wee are to conceive of our selves in comparison of others.

2 In that which we are to do to our inferiours.

The first is laid down in that rule, *Phil. 2. 3. In lowliness of mind let each esteem other better than themselves.*

*Quest.* How can Paul truly practice this rule, think and say, *hee is the least of Saints?*

*Ans.* He may.

1 If he consider himself, as of himself, and others in regard of things they have from God.

2 If one consider themselves as lacking something that the meanest may have.

3 In consideration of some circumstance, as what others would do if the like grace were shewed them, or what notorious sin I have committed sometime, which others have been kept from.

4 According to that which a Saint seeleth, and which God discovereth

to him, for hee cannot see that spiritual wickedness in any that hee findeth in himself.

The second thing is the duties of submission, which one must practice to another.

1 The superiour must *honour the inferiour*, as well as receive honour from him, *Rom. 12. 10.* as the rich must think, that the poor are exalted of God, the Master must think of his servant, as Gods free-man.

2 They must *fear them*, stand in awe to do any thing which might open their mouths, *Job 31. 34.*

3 They must serve them, and sometime rather deny their own minds, than not please their inferiours: For what is any preheminence, it is a more honorable service, and for that voluntary laying down our selves toward any that are weak in things indifferent, the Apostle letteth it down, *1 Cor. 9. 19. Though I be free from all men, yet have I made my self servant unto all, that I might gain the more, 1 Cor. 10. 33.*

4 Lastly, They must shew submission in hearing their grievances, *Job 31. 13. If I did despise the cause of my man-servant, or of my maid-servant, when they contended with mee.* Thus all of us are to shew submission one to another.

Now if wee lay our selves to these things, wee shall see how farre wee are from our duties: For wee nourish swolne conceits of our selves; wee think it a credit to take upon us, and lift our selves above those to whom, as Fathers, wee owe submission: So what a deal of high contempt is there in many a heart towards inferiours? And for making our selves their servants, denying our own mind, wee will not bate an ace, but do what wee think wee may: Why, if hee bee offended, hee may thank himself; I hope I have liberty, I take not my self bound thus and thus. So for hearing, men are like *Nabab*, the text saith, his men durst not speak to him, hee was so froward: thus being with child of our selves, and the love of our selves, wee are swolne so bigge, that there is no room for the Spirit to enter in us.

5 Observe, *What the fear of God doth, it maketh submit*, and all true submission must flow hence: Look *Job 31. 14. Gen. 50. 19.* The fear of God is the hammer of pride; the wing of pride is cut where this dwelleth. And it serveth for two things.

It letteth us see that there is little fear of God in men, there is such small submission, such a mass of pride and self-love: if thou despisest thy inferiour, thou art full of contempt, *Prov. 17. 5.* devoid of the fear of the Almighty.

6 This doth shew us that our common submission of courtesie, is not all God requireth, wee have formal phrases, *At your command; Your servant; Remember my duty, &c.* but like the Spanish courtesie, which will kisse the hand they would cut off; it is not for conscience sake in Gods fear, but meer hypocrisie, and a counterfeit semblance of that reverence which is not in us.

VERSE 22 *Wives submit your selves to your Husbands, as unto the Lord.* VERSE 43

Now the Apostle cometh to the particular precepts which concern not all persons, but those that have a respect or reference, such as is here named. Now these precepts are concerning a threefold rank or order of Authority and subjection.

The



	Man	
1 The most ancient	and	
	Wife.	
2 The	Father	
	and	
	Children.	
3 The	Master	
	and	
	Servant.	

to the 10th. verse of the 6th Chapter.

For these do the one beget the other : touching the first, hee layeth down the duty of the Wife in three verses.

Of the Husband in the rest of this Chapter.

The first is laid down and enforced with a reason. This verse hath three things to bee marked.

1 What is required at the hands of Wives, *Subjection*.

2 To whom, *to your Husbands*.

3 In what manner, *as to the Lord*. Which phrase doth not make a comparison, but doth shew the manner of obedience, that it bee not outward, but of conscience, as who in obeying must remember they have to deal with God, not with man, thus in the fifth and sixth verses of the next Chapter, this phrase is taken.

Wives, bee submit and duriful, not where you do not owe it, but at home, not with counterfeit semblances, but as having conscience, that you have to deal with God, whose ordinance this is that women should live in subjection to men.

Dott.

Then wee see, *That women do owe submission*, and so they do as taught by nature it self, which hath made them the weaker vessels, and bound to it by their own voluntary covenant, as well as by Gods ordinance. But to open this duty, wee must consider what this submission doth lye in.

Wherein the submission of a wife doth stand.

*Ans.* 1 In Reverence.  
2 In Obedience.

1 Reverence is inward, *viz.* the fearing them, but of this in the last verse? or outward, which is the signifying of their inward reverence both by word and gesture, which doth testifie submission, 1 *Per.* 3. 5. this was a peece or testification of *Sarab's* submission, hee called *Abraham*, Sir.

2 Obedience hath specially four branches.

1 They are to bee obedient to their rebukes, and teachable in the things wherein they are instructed. *Job's* wife when hee called her fool; did not return him the fool again, but laid her hand on her mouth and was silent, 1 *Tim.* 2.

2 Learn with all submission, yea if a man should go to blows, shee must endure with patience, not striking again, not rayling, this is to shoot with the Devil in his own bow.

3 Shee must bee subject to his commands, and take his authority with her, in that shee doth, as *Gen.* 18. 6., *Sarab.* And a woman must not *adversen*, take upon her, run upon her own head, for shee hath no authority, but what shee holdeth by commission from her husband; *Sarab* would not keep a racket in the house, nor thrust out her maid till *Abraham* did put her in her power, *Gen.* 16. 6.

4 Shee must submit all her desires touching matters indifferent to her husbands pleasure, as having children go in such a fashion, wearing this or that, going to make merry here or there: the man hath a negative voice, if hee say no, all must bee dashed, *Gen.* 3. 16. Thy desire shall bee subject to thy husband, hee shall rule over thee, though shee bee never so set upon this or that, if hee bee otherwise minded, hee must carry it, this is Gods yolk on you, though the Devil

Devil in your husbands may put it on.

They must follow them whithersoever they go with Gods calling, as *Sabbath School*, or *Rehearsal*, or *Exhortation*, though if men in a jarring Inconstant humour wander hit or miss, they may let them go alone till their own rod hath beaten them home again.

This doth in part shew what should bee the subjection of a wife; how farre wee are from it. Many think it their glory to carry themselves so malepertly, that every one may take notice that they stand in no awe of their husbands: many instead of bearing rebukes will bee upon the top of their husbands, and give him twice as much as hee bringeth. For teaching them, they are too old to learn, hee may preach over some body else, or fliee it over; for commands, if they like them for all the better, hee may command and go without; and for taking his authority, they think they have as good a parent for one half as hee hath for the other; for their desires, they will bee their own carvers, and rule the roost, or there shall bee no peace in the house. But these behaviours do resist not only Christian carriage, but all Heathen Morals may convince it.

Let us labour therefore to bee subject, and to deny our selves, and lay down our wills, considering our natural infirmity, our voluntary promise, especially Gods ordinance.

The second thing is, *That women do principally owe this submission to their own Husbands.* It is to bee marked for the occasion of this, their own Husbands; and so Husbands love your own Wives. The occasion of this circumstance which the Apostle never forgetteth, is this, because many women were adulterously given, many had their friends, as men beside their Wives had their concubines, and mistresses. Many by rude behaviour causing themselves to bee divorced; did leap into second marriages, never seeking to winne the favour, and return to them that indeed were their Husbands. There were like the *Samaritane*, Joh. 4. 18. that of six they served had not one, as it is probable, a true husband of them all: no wonder therefore if hee saith, to your own husbands.

Which consideration doth meet with many, who are good to every body, but those to whom they owe all duty: they will speak well of other men; they will commend them, tell what they could do by them, but their own they cannot set them vile enough. But let us make the best of our own; in all other things, that which wee have is better to us, than the best things which wee have not.

Lastly, for the manner: wee see *That it is not enough to yeeld duty, but it must bee done with conscience, that it is the will of God.* And this is of great use, for it will make us do two things at once: serve God in serving man: it will secondly make our obedience an easie yoke, when wee have the Lord before us; and thus obeying wee may look for our recompence of reward from God.

This doctrine doth meet with many who obey not as to the Lord, whom they serve in so doing; but because they have such boisterous men, that they dare not do otherwise; or because they know it would bee out of their way; or because they would with that outward counterfeit semblance of duty blanch over foul matters from the eyes of men, or thinking the contrary would bee reproachful to them.

VERSE 23. *For the Husband is the Wives head, even as Christ is the head of the Church, and the saviour of his body.* VERS. 23

Now the Apostle doth urge it by a reason; you must bee subject to him who is made of God a head to you: Man is a head; therefore you must bee subject. The second part in this verse; the conclusion in the next. Now each of them is laid down, and illustrated by comparison: Man is the head as Christ,



Christ; which must not simply be understood, but proportionably: man in external regiment, doth resemble Christ in the spiritual government of the Church. Now hee doth describe Christ by a further respect, that wee may know what kind of head hee is, and man ought to be, who is to resemble him; *the same is the Saviour of his body*; hence hee repeateth the precept not simply, but amplified by comparison, as the Church obeyeth Christ her head, so let women obey their husbands, or viols. *man is a head over his wife*.

1. Then wee have to consider, *That man is a head over his wife*: to what end? to her, who is subjected.

2. That it is not enough for women to obey, but they must do it in good sort and manner, even as the Church doth, obeying Christ.

Doff.

For the first, *Man* (as the Scripture witnesseth) *is the head of the woman*, not as shee is a wife onely, but as shee is a woman: 1. Cor. 11. 3. the woman not governing in publick, not teaching in Church, not otherwise usurping authority over man, though wee must understand with exception, unless God do immediately or mediately call a *Huldah* or *Anna* to propheticie, raise up a *Deborah* to be a mother and commander above his people: Now much more is man a head over her than is his wife; hee should have been the head if sin had never entred, and since the yoke is justly aggravated. Look as the head is in the body, Christ in the Church, so is man in the family; hee is the highest in eminency above the other, man is the image of God, that is, in regard of government, the woman is not. 2. In regard of perfection, the woman is the weaker vessel. 3. In regard of influence, for all her authority cometh from him, and therefore shee is said to bee his image and glory.

V. 1

Wherefore this should perswade women to bee subject: What a confusion is that, where the heels are upward, and the head downward? such it is, where the woman taketh upon her, and the man looketh on.

3. And this should perswade them to use their husbands well, though they were bad heads: If our heads ake, wee do not beat them and disturb them, but use them so as they may bee better: so our husbands though ill, gentle using will quiet them, and make them more tolerable.

Doff.

Wee see, *That though God make man a head, yet hee must bee a saving head*; hee hath authority, but such as is for the good, not the hurt of the party subjected: a good wife doth her husband good, not evil: so a good husband must do his wife good, hee hath power for this, but none from God to hurt her. But to see how man resembleneth Christ in this, wee may know that Christ is a saving head, in four regards.

1. Redemption.

2. Protection.

3. Provision; for the Church and every member is furnished by him.

4. Direction, for by his Spirit, hee doth lead her through this wilderness.

1. So a husband is bound to rescue his wife, if in jeopardy, see *David's* case when *Ziglag* was spoiled. 2. Again, a man giveth Coverture, no action is brought against the wife, the man is to answer, shee goeth under Covert-baron. 3. Man is to provide, Hee that provideth not for house, &c. 4. To direct her by life and word in all her waies: So that this consideration, that mans power is for the good of the wife, doth more effectually perswade obedience to it; How can shee make a better market? shee giving submission, receiveth four for one.

V. 1

This admonisheth men, how they are not so much to think they are heads like Christ, as that they must bee preservers wholly for the good of them, as Christ is for the Church: many do quite contrary, undo the wife and children,

direct make the most of them, turn them begging, instead of directing them, they seduce and pervert them, provoke them, it is no wonder if they complain of wives, when themselves are so foolish; how should the body bee well in frame, if the head bee light and dis tempered? Let us take heed of continuing such disobedience: look not what others do, think not what thy self bringest in: if my husband were thus and thus; listen not to ill counsel, the Aspecker toweth poison from the Hedge-begge.

VERS. 24. Therefore as the Church is in subjection to Christ, even so let the wives bee to their husbands in every thing. VERS. 24

Wee see, That women must not only obey, but in all good manner. *Do!* obedience, as the Church, and Psal. 110. Now the Church for the manner of her obedience, it is in four things.

1 It is willing.

2 Constant.

3 With fear and reverence, Heb. 12.

4 It is in all things.

Which doth meet with the corruption of many, that obey, but it is such a patience perforce, do a thing as Zipporah circumcised the child, with such grudging termes, that they marre the thing they do in the making. Again, many they will now bee in good mood, but sick of the fullens presently, and not do any thing. Again, some things they will do, but if it please them not the better, they are heavy of hearing, though the husband call twice, they will turn a deaf ear to it.

VERS. 25. Husbands love your wives, even as Christ loved the Church, and gave himself for it. VERS. 25

Now the duty of the husband is laid down to the last verse, in which both their duties are included, and conclude the matter. Now this verse layeth down three things.

1 What is asked of men.

2 To whom.

3 In what manner; as Christ hath loved his Church, which love is amplified by the effect of it; the effect enlarged by the end.

1 Sanctification, which is set down by the author and instrument.

2 Glorification.

The first teacheth us, That husbands are to bee loving, Col. 3. for as the spirit of a woman detracteth the yoke; so a mans spirit lusteth after a less liberal subjection, and is ready to turn his preeminence into tyranny, and to lay hold on. Wives bee subject, as making for him; for wee sooner claim more than our own, than bate an ace of that belongs to us. Therefore this lesson is seasonably taken us forth: it teacheth us two things.

1 What it is.

2 In what office it doth shew it self.

1 Love is a most intire affection to one woman, a wife, as who is given mee of God to bee a helper and ornament of my life, and one person with mee to raise a seed to God. It is such an affection as doth translate a man, into the power of the woman; not grounded on beauty, riches, great alliance, this is lust of the flesh, covetousness, pride of life, but it is grounded on the considerations here named; Gen. 2. Prov. 12. 4. Mal. 2.

2 The fruits in which it emptieth it self. 1 It will seek to edifie them in grace, Love edifieth, teach them, &c. 2 It will rejoyce in them, make a man comfortably contented in his portion, Prov. 6. Rejoyce in the wife of thy youth, not that it teacheth wantonness, but it cutteth off sinful discontents, Isa. 62. 2.

3 It doth make us converse with them willingly, Cant. 2. Let mee hear thy voice, and see thy face; hither that of cohabitation must bee referred.



4. It doth communicate with the party beloved; hither the providing her things necessary, preventing her in them, committing charges to her, her husbands heart must rest in her, yea a man must, *ceteris paribus*, allow her more liberally in matters of comfort than himself, she is the weaker vessel.

5. Patient winking at infirmities.

6. Fellow-feeding with her in her grievances.

Use.

Now if wee lay our selves to these duties, we come short of them, our love will seek Sermons from them when they are dead, but never teach them while wee have them; wee often are not pleased in our portions, we are never well, but when far enough from them, never ill, but when with them; like *Nabal* toward them, make them be countable to a farthing; a chafe for the least trifle; no whit affected with their griefs.

Dott. 2

Wee see that *this singular love must not bee divided to many, but afforded to our own only wife.* 1 Cor. 7. 2. *Let every one have his own wife;* for these phrases in *Paul*, and that in the nineteenth of *Matthew*, and in the second of *Malachi*, do interpret *Moses*, and shew that God did knit in this bond one man to one woman, and it cannot bee other, for this love doth translate a man into the power of a woman, that hee hath no power to give himself further, nor shee no power to abuse it in him, hee that loveth once can love no more at once, and the proverb is true, and this is it, *Prov. 6.* If the heat of love vex thee, quench it with water, but out of thy own fountain, running waters. Where there are two arguments.

1. From the wholefomnesse.

Use.

2. From the propriety.

For it is better to drink of a clear running water, than a muddy puddle; so better quench thy love with thy own wife, who is a sanctified fountain, than with a quean that is a standing troubled water; yea, a filthy puddle: Again, who would not rather have wholesome water within their house, than go to the common river, where we know not what rags were washed? Such is a wife, she is thy proper fountain.

Use.

This therefore as it doth teach us our duty, so it doth convince them that live adulterously, that have queans, concubines, mistresses, and this age is grown flagitious this way. Now younger brethren may breed, elder will live at a higher rate; now change of Pasture maketh fat Calves; but God will root out the unclean man.

Dott.

Now the manner followeth [as *Christ*:] In which mark two things. *That is is not enough to do the duties of love, but wee must do them in such sort as we have Christ for example.* Now the manner of his love is to be considered in three things.

1. In the chastity of it.

2. In the sincerity.

3. In the constancy.

1. *Christ* doth so love his Church, that hee prisseth all other as a nettle, or a thorn, marked with a rose or Lilly: Again, hee doth not command her the least thing which hath a shew of impurity.

2. For his sincerity he doth love his Church, not hers, for when he made love to her, shee had neither wealth nor beauty, but was poor, blinde, miserable.

Use.

3. And his love where it is once, continueth to the end. Thus should Husbands love, not with whorish affections, nor in uncleanness, but in chastity and honour, they should love the woman for the grace and woman-hood, no by-respects; their love must continue and grow.

Use.

And it doth convince the practice of most, who are full of lust, but bare little love, who have wandering affections, impure dalliances, who love the wealth more than the woman, whose love is a while, so long as there is wealth to keep

keep it warm, while the honey moon lasted: And when the flower is cropped which they lusted for, then it seetheth down as fast as ever it boyled up.

Mark hence, *That Christ is such a Husband as that his love is exemplary* *Doct.* to all *Husbands*. Which doth open a fountain of meditation. For as by the comparison of a Fathers love, wee marking the love of parents, do gather Gods love to us, and how wee like children should bee affected to him: so this earthly resemblance of man and wife, is a spectacle helping us to see spiritual things in Christ, and our duty toward him. Wee may therefore thus use it.

1 I see husbands that are sinful, provide for their wives, how much more will Christ provide for me?

2 I see that husbands stand betwixt their wives and dangers.

3 I see husbands cover and forbear many things.

4 I see husbands touched with feeling in their wives griefs, how much more are these things in my Lord toward me, when in men that are sinful they are in some measure?

So for us, first, I see that a wife who hath a loving husband, her heart resteth in him; so must mine in Christ: If any action bee brought against her for some old debts, shee will say, shee did owe such a thing, but her husband hath made himself answerable to such things: so we, if the Devil do arrest us, as who are debtors to the justice of God; wee must say, it was so indeed, but since by faith wee gave our hearts to Christ, hee is to answer it. So if a woman will not doubt but shee shall finde favour with her husband, though shee hath made some little default; so wee much more while wee play not false, but keep the loyal faith of our heart to him alone.

Lastly, if she can comfort her self that her husband doth bear at one end of her burden with her, how much more must this refresh us that we have such a husband, as knoweth how to be touched with our infirmities?

Now hee doth shew this love of Christ to his Church from the effect of it, *How he gave himself for her*. Observe then, *How Christ as he loveth not with the love of a Husband any but his Church; so hee gave not himself for any but his Church*. *Doct.* Men were wont to give dowries for their wives, as *Saul* had for *Michal*, and men do not give dowries, nor make joyntures but to her they marry: So the Lords dowry is himself, his joynture is the kingdome of heaven, the one given, the other made sure to none but the wife of the Lamb, *Esay* 8. *Luk* 1. *Mat* 1. his people, *Job* 3. beleeving ones, *Job* 13. his friends, *Act* 20. his Church redeemed with his blood.

Two things will clear this truth.

1 That the Commandement Christ received from the Father, was not to do that which might bee sufficient, but to do that which might raise those to glory who were given to him, and this hee did accordingly, *Job* 6. 39. *Job* 17. 4. for their sinnes were satisfied, all spiritual blessings procured, and the thing presently and infallibly to bee applied, as if it had been done already.

2 Hee that did not let all come in his prayer, did much lesse let them have part in his passion, now *John* 17. 9. Christ did not pray for the world. Exceptions are made two waies.

*Object.* First; to the second part, he prayed not effectually, as for his own selfe *Luke* 23. 38. and *Esay* 53. ult. he prayed for them.

*Ans.* 1. This is to be misliked that they give Christ an ineffectual prayer, contrary to that is testified, *Job* 21. 32. What ever thou askest thou receivest.

2 He was heard in that he prayed.

3 The instances are false, for Christ prayed not for the world, but for those who ignorantly did that which was done, whom hee saw might be con-



vented; and if Christ had not prayed so graciously, *Peters* Sermon would not have been so fruitful: and in *Esay*, the same sinners hee dyed for, the same transgressors he prayed for. Again, Christs prayer must be for them that they might be saved if they would beleeve through their own free will, or his effectual working of faith. Now the first were heretical, the latter is effectual. Some except against the first part, thus: It followeth not though hee prayed not for the world, that is, say they, worldly men while they were thus, that therefore he might not offer for them to the end they might be converted from the world.

But here are three errors in this answer.

1 It maketh the Sacrifice of larger extent than the intercession.

2 It maketh such the world who had not grace nor faith: whereas it is not the not having of grace, but the not belonging and being pre-ordained to grace, that maketh of the world: for Christ in this prayer prayeth for those that had not faith as yet.

3 It doth insinuate as if the prayer did not serve to obtain conversion as well as the sacrifice; this ground therefore standeth sure: And to wind up this matter, let us hold three things.

1 That God could not be challenged of injustice, if hee should not have given Christ to redeem any man, no more then in not giving the Angels a redeemer.

2 That the sufferings of Christ cannot be intended so largely as the transgression of *Adam*, for then Christ should have offered himself for those that were damned in hell remedilessly.

3 That it is only purposed for those that in time were to have a spiritual being from and by Christ, as *Adams* sin was intended chargeable upon such as should come by him, therefore Christ though in the loynes of *Adam*, yet because the Holy Ghost did separate, sanctify and frame that nature, was not wrapp'd in the guilt of *Adam*, *John 10.* for my sheep who shall hear my voice and know me.

Use:

Now for the use of this truth: It doth confute the *German* Divines and Papists, who do make both that God the Father and Christ in death did purposely aim at the redemption of all, though few attain it: even as a woman hath as fore travail in bringing forth a dead childe, as one that is living. But though weak women that often want good midwifery, may have their fruit still born; far best that the Lord of Hosts should travail, and mis-carry in that hee goeth with: And it is good to mark the ground of their error; in the one a dream of an universal grace; in the other a conceit of an antecedent will in God, which doth so desire the salvation of all, that he will do that which is sufficient for all: but Gods whole delight prospered in Christ, *Esay 53. 10.* whereas that conceit would cut the Lord short of a great deal of his pleasure.

But they object, 1 If it be true that the damned believing on Christ should have salvation, then he dyed to save them, for he can save no more then hee dyed for: but you resist to the reprobate, that if they beleeve, &c.

Ans. The consequence is nought; the reason is this, because there is sufficiency in his death to save a thousand worlds, though hee did not purpose any such thing: God purposeth the Sun shall give the benefit of light to no more then have eyes; yet suppose that all the eyes of the blinde were opened, nay that as many more men were created and set on the earth, the same would give light to them all: so the sin of *Adam*, if another world were to come of him, were sufficient to condemn them too.

Object. 2 The Scriptures doth witness that Christ is affected no lesse towards the obstinate sinners than others, *Mat. 23. 37.* How often would I have gathered you together, and you would not?

Ans. It is one thing what Christ doth in his humane nature, as a minister of the

the Jews, through a holy commiseration; another thing what hee willeth by reason of his priestly Office. Christ as a minister of the people by his Humane will, did wholly wish the good as well of one as the other; for ignorance of secret things, love of mankind, zeal of Gods glory, and due caution of subjecting his will, might make him without sin wittingly or unwittingly wish somewhat that is diverse from the pleasure of God: But in his Priestly Office he hath his commandement only to deal, and that effectually to salvation for such as are given him of God.

Object. 3. It is said, He bath the nature of one as well as another;

Ans. He doth not therefore redeem us because of our nature, but because we are given him of God to redeem: therefore he doth take our nature: this reason is as if one should say, a man is of the same flesh and blood with all women, therefore hee must bee a Husband as well to one as to another.

It doth prevent a temptation, for the Devil doth pipe many a man to Hell with this perswasion, that Christ dyed for all mankind, all the world, and therefore for him: But hee dyed for the beleiving world, &c. It doth shew us his great love to us, that hath loved us, and given himself for us: they that make Christs love so lavish, do diminish his love, and rob from the wife, to give to the Harlot, from the beleiving, to bestow upon the world which is an adulteress: they get not so much in the Shite, but they loose in the Hundreth: What a love were this in a man toward a wife, to love her indeed, and live with her, but yet to have as good a mind to other women, and do what lay in him, onely they will not come to lure, &c.

It doth teach us that if wee will have any benefit by Christ, wee must be of this his Church, not onely in outward profession, for thus the Devils Chappel is in that Church, but to bee added to the number of the faithful by faith and repentance, like them in the Acts, Men and brethren what shall we do to bee saved.

VER. 26. That he might sanctifye it; and cleanse it, by the washing of water through the word.

Now followeth the double fruit of his death.

1. Our sanctification.

2. Our glorification.

In general, then wee see that we must not sever these two benefits of Christs death, pardon of sin, and true holiness: *whoever hath his pardon in Christs death, hath his nature cleansed so left that his conscience cleared from the guilt of dead works*: for the death of Christ doth cause sanctification, not onely as an exemplary cause being meditated on; but his death hath a work against the three things which are in sin.

1. The power and activity of it, hee made the power of the world a crucified thing by his cross.

2. The guilt of it.

3. The blot which his death doth purge, in as much as it doth procure the spirit of sanctification to be sent into our hearts.

This therefore as wee would have any benefit sure to us by the death of Christ, must make us seek to get a part in this first resurrection, no holiness, no part in Christs death, which was that those might be sanctified for whom hee dyed: These first fruits of the spirit, they will assure us that Christ dyed for us. There can not be the effect, but the cause is gone before it. It is a casting ladder wee may climbe to the chiffe of the rock, see our very eternal predestination by mean of it.

It letteth us see what a precious thing it is: sure things exceedingly dear bought and much laid for, are to be esteemed. But how hath not God loved us, and what hath he not done that wee might be holy? He hath cho-

Use. 2

Use. 3

VERS. 26

Doct.

Use. 1

feri



fen us, chap. 1. for this end, 3 Hee hath called us to this, 1 Thes. 4. 7. 3 Hee hath given us faith and justification for this, Eph. 1. 6. Rom. 6.

3 It doth meet with a suggestion of the Devil, who will perswade men, that seeing faith only is enough, they shall have benefit by Christ his death, though they bee not so scrupulous; What need they vex themselves? the poor Publican: But it is plain, for whomsoever Christ hath dyed, hee must have holinesse as well as faith to forgiveness of sin, hee hath dyed to sanctifie.

4 It is manifest hence, that hee dyed not for all, or hee attained not the end in all, for all are not sanctified: if one say, it is because they beleeve not; I answer, that if hee dyed to sanctifie them, then hee dyed that they might beleeve: for this is the ground of Sanctification: Now if hee dyed that they might have faith, as hee did for all that are his, Phil. 2. To you it is given for Christ to beleeve, either they must have beleeve, or else his death is still frustrate.

The particulars in the verse, two things.

1 Our Sanctification.

2 The Means.

The same Christ dyed that hee might sanctifie us, not any creature, yet so that hee useth as a mean and instrument hereto our washing in Baptisme; not that the water of Baptisme in it self hath such force, but because it is cloathed with a word of promise, and so cometh to excite faith, by which all benefits are further applyed: where three things must bee marked.

Doct.

1 Christ is hee that doth sanctifie us.

2 That hee doth use our baptisme to this purpose.

3 That all the effect of our baptisme is, by reason of the word of promise annexed to it.

For the first, those that are sanctified, that is, wee, and hee that sanctifieth, Heb. 2. 11. and 1 Cor. 1. 31. Christ is made our sanctification, that is, the sanctifier of us, hee doth procure this blessing, and is by merit as they speak.

2 Hee with the Father and Spirit doth effectually apply it: And for the right understanding of it, you must not, when you hear that God is our Sanctification, understand it as when it is said, God is our life, for wee live in him; but so that it is by mean of creatures in which hee hath put such a force: so that though God bee the efficient and more removed, yet the next formal cause which maintaineth life, is the vertue in the creature: But God so doth sanctifie us, that intirely and immediately himself doth work it, not giving efficacy to any creature to bring forth this work of our Sanctification.

Use

The Use of it is, that wee should learn to lean upon Christ as the Author and finisher of this work; which will bee a sure pillar to trust to, for his strength is onely able to lead us through all the enmities that are opposed, Deut. 31. Be not discouraged, for I am with you.

Doct.

The second thing is, That though the Lord doth intirely, and immediately work this, yet hee doth use means, the mean of Baptisme. Of which three things:

1 What it is, an instrument to work in us.

2 How it doth work.

3 The uses thereof. The first use is, that it doth first serve in general to seal the whole Covenant of God, which is said of Circumcision and the cup: This is my covenant in my blood: but more specially it doth work to our union with Christ, Gal. 3. 27. and our communion in the benefits of remission of sin, Eph. 3. 17. 20. Rom. 6. Col. 2. 12. Tit. 3. regeneration or the sanctifying of us.

Now in the second place, to conceive how our Baptisme doth sanctifie

wee

wee must know there is an error on both sides. Some saying that God doth by his motion give force to the Ministerial action to cleanse the soul, that though God is the principal worker, yet the Ministerial action through him doth immediately bring forth our sanctification. So that our sanctification should come neither immediately nor intirely from God. Some say that God doth all intirely, but they do so tie his presence to the water, that where the Ministers action is, there God is also, and at that time, unless in parties of ripe years, unbeleef hinder. Others say they are naked pictures, and badges of profession in these three conclusions.

1 God doth alone wholly and immediately from himself cause the work of our sanctification, though hee use water, yet hee doth not give any quality to it, nor lift by any motion of his power the water to effect our inward sanctification; Circumcision is nothing, *Gal. 5*. And lest the Papists should say, that Scripture doth not speak so of Baptisme, the Apostle saith, that all the Ministry of man is nothing, *1 Cor. 3. 7*. in regard of power to work in the soul; and *1. Pw. 3. 17*. the Apostle saith, that the outward Baptisme doth not save, such like places teach that the Lord doth so use these things, that yet all vertue and efficacy is in him, and goeth immediately from him: For when sanctification is greater than Creation, no creature can bee admitted to that fellowship in the power that doth work it; but this would defile the creature, and when Christ saith, *Mark. 15. 18*. that no creature can defile the soul, wee may say on the contrary, Not wee, but Jesus of Nazareth hath made this man to walk, *Mat. 3*. In the pool of *Sibith* there is a resemblance, for a man by going into the pool was cured, yet the water had no vertue, nor was not lifted up to the Angel to do the cure, for then it could not but have healed two as well as one: natural causes cannot suspend their actions, when there is fit matter, as fire cannot but burn, if you put on pyle, or cast on wood.

Conclus. 1

The Sacraments, though they have no power to create grace in the inner man, this though *Paul* saith of the Word preached, it is nothing, *1 Cor. 3. 7*. yet *Rom. 1. 16*. hee saith that it is the power of God to Salvation, that is, a powerful instrument. To understand it, you must know a man, or a thing may bee a cause of that which hee doth not properly work: For example: I come and tell you there is a poor man, pray you to relieve him, you go and give him something, I cause this almes, and yet the matter that doth properly work it is the inward compassion, which stirred up, doth move you to do the almes: so *Exod. 16. 17*. Wicked lust breathed, men did by picture grow to bee filthy, the Devil stirring up their lust, was the proper cause, though the ocher were the instrumental: So the Sacraments by reason of the word of promise, and the proportion of their effects to that which Christ worketh, who is signified by them, they do tell us that Christ is ours, given us, his blood sprinkled on us, they go no further: Now the Spirit stirreth up faith, and so maketh us finde that inwardly which they speak outwardly. God therefore sanctifieth, the blood of Christ sanctifieth, I am *Jeboah* your Sanctifier, the blood of Christ purgeth from sin, the Word sanctifieth, *Joh. 17*. *Thou art pure by the Word*: the Sacraments sanctifie: God by his Almighty power doth immediately from himself alone work, Christ his blood doth procure it: The Word and Sacraments shew us this blood, that wee beleeving on it, might have the Spirit of Sanctification.

Conclus. 2

Though God useth these things, yet hee doth it as pleaseth him, to whom and when hee thinketh good, for hee doth all after the pleasure of his Will; it pleased him, *1 Cor. 1. 21*: wee must not binde God to the Form: Hence some that have the sign never have the thing, as *Simon Magus*, *Judas*, &c. some at that present receive both: some have the effect of Baptisme long after: But one may say, then the signs are empty signs, if they work not at all, or not for a long time, that they signifie.

Conclus. 3

Answ.



*Ans.* Thus wee may say, a good medicine is no medicine, if it work not in a body irrecoverably obstructed: or the seed is no living seed, because it sheweth not the fruit all the winter.

*Object.* One thing here is to bee answered: *How it can bee said, that God sanctifieth us by Baptisme, when wee must have faith and sanctification, before it can bee effectual in us; as was manifest that Cornelius had?*

*Ans.* Things are said to bee done, when they are manifested and more fully performed. *I will chuse Jerusalem, Zach. 2.*

*Use. 1*

The use of this to us. 1 To shew to many how void they are of the fruit of Baptisme; they have the shell, they want the kernel: many want this death to sin, and life to righteousness, they want that baptisme of Christ, though that bee not of man, but of God, *Ab. 7. 51. O ye uncircumcised of heart:* so it may bee said to many, O yee unbaptized ones; not washed in your souls,

2 It doth teach us, that wee must all strengthen our selves, and further our Sanctification, our fruition of Christ and all his benefits, even from this seal which God hath given of it. If a man hath put to his seal to any thing, wee count that sure, none can go against his seal: how much more should wee hence assure our selves of Christ and his benefits, because God hath sealed them to us? hee hath promised, hee hath sworn, hee hath put to seal, that wee might bee assured; wee make dormants of them, never look to them, as good have no baptisme, as not use baptisme; when therefore you finde doubting, touching the pardon of your sin, you must reason; Hath not God sprinkled on mee that water which is the pledge of Christs love, sprinkled on my conscience, to wash away that sin of my soul; When wee finde that power of sin great in us, wee must say, Have not I been set into Christ, shedding his blood, and dying by baptisme, that I might dye with him? so when wee finde want of holiness and grace, wee must reason, Have not wee been sprinkled with that water, which is the washing of the new birth?

*Dott.*

The third thing is in these words, *Through the Word*; whence wee see, That all the force the water hath, is by reason of the word of promise with which it is clothed. Why, saith *Austin*, on the 25. of *Iohn*, you are pure through the Word. Why did not hee say through the washing of water? Because all the force of the water cometh from the Word: for take away the Word, what is water but water? the Word cometh to the element, and maketh a Sacrament. And lest wee should think hee meaneth it of the Word Sacrament, as it is pronounced by the Priest, hee saith; Whence hath water this force, &c. From the Word; *non quia dicitur, sed quia creditur*; for water might signifie cooling, as well as cleansing, if God by his Word should not deere mine it.

*Accedit verbum ad elementum & fit Sacramentum.*

*Use.*

This therefore being so, it doth teach us that all the working of the Sacrament is from beleeve on that which is promised by it, for the waters work is because of the Word, the Word is nothing not mingled by faith, *Heb. 4. 2. Ergo*, Baptisme doth nothing but by mean of beleeve, all the working of it is to bee resolved into faith, *Col. 2. 12*. Wee are raised up by Baptisme: how? *in opere operato*? no, through faith; and here is an excellent harmony of those things that are said to sanctifie us, I am *Jehovah* your Sanctifier; the blood of Christ doth purge us; the Word doth make us pure, *Iob. 15. 1 Pet. 2*. The Sacraments do cleanse us. God hee by his vertue from himself immediately doth produce our Sanctification. 2 Christ his blood doth it by procuring the Spirit that doth cleanse it. 3 The Word and Sacraments do it by stirring up faith on Christ crucified, and so leading us to God who doth cleanse us: and this is to bee noted against the Papist, who with rooth and nayle fight against this, that the effect of the Sacraments should bee brought to beleeve, or require faith to come between; for they say that faith is not necessary in the use, that provided there bee nothing done against them a man need not

do any thing to help their working in him, they do their work by reason of Gods power, Christs merit, the faith of the Church, not that faith of him that receiveth them: As a medicine if a body bee prepared, a man shall hear of it, though bee sleep or wake: a wicked doctrine that calleth men from faith, and communicateth Gods honour with creatures. This text doth refute it, which fetcheth all the efficacy of the washing from the Word; now all the efficacy and working of the Word is from being mingled with beleeft, *Hebrews*

4. 2. *Obiect.* But the Papists will say, that the Apostle meaneth not here a word preached to beget faith, but a sacramental word which serveth to make a Sacrament. But this distinction is absurd, which denyeth to a word sacramental the common nature of every word of promise, *viz.* to bee a word of faith: for though every word preached to faith is not a sacramental word, that is, doth not make a Sacrament, yet every sacramental word is a word serving to beget beleeft.

*Obiect.* But one may aske, *Why doth the Scripture say, by Baptisme we are saved, cleansed by washing, if the laver bee not the cause properly working?* which left wee should doubt, Saint Peter faith, Baptisme doth so save us, as the Arke saved Noah: now that did truly and effectually save him.

*Ans.* They thus speak, because God hath ordained these things as instruments with himself to work, that which himself only intirely effecteth. The place of Peter compareth the Arke and Baptisme in that which followeth them both, not in the manner of working in the consequence, not the efficacy. 3 Peter speaketh of Baptisme, as it is wholly considered, comprehending Gods action within, as well as the mercies without.

*Obiect.* 2 One may aske, *Why do you give it to Infants who cannot beleeve?*

*Ans.* Wee do baptize them, as expecting they should live and come to bee instructed in that Sacrament; if they dye before they know good or evil, we say Baptisme is not in vain, it strengtheneth the faith of the Parent, it entreteth the child: Though a Papist need not aske this question; for wee may ask him, How did Circumcision work by stirring up faith? How then might it bee ministered to Infants that had no faith?

2 One may say, that Baptisme if it do but stirre up faith, then one may have as much advantage by seeing another baptized, as by being themselves; as a Sermon, though spoken to one man, edifieth all alike that hear it.

Two things in Baptisme. 1 Instruction. 2 Application to mee in particular. Instruction in two things.

1 Touching Christ crucified.

2 Touching the applying.

And this I may learn by seeing another, both that Christs blood is the Laver that washeth sin away: and that some have this blood in the Church sprinkled on them: but that this is sprinkled on mee, I cannot learn unless by my personal receiving.

Wherefore let us hold this, that without faith in the Sacrament wee can have no benefit by it: therefore let us look back, and stir up our faith on this grace which was brought us. It is with the Sacraments, as with some medicines, which if one do not take broths, and walk upon them, they will not work: so the Sacraments, if wee walk not our faith in the promises annexed to them, they will not bee effectual and fruitful in us.

VERS. 27. *That hee might make it unto himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should bee holy and without blame.* VERS. 27.



The phrase of Circumcision, this is the seal of the Covenant, or that of the cup, this is that Covenant doth evince, though Bellar. doth impugn it.

Now followeth the fourth point: he sanctifieth and cleanseth us through Baptisme, that he may present us at length blameless: mark then, the effect of Baptisme is not onely when it is ministred, or when wee first beleeve; but it reacheth to our whole lives: The Apostle doth not say, Christ doth cleanse us, and Baptisme, and put us in good case while wee keep in it, but when wee fall, hee doth then cleanse us with penance, that so hee may present us spotless: but hee maketh our Sanctification by Baptisme continue and serve to bring us to perfection: Baptisme is like the Ark, if it had carried them for a day or two, till the next waves rose, and then left them, they had not been saved by it: so if the grace of Baptisme did not serve against all surges and waves of sin present and future, it could not save us. And this may easily be convinced. For let me ask, whether Baptisme is not the seal of Gods Covenant; they will say, yes: then, whether is Gods Covenant to be merciful to some sins, or all? to all; but provided we beleeve and continue in it: Whether must faith be such as must hold on without being broken off, or my Faith serve, which though it be shaken doth renew it self? It cannot be denied, but the Faith which shall rise up being fallen, is alwaies accepted of God to the Covenant, *Jer. 3.* Then it is manifest, if Gods sealing his Covenant do require faith, which never is interrupted or which reneweth it self, that so often as a man reneweth his Faith, he hath the benefit of the covenant and seal annexed. Now the Papists say that a faith which doth renew it self hath benefit by the Covenant, but not the use of the seal. Their Doctrin maketh a butter seal of Baptisme. 1 Gods promise whensoever beleeved is effectual; but baptisme is not a naked washing, but cloathed with promise. Hee that beleeveth, and is baptised shall be saved: now they say, Hee that beleeveth, and continueth, never failing; that is, breaking off that belief, but if hee do, hee shall no more be holpen by Baptisme. Then this word of promise, is not as *Peter* saith, *indurating for ever*, but lasteth only till the next deadly sin.

3 The Fathers had help by their Circumcision both in right and mortification, *Rom. 4. Dent. 20. 6.* they had not the Bark of Penance to fall home in when they offended.

4 It is against Christian experience. But it is not to be wondered at, for when they are ignorant, or will not see the righteousness which baptisme seal-eth, nor will not have us by beleaf, but by vertue of the ministerial action have benefit at the first by Baptisme, no wonder if renewing faith doth not, say they, help us after: for in their judgement it did never avail us, because they do make the vertue of it *ex opere operato*; therefore without repeating the Act, they think the vertue of it cannot be attained: their Scripture is the sixt of the *Hebrews*, which hath no shew to this purpose: for their reason that men must not finde such easy reconciliation after Baptisme as before, and all the ancient say, there is no other way and cure of sins after and before Baptisme.

*Ans.* It is easier to recover a sick man, than to quicken a dead man, and as easy to be cleansed of one sin, as of a multitude, and to be forgiven when we sin of frailty, now friends, as at the first when wee were enemies. But say that it be more difficult, this maketh not a new way, but the old way must be more with sorrow and revenge traversed: and the Fathers never thought that there was any other way than faith in the grace sealed in Baptisme. But they therefore call it another manner of curing.

1 Because the Act of Baptizing could not be repeated.

2 Because they might not come to that grace of Baptisme with simple profession of Faith and repentance, but were further to give testimony of it in penitential exercises: for to wash away the stain wherewith they defiled the Church, and to spread a wholesome terror that others might not dare so to offend. A new way, because for circumstances it was otherwise administered. Wee

Wee therefore seeing our Baptisme is effectual all our life long, must learn to look to it: these elements are not like material bread, we cannot eat that and have it, but these are a visible word, and cloathed with a word of promise which lasteth for ever: wee must chew the cud, and then these things will still give us nourishment as fresh as when wee first beleevd: And that none should think himself too good to profit by Baptisme, think of *Abraham, Cornelius*, yea Christ himself, that took it leaving us an ensample.

Now he cometh to the second effect, our glorifying, where two things are to be considered.

1 Our *presenting*, for so the word signifieth, which is amplified by the person to whom we shall be presented, *so himself*.

2 The manner set down, 1 Generally, 2 glorious Church, 3 Expounded particularly from the removing of that which is against it, and from the perfection of holiness in which it standeth.

The sum of the verse: That Christ doth sanctify us through the course of our lives, helping us by faith on the word of promise in baptisme hereunto, that wee who have some conjunction and are contracted to him here by Faith, may at length all of us bee presented before him and given him in marriage, being for quality perfectly glorious, that is, such as have no superfluity of sinne spotting us, nor no defect nor running, which the lack of grace causeth, as the lack of natural moisture maketh the face wrinkled, but we shall have unblameable holiness, and perfect happiness the companion of it.

Then wee see, *How that they who shall be glorified in the last day, must be 1. sanctified here*; hee doth sanctifye, and hee at length doth glorify us: The pure in heart shall see God; without holiness you cannot see God, *Heb. 12. Mat. 5.* those three benefits cannot bee severed in Christ, 1 Justification, it is forgiveness of sin, 2 Sanctification here, 3 Glory hereafter, *Rom. 6.* You being justified have your fruit unto holiness, and the end is eternal life. For though it bee no cause of glory, yet it is a necessary antecedent, as a man must bee a child before hee can bee a grown man, though his childhood doth not make him a man: And it is comely that the Spouse of Christ should bee cleansed and fitted, as it were, before shee bee presented to him. When earthly Majesties have not had their women brought to them till they were annointed, washed, perfumed, exquisitely by the whole year adorned, *Hist. 2. 23.* How much more is it meet that the beleiving, who are to be the Queen of the King of Kings, should be prepared hereto?

Wherefore as ever wee look to have part in glory, so let us first strive here to be holy, no Saint here, no Saint in Heaven hereafter: nay, hee shall be an incarnate Devil, that scoffeth at being a Saint on earth; no unclean thing, no dogs shall enter there. Men will not match with foul ones, and dost thou look that while thy soul is full of all Filthinesse, darkness, prophaneness, atheisme, wrath, worldliness, uncleanness, intemperancy, that the Lord of glory should marry himself to thee, and take thee to his glory? noy hee first sanctifieth then, he glorifieth.

Now particularly, First from this hee saith, *That he may present us, we see* *iva πρεσβυ-*  
*That while we are here, we are absent from the Lord, we see that as yet or as* *on.*  
*that we are not given in marriage, and taken home to him.* As in earthly marriages; first there is a Contract, and then some space of time between that and the marriage, as standing with the chastity of proceeding, as which tryeth the truth of love, and maketh the consummation more welcome, when now it hath been expected: so every beleiving soul is, when the Father draweth it to Christ contracted to him, call but the eye of Faith to Christ, and thou hast won his heart, hee is his own no longer, *Can. 4. 9.* yet for good purposes the taking of us home to himself, and the consummation of these beginnings is put off till all the faithful, the wife of the Lamb, shall bee presented to him, all of



whom shall then be given him by the Father: yea, Ministers having a part in this matter; 2 Cor. 11. 3.

Use

This should move us, seeing there is a time wherein the Lord will fully wed us to himself; this must make us long after the hour when all shadows shall flee, when all of us shall be brought into the house of our Lord, and be with him for ever; we see how contracted persons think a day a year till they each enjoy the other: the same affection should be in us toward Christ Jesus.

Doct.

The second thing to be noted; viz. *That the Church belongeth as a wife to none but Christ; we shall be presented or given to him.* What are Ministers? not the bridegroom but his friend, not who are suitors for themselves, but such as go betwixt Christ and his Church, to fit her a virgin for Christ their Lord, Job. 3: 39. 2 Cor. 11. 3.

Use

The which doth rebuke the insolency of the Pope, that among other titles is not ashamed to have this maintained, that hee is the Husband of the Church: But no consideration doth more throw down that claim of his to be a Head, than this Chapter: For Christ is so a Head that hee is a Husband: now we know that a Husband-like headship is of that nature that it doth not brook partners; the husband cannot have Deputies, or do that which belongeth to him by proxy; he, it standeth not with the chastity of a husband to depure another for him in any sort, nor with the chastity of a woman to admit it: But thus to plead himself corruall with Christ, is fit for him that listeth himself up above all that is called God.

Doct.

3. *Wee see what a glorious state is reserved for us in Heaven: yet it appeareth not what wee shall be, but when Christ appeareth, then wee shall appear in glory with him.* Col. 3. 1. Job. 3. 2. A state of perfect glory both in soul and body: In soul perfect light, flaming love, joy unspeakable; In body such glory, that the face shall shine as the sun, the body be covered as it were with light, it shall be immortal, spiritual, neither needing meats nor drinks, and of admirable agility, even able to move where the spirit doth carry it; this glory is kept for us till wee shall be hand-fast to Christ, and that fitly: for look as we put off our bravery till the wedding day, though they will go hand-some, yet the wedding apparel shall not come forth till then, so we though Christ maketh us comely, yet all this sumptuous attire is reserved till the wedding of the Lamb is to be solemnized; then wee shall have it as a peece of his glory, that then wee should be stately arrayed.

Use

And this, that our spotless holiness is not attained here, doth teach us, 1. To decline such erroneous spirits, as would have a glorious Church on earth, such as were the Donatists, as are the Anabaptists, and in part the Papists, who affirm thus much of a true beleever baptized, that hee is without spot, and that there is nothing in him, which may not endure trial, before Gods justice, nothing that God can hate: Now what doth this, but before wee come to Christ, either by death, or otherwise, make a person without spot, contrary to Scripture; as If we (saith so great an Apostle, including himself) say wee have no sin, there is no truth in us. In which place they stick as in pitch, for saying is not onely speaking with the tongue, but with the heart. *The Fool hath said in his heart.* And when the scripture affirmeth the naming, or saying, it affirmeth that things: hee gave them this priviledge to be called, to be. When it denieth that a thing may be thought or spoken, it denyeth the being: and so Paul complaineth, Rom. 7. 43. of sinne dwelling in him, which doth lust against the Spirit of God; it is the Law which the Spirit writeth in our hearts, and therefore is properly sin, which the Apostle mourning under the burden of it, doth further convince: for if it were a disease left for to exercise us for our further glory, the Apostle should have rejoiced as in other afflictions, rather than otherwise.

1 Joh. 1. 8

But about this the Papists erre, not marking, 1. that God doth forbid the losing

losing of grace in us, whereas every Commandement doth forbid, for sin is not ended in the outward deed; but begun in the breach of inherent grace: Bee upright, they lost their first love.

2 That the Commandements do shew some things which they binde not to do: Cursed is he that abideth not in all: and they require in obedience all the heart and might.

3 That thou shalt not lust, forbiddeth lusting only with consent of our own will: but such lust may be known without the Law. 2 Lust in an infant unbaptized is sin, yet it hath no voluntary consent in the infant: if sin, it is a breach of some Commandement, as themselves yeild, though they will not admit of the contrary.

But to return, they say that sin is so abolished in baptism, as none remaineth, not onely making us guilty, but as having being in us: wee grant no guilt and a deadly wound of it, so that successively it shall bee quite abolished.

*Object.* The scripture saith, that not onely guiltiness is removed, but that our sin is dead and buried in Baptisme.

*Ans.* The Scripture speaketh of things as done when they are in doing: now this is begun to be done, though not as yet to bee finished, *Psalm. 51. Aff. 4. Esay 1. 18.* hee saith that a convert is as white as snow.

*Ans.* In regard of that righteousness which stands in forgiveness of sinne, Christs put upon us: and thus seeing that Christ is put upon us in Baptisme, we may say as *Chrysostome*, that a baptized person is purer then the sun beams; for the sun of righteousness doth cloth him, no speech can be excessive.

3 How can sin and righteousness, life and death dwell together?

*Ans.* They cannot in the highest degree: thus reigning sin excludeth righteousness, and perfect righteousness in heaven shall exclude sin. 2 They cannot so dwell together as to be accorded, but in inferiour degrees, and one fighting against another, they may dwell together, *Gal. 5.* the spirit and flesh are contrary, yet dwell in us lusting one against another.

4 How can a man sin, and yet not be guilty, have sin which God hateth, and yet be accepted?

*Ans.* The relation of condemning in this person may bee severed, though the being remaineth: How can a stone which is a land-mark cease to distinguish ground, and be a stone? How can a Bee cease to sting and be still a Bee? How can a Physician hate a disease, and love his patient?

This must stir us up to wait for the glorious appearance of Christ, when this glory shall be put upon us, even to groan after it with sighs which cannot be uttered.

It must comfort us in seeing our nakedness, and our ragged souls to hear that wee have better raiment, a more happy condition. Children with their companions, when they are homely clad, and see others gaily will say, they have finer coats then those, they are locked up, they shall wear them on Sunday: so wee though but naked and ragged here, should comfort our selves, as who know that we have better laid up for us.

Lastly, hence a note may be gathered by proportion, for the instruction of *Vs. 4* Husbands. Christ his exemplary love sheweth it self in these two things. 1 He doth cleanse us from our spots. 2 He doth it in most kinde manner, not giving us the whore, though wee bee adulteresses, but laying down his life, and making a bath of his own blood, which doth teach husbands that they must labour to cleanse their wives of the spot of their souls, not by playing the Lyon in the house as the wise man saith, but by trying all loving means that serve to this purpose.

VERS. 28. So ought men to love their wives as their own bodies, he that loveth his wife loveth himselfe.

VERS. 28

Now



Now followeth a second reason why men should love their wives, because *they are their bodies*; for the Apostle doth not only intimate the manner of love; but rendreth a reason by affirming this of them, that they are the bodies of men; which is plain by the deduction which is inferred upon this, *viz.* Hee that loveth his wife, loveth himself, which could not bee said out of the former, if hee had not affirmed of them, that they had been the bodies after a sort of men, and peeces of himself. Having propounded it, hee doth prove the first part of the reason by three arguments, *viz.* that men are to love their bodies;

1 From the president in Nature: none but loveth his own flesh, it is against kinde to do otherwise.

2 From Christs example, hee doth cherish his body, which the believing are affirmed, by way of prevention, to be, or by way of rendring a reason, why the Church is cherished.

3 From the constitution which doth give the wife a nearer place than Father or Mother, as being one flesh.

Having thus propounded and proved his reason, hee concludeth this point with acclamation, bearing record that there was a hidden contemplation in some things that before hee had spoken; which his sentence is first propounded, then expounded: propounded in those words, *This is a great mystery*; Expounded by way of correction in the next words, I mean this which I have said concerning Christ and his Church.

Doff.

Then wee are to consider, *That therefore wee must love our wives, because they are our bodies*. For opening it, two things.

1 How they are the body of the man.

2 What duties may hence bee concluded.

For the first: If wee look to the first beginning wee may literally understand this: For *Eve* the wife of *Adam* was a peece of his body. *Adam* having in him not only that which made him a perfect man, which hee remained when *Eve* was made of him, but that which made him a perfect beginning principle of mankind. But thus shee is not our body in any special manner.

Secondly, The wife is the body of a man *juris fictione*, in supposition of the Law, for the law putteth the case, as if they were both one person.

Thirdly, and principally, shee is one body with him *jure conjunctionis*, because shee is by Gods constitution and lawful consent made as one person with the man in begetting a seed to God. For look as a plant of one tree, now set in another they do grow up, not as two, but one tree bringing fruit: So God hath incorporated the man and woman, that they should bee one tree, and as it were propagating fruit unto himself.

Doff.

Then hence that shee is thus our body: *Wee see how that wee must be more nearly affected to her*, for every man is next himself, Skinne for skinne, &c.

1 *Shee is to have communion in all things with the man*, for what hath the head, which after a sort is not for the body?

2 *A man is notwithstanding desirous to rest in her*. For if our bodies bee without beauty and feature, if lame, crooked-back'd, or otherwise, wee do content our selves with them, and make of them the best wee may: So it must bee in husbands toward their wives, as who are their bodies.

Doff.

3 Lastly, note hence, *That the woman is not having power of her self, as the man is not his own likewise*, both have mutual affection one in another, for the body is the body of the head, and the head is a head for the body.

4 It is to bee marked, lest wee should stick at this point, how the Apostle both inferre, that loving our bodies wee love our selves: whence mark, *That as ye would shew love to our selves, so wee must love our wives*. This is a lesson

for wee are sorry to take sooth, Master bee good to thy self, for there is in nature an inclination to this; whence it is that men who stand frozen at motions never so equal, tell them that you can shew them that they are parties; then you shall have them tooth and nail for you. If therefore wee have such a readinesse to love of our selves, let us love our wives; for our love is not lost, the griefe cometh to our mills, wee love our selves in this love. And so it is; for as the good done to a member redoundeth to the head; so with the wife: and on the contrary, hee that loveth not his wife, loveth not himself; for hee doth make her worse, and so disease himself. Or if shee bee a good woman that will not shoot with the Devil in his own bow, and requite evil with evil; yet in not loving her, a man doth kindle such a discontent in himself, which like a gentle fire doth drye his bones, which doth make him eat his own liver, and after a sort become his own hang-man.

VERSE 29. *For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Church.* VERS. 29

It is to bee noted when hee saith, *None hateth, &c. that it is a monstrous unnatural part to bee unkind to the wife.* Doct.

But for the better understanding of its three things are to bee considered.

1 That this is to bee understood with caution: for some may bee found that hate their flesh: as those *Donatists* that would throw themselves down from the top of hills; and mortifie their flesh: those *Baulives* that launced themselves, and *Col. 2.* many cruelly murder themselves; therefore it is to bee conceived with this limitation, that none in his right wit, and reason, doth hate his flesh.

2 It is to bee marked, that there is a double self-love, one sinful; a disease of these last times; *2 Tim. 3. 2.* a cherishing of it in fulfilling the lusts of it, which is a viperous love that eateth out all love to God, to our souls, to others, for it maketh a man affected, as if the world were made for him. 2 There is a self-love which is a *sovereign*, graven in the bowels of man, which when it is sanctified, becometh that rule of mans love; which is then good when it is ordered rightly in regard of God; in respect of our own soul, so farre that the body may still bee in subjection to the soul.

3 When it seeketh not it self only, but is diligent abroad: so that here is no warrant for such Epicures, as tricke their skinn, and have no other trade of life; for hee alledgeth the natural instinct, not the excessive vice, which indeed is upon the matter hatred of the flesh; not love.

Thirdly, Wee must remember in what the love of the flesh standeth. 1 Men hate it not; that is, they do not intreat it despightfully; grieve it, &c. 2 They provide to cherish it; *all a mans labour is for his mouth;* Eccles. 6. 7. *back and belly.* 3 A man doth cherish ministering things, that serve for strength and comfort, and succouring it against annoyances, as persons more tender do so foster; that they will not let the wind blow on it: which therefore doth prove; that it is an unnatural thing to bait and grieve the wife, it is as if one should dig and rase his own flesh, to bee careless of her, whether shee sink or swim; to deny her comforts, and such tender usage as a man doth give to his flesh. As those monsters are here also to bee whipped, that defraud themselves of their portion, deny themselves comforts, martyring after a manner, their own flesh.

The last thing to bee marked is, *That wee must cherish our wives, as Christ doth the faithful souls, who are of his flesh and body.* Now this his cherishing and fostering of the beleeving soul, is to bee gathered from sundry parts of love wee marke in him: As 1 Hee doth avoid and shun the grieving of us so much as in a word, which may bee noted in all these qualifications; whereby hee allayeth the tartness of any speech hee speaketh to his; *John 21. But ye are pure.* 2 Hee doth converse amiably with us; kissing us with the kisses of his mouth;



mouth, that is, making us feel his comforts by the work of his Spirit in the words of his mouth, taking his repast with us, I will come and sup, and feast in you. 3 Hee thinketh and speaketh honourably of us, calling us his love, his friends, not ashamed to call us brethren, saying, *wee are beautiful, pure.* 4 Hee doth take in worth our weakest duties, and useth great patience toward us. 5 Hee doth comfort us in heaviness, his left hand is under us, his right hand doth embrace us, *Isa. 63.* Hee doth comfort us as a Mother doth a son in heaviness; how hee speaketh to the hearts of his in *John*, in that last speech hee made to them! 6 Hee doth shrow'd us under his wings from all evils, which might hurt us, as a Hen her chickens.

Vse. 1

Which doth serve not only to inform us how wee should cherish our wives by not grieving them, by sweet and amiable behaviour toward them, by thinking reverently, and so speaking of them, by equal acceptance of their services and patience towards them, by bearing their burdens with them, by sheltering them from evil; but it doth convince the behaviour of men, which is often in every point so contrary: for many that are never well but when they gall them by words, and provoke them, that are alwaies sowre and lumpish in behaviour toward them, in not giving them that countenance they shew to common friends, that think and speak to, and of them to others most basely, that take nothing in good worth, quarrel at every thing, have no patience, if any thing never so little bee amiss, that if they bee heavy will bring fuel to the fire, and increase it, they do make them water their plants without cause, and yet are merciless at their tears, not loving them truly, they become murderers of them by unjust wrath.

Vse. 2

This truth serveth for comfort of such persons as bear this heavy yoke of unkinde husbands, they cannot have a more cordial comfort applyed than this, to turn their eyes unto their husband in Heaven, in whom they shall finde heaped measure of love undeserved, for all the lack of love, which they might claim as due at the hands of men. Yea it comforteth us, for as Saint *Ambrose* said, I fear not to dye, I serve a good Lord: so wee need not to fear, though wee have many wants in our best duties, besides our sinful infirmities: for wee have a gracious husband that doth cherish and foster us, who is full of acceptance and patience.

Vse. 3

It doth teach us our duties, *viz.* if Christ bee so kinde a husband to us, then wee must bee circumspect in nothing to grieve him: love requireth love: and the soul that feelth the sweet of love, will bee loath to interrupt the course of it: this the Church in the *Canticles* doth charge her maids, that they occupy themselves in the works belonging to them, and no way by any rudeness awake her Love before hee please.

VERS. 30

VERSE 30. *For wee are members of his body, of his flesh, and of his bone.* Now the Apostle sheweth the reason why Christ doth so cherish his Church, *viz.* because shee is so near and dear to him. In which, three things must bee marked.

1 How that the ground of all the fruits of love wee receive from Christ, is our union with him, look *John 17. 21.* For as betwixt man and woman, the man cannot shew the fruits of love, nor the woman doth not communicate in the mans goods, till according to Gods ordinance by mutual consent they are joyned one to another: so with us and Christ.

Wherefore this is made the reason of his kinde cherishing of us, our strait conjunction wee have with him.

Vse.

Which must teach us to labour for faith, which is the wedding ring, which maketh the contract twixt Christ and us, *Hos. 2. 22.* that by faith made one with him, wee may have communion in the benefits by him.

2 It is to be marked, that hee doth not say, for the Church is his body, of his

his flesh, which the sequel of his discourse did require; but hee putteth himself and the beleeving *Ephesians* instead of the Church; and doth appropriate to himself and them, this blessed union here named. *Which doth teach the propriety of faith; viz. to assume in our selves that which belongeth to the Church, and to apply to our selves that which is in general taught of the Church.* Paul here assumeth that hee and the beleeving *Ephesians* are the Church, and this which is agreeing to the Church, which is, *chap. 1.* the body of Christ; hee avoweth it of himself and the beleeving *Ephesians*. Wee must know our selves true members of the Church. It is not the Bishop of *Rome* with his Clergie, nor any of their kin, that are the Church, but such as are effectually called through faith on Christ, to holiness here, and that hope of glory, they are the Church. If others take that name to them, having might though no right, it is but as a true mans purse in a theeves hand, it is none of theirs. And as wee must know our selves the Church of God: so wee must apply that to our selves which belongeth to the Church; Christ gave himself for his Church, in this chapter, *Gal. 2. 20.* Who loved mee, and gave himself for mee; the Church is the body of Christ, *chap. 1.* In this wee are the members of Christs body: for that which is promised to the Church, and is spoken of it, is spoken of every member after a sort: and what is essential to the whole Church, is to bee found in every beleever, *I will build my Church, &c. Mat. 16. Hell shall not prevail against it.* Every member is to apply this as spoken of him.

Which is to bee marked against that faithless faith of *Rome*, which assenteth to the truth of things in general, but counteth particular assiance damnable presumption.

Wee must marke, *Believers are nearly coupled to Christ*; what can bee nearer or dearer to him, than those that are flesh of his flesh?

To shew <sup>1</sup> The thing.  
<sup>2</sup> The manner how wee conceive it,  
<sup>3</sup> The Uses.

1 This it is, which by sundry comparisons is shadowed forth, as the Vine and branches, the head and members, man and wife, things that are most straitly conjoynd: the Scripture doth translate them to signifie our union with Jesus Christ, that God may well say, hee carrieth us as graven in his hand, *Isa. 49. That wee are as the apple of his eye.* Now Christ may bee said of the same flesh with us, and wee with him, in regard wee have one nature with him, *Heb. 2. 14.* But thus the wicked might bee flesh of his flesh.

2 In regard that the faithful are by the sinews of faith tyed to Jesus Christ, flesh to him, God and man:

3 Which is most proper, in respect that God doth make and frame us, and nourish us up so farre forth as wee are new creatures with the flesh of Christ crucified: that as *Adam* sleeping, God did frame of his flesh and bone *Eve*: so Christ sleeping on the crosse, God did make of his flesh crucified, as it were a matter to beget the new creature, and to feed it up; *The bread I give is my flesh, which I will give for the life of the world.* That look as if you aske mee, What is a natural man? I answer, a peece of the first *Adams* substance by propagation carnally derived? so if you aske mee, what is a Christian man? Christ Jesus God-man, spiritually applyed: mark these speeches, *Col. 3. 11. Christ is all in all; Not I live, but Christ in mee.*

Now for the Uses of this consideration, they are manifold.

1 This letteth us see the prerogative of the faithful, to bee of the blood royal, neer a kinne to some great personages; what a dignity but to bee flesh of the flesh of that great God incarnate? O how excellent! that if there were nothing else, well might the beleever say, *Glorious things are spoken of thee O Sion; the City of God, heavenly Nobility.*

2 This doth let us see, what a fearful thing it is to deal against the true mem- bers



bers of the Church; Who would not bee afraid to have his hand against one of the Kings issue; or the Queen, that is one body with him? thus near are the faithful to the King of Kings, the Lord of Glory, that hath all power in heaven, or in earth, they list at a stone which will bruise them:

Vse. 3

This doth help to beget confidence in us, that Christ will deny us nothing that is good. *Laban* could upon this ground protest kindness to *Jacob*; *Gen. 29. 13.* And if God abhor in men voidness of natural affection; shall hee bee unkinde and hide his eyes from us that are his own flesh? would wee not presume to obtain any reasonable thing from one neer us in blood? what shall he with-hold who hath made us flesh of his flesh, and bone of his bone?

4 This doth let us see that our God hath not might onely, but right to redeem us: Those were to be of the kin and blood to whom the right of redemption did appertain: Our Saviour as God is our King and Creator, and therefore hath might; as man is flesh of our flesh, and bone of our bone, and therefore hath right, that we may say, He is our God, as *Job* said, My redeemer liveth.

VERS. 31

VERSE 31. *For this cause shall a man leave Father and Mother, and shall cleave to his wife, and they twain shall be one flesh.*

Now followeth the third proof, that seeing wives are the bodies of men; therefore they should bee loved. The proof is taken from Gods Ordinances in this behalf, which are cited out of the Old Scripture; *for this cause*, that is, because God hath given her, and mutual consent made the woman so neer the man, *v. 12.* his body, *therefore shall one leave*, that is, hee shall esteem none as her. 2 Hee shall most dearly affect. 3 They lawfully, holily, and inseparably, till death, go in to know, perform benevolence one to the other onely. These must be further explained.

For the first, a man shall leave father and mother: it doth not teach children to bee without natural affections to Parents, which God and nature condemn in them: nor justifieth continuance in such marriages as children have made without the privy of the Parent, because the wife is nearer than the Father, &c. for this speaketh of lawful marriage with the Parents advise, and those are nothing but licensed Fornication. But this doth include three things.

1 That in body the children shall not come neer the Parent, refraining all incestuous conjunction with them, such as *Oedipus*, and *Lois* daughter.

2 Hee shall leave them in affection, that is, he shall not so affect them and love them, as the principal in his heart; for after marriage, though wee owe the Parent reverence above the wife, yet we owe them love next to the wife, who must be the best beloved.

3 Hee shall leave them in regard of cohabitation, or being in the number of his Fathers Family, as before hee was: for the Parent giving a childe in marriage, doth give them a kinde of freedome, allowing them to bee for themselves, and for that family which God shall raise of them; not that the Child must presently void his parents roof: Only this doth warrant his separating, when it is most for furthering his estate. *Jobs* children had their Houses: *Rachel* and *Leah* left their Parents for their Husbands, and lawfully.

For the second work, *Hee shall cleave to his wife in body*, that is, by making a surrender to her of his body, yeilding consent of it to her. 2 In affection most tenderly loving her. 3 In cohabitation, let them dwell with their wives. 2 *Per. 2.* Not that a man should be tied with a clog and chain at home, for the Merchant, the Lawyer hath his term of absence, but his fixed dwelling shall be with her, and his presence so much as his calling doth permit.

In the last place it is said, *They shall be one flesh*, which words have not this sense, they shall become, (by the issue God doth give them) one flesh: for 1 *Cor. 6. 16.*

6:16. sheweth another meaning. viz. the consummation of all in their actual benevolence, which here by God is authorised, sanctified. And it is to be marked, that hee doth not binde them to meet onely together, in saying they shall be one flesh, but lawfully, holily, and inseparably use together till death depart. Which is a distinction between the being one flesh of a wretch with a harlot, and a man with his wife; for theirs is neither lawful, holy, nor inseparable.

The things I would have you mark from hence are these; First, *That a man must therefore love his wife, because it is not a frainte of man but Gods institution;* for wee see here that the Apostle doth teach it: even from those ancient Canons of Gods own making, which have been from the beginning of the world. For though in *Moses* it is questionable whether *Moses* or *Adam* doth speak these, or God immediately, yet this *Christ* hath put out of controversy, that God dld enact this. Look *Mat. 19. 5.* Have you not read that God created them and said, &c. So that as wee hence enforced the duty of the Woman, let her bee subject as to God, as knowing that this is Gods will: so let the Husband love, as knowing that this is Gods own Constitution. If wee should transgresse mans Canons in our matrimony, wee might happily hear of it in the Court: take heed of trespassing, especially of wilful breaking Gods Canons, who can not onely punish the purse, and body, but fling into hell.

Mark hence, *That the wife is not onely to bee loved, but more tenderly than the Parents:* for she is become himself: Great love is due to them who have been Gods instruments in giving us our being; how great is that love by which this is exceeded?

So that this may let us see how vile a thing it is not to love the wife. For if one should bee unkinde to his Parents, wayward toward them, provoke them to wrath; &c. would not men say, the Ravens of the valley might pick out the eyes of such a party? then how monstrous is such measure to a wife, who is to have place in love above the Parent?

Again, it doth teach men that they must sometime rather sustain the Parents unjust displeasure, then leave the bond of love in which they are tyed to the wife. If the Father and mother should not brook the wife of their child, he must live in losse of their favour, rather than let his wife bee oppressed in innocency, or neglect his love where he doth principally owe it.

From the last clause sundry things may be observed, *That the meeting together in marriage benevolence being the Ordinance of God, is pure and holy, 13.* The bed undefiled, marriage honourable. They do wickedly that accuse it of any sinful filthiness. True it is, that our corruption doth sprinkle it with pollution often, but who would rave against Wine which rejoyceth the heart of man, because the sin of man doth abuse it to drunken distemper? and that is a foolish quere why men should seek secrecy in these things, as if this could argue the action as sinfull. Why do men covering their feet retire themselves secretly? Moral uncomeliness is one thing, sinful filthiness another: and therefore let them look that do give wipeto Gods Ordinances, how they will escape that curse which is threatned against them that call evil good, and good (as this is) evil.

It is to be marked, that hee saith, *every one*, each keep themselves to other intirely this way. Which doth condemn not only *Polygamy*, which the wise Heathen have condemned, which is a fitter fruit of Turkish Atheisme, than of Christian Religion: but all wandering uncleannesses, when a married party shall do any thing that appertaineth to the delight of the flesh with those that are not theirs: Mistressing is a thing so frequent, that men are not ashamed of it, for men to bee toying and kissing with strange women (such are all but thy wife) many blush not at these points: but are not those sparkles of that



fire of lust in thy flesh, which thou shouldest quench onely with thy own waters? Is not thy wife to have the vail of her eyes, and is not shee to bee the delight of thy kisses? take heed, for some think that when with the Harlots they have learned to wipe their mouths, and ask what is the matter, that all is well, none seeth, but God seeth, *Prov. 5. 20.* and it may be he will say as to *David*, Thou didst in secret, I will do my judgement in the sight of all *Israel*: It may be he will reveal it in the Congregation, and thy shame shall not be blotted forth.

VERS. 32. *Our Saviour useth this sentence against divorces.*  
 VERS. 32 *This is a great secret, but I speak concerning Christ, and concerning the Church.*

Now having propounded the Duty, and proved it by three reasons, he doth winde it up with an acclamation, wherein he doth commend something that went before from the hidden secrecy in it, that so their attention might be the more excited to give it that more serious consideration.

1 He doth propound it.

2 He doth by prevention expound of what hee meaneth, *This is a great mystery.* 3 Hee doth explain what it is of which hee affirmeth this, *but I speak as concerning Christ and his Church*, as if hee should say, This I have said to you is a thing of hidden secrecy, but I mean not this which next of all went before touching man and wife, but that I said a little before about Christ & the Church, the which is, as other points about Christ are, a great mystery, *1 Tim. 3. ult.* Thus having finished the laying down of their duties in severall, hee doth come to conclude this matter with unfolding them joyntly. First, laying down a singular citation of the persons, *You, every one of you.* Secondly, a charge which concerneth either repeating the duty of the man before delivered, annexing a new duty of fear to that of subjection, *Let the woman fear her husband.*

Now for the Order: some read it, wherefore, making it a conclusion in the vertue of all the reasons going before: but it is better thus to conceive the conveyance as by a turning from the occasion offered of other discourse, and resuming the matter in hand, and to read, but as in *1 Cor. 11. 11.* as if hee should say thus, This I told you is a thing of great secrecy, I mean that which I speak of Christ and his Church: But not to prosecute the unfolding of it (for one nail would but drive out another) every one of you remember what I said, *Men love your wives*; and further, you wives be not onely subject, but learn in your hearts to fear your husbands.

Now before we can come to open the Doctrine, wee must refute the false interpretation which is made, and conclusions which are deduced from the former verse. The Papists who forge Matrimony for a Sacrament, will hence prove it, and therefore make this the sense; This I said of a man and woman is a great Sacrament, in as much as it is ordained to signifye Christ and his Church; and they underprop this construction with three reasons.

1 From the first word, *his*, which is a word that doth point you (say they) to that which goeth before next of all.

2 From the argument; for here is a new argument say they, that therefore they should live holily, be in love, because their matrimony is a holy thing, a great Sacrament.

3 Because the Apostle interpreteth, how Matrimony is a Sacrament in the last words.

*Ans.* The relative doth not alwaies point to that which goeth next before, but is often referred to that which is further off, *Gen. 10. 11, 12. 2 Sam. 21. 19. Heb. 9.* But if it may serve either, why do you take that which is further off rather than that which is next before?

*Ans.*

*Ans.* 1. Because in the marriage of a man there is no such great mystery. 2. Because in the end the Apostle telleth what this is he affirmeth to be a mystery, *viz.* that hee said of Christ and his Church. But mark this; if [this] bee referred to the conjunction of man and woman, it is nothing for their Sacrament, which is not the bond or conjunction: this, the best of them, say is an effect of it, but the Ceremonial hand-fasting with these words or signs of equal force, I take thee, &c. of which the Apostle never spake word.

3. For the second you must remember, how the Argument lyeth; for this is but the commending of that former point of Christ and his Church, which hee would not now follow from the secret speculation infolded in it, that so they might ponder it with more attention.

3. And for the third it is plain, that the Apostle doth not tell us how Matrimony may bee a Sacrament, but what that is which is affirmed to be a great mystery. If a man look through a spectacle of green glasse, all is green, and when the eye of the minde hath before it a forged Sacrament, all seemeth to make for it, when if wee come without such prejudice, these words are most plain. This I told you before is a great secrecy, but I speak not of man and woman, but of Christ and his Church. But say it were so as they say, here is no proof for a Sacrament properly so called: marriage is a mystery, therefore a Sacrament: wee may as well reason, a beast is a creature, therefore a man: for the word [Mystery] is far more large than the word [Sacrament] as wee speak in English, or as they take it; when they speak of a Sacrament properly so called. Concerning Matrimony, by the way I will set down three things which wee may hold, and one which wee may not.

First, That it is an Ordinance of God which hath grace annexed to it in those that are his: for all things are pure to the pure; every ordination or creature is sanctified to us: our painful callings are means, and have grace going with them, *Eccles.* 1. 13. Here the Papists shoot their powder in vain; while they prove this point.

Secondly, That the prayers of the Church do obtain both blessing of fruitfulness and grace to bee given: For even private prayer doth sanctifie things to us: but it followeth not hence; because marriage is solemnized with the Churches prayers and blessings; therefore a Sacrament: Thus Churching of women might bee preferred for that eight Sacrament.

Thirdly, Though it cannot bee extorted, yet wee may yeeld that marriage is a figure of Christ his conjunction with the Church. What then must wee not yeeld, *viz.* that the external hand-fasting with words or gesture testifying consent; are either signs, or much less, causes of any grace of God: for though grace go with the state of marriage, it is to bee referred to Christs death, Gods calling which is not unaccompanied of a gift to the condition of life as a mean God useth, not to any Ceremonial right whatsoever.

4. Because the Apostle saith it [is] a Sacrament, not it [was;] therefore they say that under the New Testament it is, but was not from the beginning.

*Ans.* The ground is nothing, for the time present doth infold the time past; and argueth continuance of the action in the time to come: and look what marriage is, it was from that first institution; for the Scripture useth this allegory in the *Canticles*, and *Isa.* 45. *Hos.* 9. 20. *Isa.* 54. 5. Neither doth the Polygamie and divorce hinder; for these were not of that essential institution, but only of Gods toleration in some for the hardness of their hearts. Beside that Polygamie had (as some will have it) a Sacramental significati-



Dott.

Here then first is to bee marked; *How that there is a hidden secret in points of godlinesse*; 1 Tim. 3. ult. Look above. Onely make this use here:

Vse.

1 To stirre up attention in hearing of it: for men in teaching, when they come to a hard knotty thing, they will say, Here is a hard secret point, marke well here. So we when the Holy Ghost doth thus stile this matter, must double our diligence in attending to it.

In the next place wee must open some points, in which standeth the secret speculation of Christ with his Church. Having met with many before, wee will unfold three more, and so passe to the verse following.

1 Wee see that in marriage there is a giving of the persons married by the Parents, and a mutual acceptance, whereby the persons take each other: This is to bee seen in Christ and his Church. 1 God the Father of all the family in Heaven and Earth giveth Christ to us, *Rom. 8*. If hee hath given us his Son, &c. and giveth us likewise to his Son, *John 10*. Again, there is betwixt our Lord and us a mutual consent, hee taking us for his, wee him for our Lord; Hee saith, Thou art mine, wee say, Wee are thine Lord. I am your God, Wee are thy people.

2 In the effects marke, in Marriage; each party leaveth the Parents to cleave one to another: this is in Christ and the Church: for Christ came down from Heaven from the bosome of his Father, emptied himself with glory, in regard hee manifested himself in flesh, like to our sinful flesh laden with infirmities; and wee leave this world whose children wee are, having our conversation in Heaven, yea sometime leave our parents indeed, for Christ doth erewhile put a sword twixt the Parent and the child. Look *Psal. 45. 10*. where this is typically delivered of all the Church of God.

3 Again, in the fruitfulness of Marriage: For as they beget after their image children of wrath: so Christ the quickening Spirit, by the seed of the Word, in the mouths of his faithful ones, doth beget sons and daughters to God.

4 Lastly, Consider some considerations about Marriage.

1 The marriage betwixt man and woman is made and continued when the persons are not in one place together, (local conjunction belongeth not to that simple being, but compleat and perfect being of marriage) as by letters and consent signified, one may bee contracted to another twenty miles off him; and wee that are married, if one of us bee in *England*, another in *France*, are still man and wife, as truly as ever: So Christ with us, though hee bee in Heaven and wee in earth, yet wee are as truly married to him, as if wee were present with him.

Lastly, Marriage doth so couple, that nothing but death departeth, except adultery, or that case of desertion, when one is unwillingly forsaken of the other: This in Christs marriage with us is to bee seen, who loveth his to the end, and putteth his fear in us, which will not let us wholly depart from him, yea giveth us such love, as no waters can quench; *Cant. 8. 7*. such faith, as Hell shall not prevail against.

Vse

Wee must therefore desire God to teach us these things: Our hearts would burn within us if wee could see them as wee should; that God of hope give us that faith which may fill us with joy and peace in beleiving.

VERSE 33

VERSE 33 *Therefore every one of you do you so; let every one love his wife, even as himself, and let the wife see that shee fear her husband.*

Now followeth the concluding of this point by a joynt exhortation of them both: Marke, first, hee had spent a great deal of pains in this point; yet hee doth not so passe it, but doth repeat to them again that Commandement, and particularly applyeth it [*every one of you*] as if hee would

would point them forth by the head. Observe, *That we must hear again and again of our duties, and have them impart- 1. Doct.*  
*cular charged upon us.* For wee are slow of heart, dull of understanding.  
 Again, if wee do conceive, our memories are like colanders; they hold as  
 sieves do water, as weak stomachs do meat, which they cast up so  
 soon as it is taken. Again, wee must have these things again urged, be-  
 cause there is a reluctance in our nature; our corruption unubdued cannot  
 bee subject to the Law of God. That as a stomach which indureth not me-  
 dicine, must again and again bee forced before it will let it down; so it is  
 with us.

4 Our devotion, if wee do receive a thing with affection; is so soon  
 cooled, that wee must still bee excited: for wee are like the strings of an in-  
 strument, which a little played on do fall down lower, and therefore must  
 often bee set up: and wee must not hear onely again of things, but  
 have them personally applied, for there is such a carelesnesse in our  
 natures, that what is spoken to every body, is as if it were spoken to no  
 body.

Which is to bee marked, for it d h meet with that foolish wisdom of ma- Use  
 ny, that love not to hear twice of one thing, a word for a wife man, a thou-  
 sand will not do with a fool: too much hony is naught, too much of one  
 thing good for nothing: What, nothing but husbands love your wives? But  
 the Holy Ghost which never doth teach a superfluous word, will have the  
 same point often repeated, one cannot drive a nail thoroughly with one  
 blow.

Again; marke how hee applieth that was indefinitely spoken; *Let a 1. Doct.*  
*man love his wife, every one of you,* by the head as it were pointed forth;  
 Love, &c. that therefore *which is indefinitely spoken, is to be taken as if it were*  
*ingularly delivered.* The Papists aske, Where have you, thou Thomas be-  
 lieving shalt bee saved? Wee may aske, Where read they, Thou John, &c.  
 love thy wife: Do not kill. Yet when God saith, Let a man love his wife,  
 it is to bee taken as if hee had said, Do thou: So a man is justified through  
 faith on Christ, beleve thou shalt bee saved. And for husbands the duty is be-  
 fore explained.

For Wives here is a further lesson, *viz.* that it is not enough outwardly to  
 obey, but wee must inwardly fear those that are our husbands; 1 Pet. 3. 2.  
 which is chiefly, when wee have a dread to do ought that may offend, and  
 are carefully fearing lest in ought they bee offended, as the Church, Cant. 3.  
 5. Take heed you awake not my Love.

1 VVhen the heart is cold to see the husband in just displeasure, as the  
 faithful soul trembles to see Gods wrath revealed.

3 VVhen wee walk, having conscience and respect of that superiority  
 which God hath put in that man above the woman: without this, all our re-  
 verence is but a copy of countenance; and lasteth till some thing do vex  
 us; then because the heart hath not this bridle, wee will flye out into any un-  
 tilines.

But you will say, wee must love our husbands.

Ans. Both do well stand together. Love is full of carefulnes; fear, though Res est solliciti  
 void of slavish or superstitious terrour. plena timoris

VVhich doth meet with the lewdness of many women; that think it  
 their glory to know no awe; for pleasing, they stand on no such points,  
 if they like not, they may leave, say they: let them get others do it ber-  
 ter: to see their husbands moved, they will not stick to bid them go walk  
 themselves. For fearing them; they cannot, why should they make  
 bull-beggars of them; they are their wives; not their slaves? Should  
 they bee pointed at for sheep all the Town over? These things the De- vi)



vil will round you in the ear with; But know, that you had better bee Gods Sheep, than the Devils Shrew, though the proverbs say otherwise: Meekness and lowliness of spirit are a womans chiefe ornaments with God and man; and what if you fear them? this doth not make you slaves; Are beleivers slaves? Or do they make Christ a bull-begger, because they fear him? No, this is the thought of one that acknowledgeth nothing for liberty, but corrupt licentiousness, which their sinful hearts affect. Wherefore repent, turn from these self-willed courses, and truly reverence your husbands, letting them see that there is a loving fearfulness in you to offend, or to see their patience broken any way.

The

## THE Chief Matters handled in the sixth Chapter.

### Verse 1.

**C**hildren stand charged from God to  
subject themselves to their Parents.  
We must in conscience be subject to the  
mother, as well as to the Father.

### Verse 2.

It is just and equal that we should be  
subject.

This is the first command delivered  
with Promise.

### Verse 3.

Obedience to Parents is a way that leadeth  
to a long and happy life.

Walking in the way of Gods Commandments,  
is the true way of thriving.

### Verse 4.

Parents must no way give unjust grievances  
to the child.

Parent-like affection and duties of love  
must be afforded one child as well as another.

Wee must not be content to see them  
know, but must labour to see their hearts  
entertain these things, working it upon  
them by admonition.

All our dealings with children must be  
such as the wisdom of the Lord teacheth  
in his word.

We must joyn admonition with giving  
correction.

### Verse 5.

Servants stand charged from God with  
dutiful obedience.

Whoever are in place of our masters,  
they must have obedience from us.

Those who are over us, have no power  
but over the bodies and outward man of  
us.

It is not enough to obey, if wee do it  
not reverently.

Obedience must be in singleness and up-

rightness of heart.

Whatsoever service we yeild, it must be  
single-hearted.

### Verse 6.

Eye-service standeth not with upright-  
ness of heart.

Hence it cometh that men serve with  
eye-service, even hence, because they seek  
not to please God, but men.

A single hearted servant must do the  
will of God from the soul.

### Verse 7.

All our obedience must come with heart  
and good will; it must be cheerful and di-  
ligent.

What will make us yeild cheerful obe-  
dience, even the seeing God, whose will this  
is.

### Verse 8.

God will not see conscionable service un-  
recompensed.

### Verse 9.

Masters must conscionably perform all  
duty about their servants, as they theirs  
to them.

Masters must avoid all cruel dealings  
with them.

It is an excellent consideration to beat  
down all proud cruelty, to bethink us of  
our master in heaven.

Our God is no acceptor of persons.

### Verse 10.

The practice of good duties; hath no  
small enmity against them.

Christians must have a resolution in  
their courses.

It is not enough to know the ar-  
mour, but we must have it buckled always  
upon us, in readiness by us.

In those things men do or speak offen-  
sively.



swore to us, or principal enemy is not man.

Whosoever lives in the state of darkness, they are under the devils power.

As we would have nothing to do with the Devil, so we must flee from his wickedness.

We must prepare our selves before the day of temptation cometh.

When times of temptation come, we must look for many things wherein we are to be tried.

We must not only have care to overcome evils for the present, but to persevere after grace.

We must get uprightness of heart for the strengthening of us.

Christians by the grace of hope, must strengthen themselves in their conflicting dates.

We must all of us strengthen our selves by getting the knowledge of Gods word.

What word is it which the spirit of God doth accompany, and make mighty in the conscience, it is the word of God.

Christians must by the exercise of Prayer strengthen themselves.

Day by day, when it is most fitting our condition and occasion, we must return to this duty.

The inward man of our hearts must chiefly be occupied in prayer.

As we must pray, so we must use watchfulness for furtherance of prayer.

We must hold out in our daily course of Prayer.



A  
COMMENTARY  
UPON  
The sixth Chapter of the Epistle of St. Paul  
TO THE  
EPHESIANS.

CHAP. 6. VER. I.

*Children obey your Parents in the Lord, for this is right.*



Now followeth the second division of particular precepts, concerning Father and Children: for these respects are the next in antiquity, and therefore have the next place to the former. This exhortation is absolved in four verses. Concerning children in the three first, the Parents duty in the fourth verse.

The Childrens duty, is first laid down in the first verse, and backed by a reason; *Children bee subject to your Parents*: The Reason, *It is a just thing to do so.* 3 Hee confirmeth this Reason by the tables of all equity, quoting Gods Commandement, which is the rule of righteousness; that is just which God hath commanded, this is Gods Commandement; which is, first, propounded. Secondly, described from this, that it is the first with promise; that is, first of the second Table, or first, with a particular promise. Thirdly, it is perswaded from the Promise annexed.

Now in the first verse must be marked four things,

- 1 That children stand charged with obedience to Parents.
- 2 That he doth not say, Obey thy Father, but both the Parents.
- 3 That he saith, *in the Lord*, which hath a double force, for it stinteth obedience: and sheweth the true manner of it. Bee subject so far forth as they cross not Gods Commandement, be subject to them, as knowing thou dealst not with man, but God, whose Ordinance this is.
- 4 Lastly, The equity of it; These four things must bee prosecuted further.

It is to bee marked, *That children stand charged from God to subject themselves to their Parents*, Col. 3. 20. *Bee subject in all things*; and our Saviour Christ did leave an ensample of it, Luk. 2. 51. hee was subject to both, though



the one was his Father reputed onely. But for the more fruitful considering of it; you must know that this subjection hath five principal branches.

1 To their instructions, *Prov.* 1. 8. and 6. 20. wee must when they teach us lend the ear of our hearts.

2 Wee must subject our selves to their commands, bee it never so homely; if wee may do it without sin, and that readily, in all things, saith the Apostle and we have example of *Joseph*. *Gen.* 37. 13. Here I am, though hee was sent to those that bare him no great good will, yet hee went roundly, *1 Sam.* 17. 20.

*David's example.*

3 To their corrections, for many can indure to bee told gently, or put up a more smart word; but for blows, they will not bear them: but the scripture is plain, *Heb.* 13. 9. *1 Pet.* 2. 18. A servant must abide the correction of his Master, though over rigorous and causeless, how much more must a childe submit himself to his Fathers correction? The Heathens saw it so equal, that going too farre on a good ground, they did allow the Parents power of life and death over their children. The power of life is in Gods hand that still createth it, yet *Deut.* 21. 18. you may see, that if they did not profit by correction, the Parents might bring them to the magistrate, and cause them to be stopped.

4 Wee must obey them, in taking the Callings of life to which they train us: for children are under the power of the Parent to bee ordered this way: and if the Parent bee charged to bring them up in a Calling, as I shall shew you in the fourth verse, then children must bee subject in this point; thus *Jacob* brought up his children to bee Grasers, as himself, and *1 Sam.* *Annab* with *Elkanah's* consent, devoted *Samuel* to divine ministry, and the outward profession of the Rechabites Calling, they took from their Parents, and Christ (it is probable) did shew subjection in this point, for one Gospel calleth him the Carpenters Son; In another they say, is not this the Carpenter? Whence it may bee probably inferred, that hee did work sometime in his Fathers Handy-craft, which *Justin* affirmeth.

5 Lastly, The Parent must have obedience of the child in the matter of marriage: for the reason is plain.

1 That which is mine cannot lawfully bee altered from mee without my consent, who am the owner, now the child is a part of the Fathers quick-living substance. *Job* 1. When the Devil had Commission to meddle with that which was *Job's*, his children were comprehended in it.

2 Again, the Scripture doth teach it, *1 Cor.* 7. 37. 38.

3 Continual practice doth make it evident. *Abraham* took *Isaac*; *Isaac* appointed *Jacob*; *Thamar* had *Animon* ask his Father that hee would give her; yet *Israel* stood to his Mothers choice in this point.

4 The light of nature hath taught it.

*Quest.* But here two things may bee asked, if the Parent bee to have obedience herein, whether may hee constrain his child to this or that marriage, which question is necessary in these times, because some over-lash in their expense, and by over-renting themselves, they weaken their estate, and this is made the last refuge, the eldest son must on pain of losing blessing and inheritance, take any one whom the Parents finde out, and know to have money enough to make all whole again.

*Ans.* The Parent cannot enforce a childe to marriage, though a child must with all reverence use his liberty, and not without good reason dissent from the Parent, for consent maketh marriage, but enforced consent, is truly construed as none.

Again, wee see that *Beniamin* and *Laban*, though they gave *Rebecca*, yet they did it with asking her assent, *Gen.* 24. 57. Thirdly, the fruits of these things

testiſſye

testifye whence they are, for these forced matches do often overthrow the patrimony which is left, yea, the bodies and souls of those thus be-  
lowed.

*Quest. 2.* It is asked on the other side, whether the Parent can let his childe of marriage: which is needful, because in these daies (wherein natural affection waxeth cold) some are found so hard-hearted that they will not let their children use their liberty.

*Ans.* The Parent hindereth marriage, either after a sort from this or that party; or altogether denieth it, or at least the seasonable benefit of it: in the first the parent must bee obeyed; in the second hee is not to have obedience; the reason is, because, when hee doth deny mee seasonable marriage with any whosoever, hee doth come against that Commandement, 1 Cor. 7. Let every one for avoiding Fornication have his wife; Now he is to be obedient but in the Lord.

*Quest.* But if he will not let me, what must I do?

*Ans.* By all good means try to win his favour this way; if it will not bee, seek relief by the Magistrate, who is a common Parent to you both; if there bee no help here, if thou marriest, we can say nothing to thee, but go in peace.

Now for the use of this doctrine, it doth serve us, First, to remember our former defaults, and to see the present disobedience in which many of us do live: for many of us have been like *Samuel*, and *David's* children, who (no doubt) wanted not instruction, but they heard it with their heels, they did not hide it in their hearts, to yeild obedience: which of us have not let much seed of this kind fall to the ground fruitless? So for obedience to commands, we are like *Elin*, Do not thus my children, but they heard not. Wee withdraw the shoulder if we like not that which they bid us, and have no legs, if they send us of errands that please us not. Yea, wee think when a more homely service is enjoined, it would disgrace us to do it. But for correction, Oh! wee have a world of rebellion against this, wee think this cometh but from hatred, that wee will not bee made fools to take any such matter, wee scorn it as a great shame to us; wee swell here with desperate resolution, rather to make away our selves then bee so basely intreated. Children obey, bee subject to Parents, and those who are in the place of parents, in correcting you, it is not hatred, but love, the Scripture saith, *Hebrews. 12. 4.* it will not make you fools, but wise men, *Prov. 13. 4.* your proud hearts will make you fools, our proverbial speech, Thou art a proud fool, sheweth that pride and folly are companions, but lowliness is a mother of wisdom: So to obey correction shall make thee glorious, *Prov. 13. 18.* but to refuse instruction set on with correction (for the word signifieth both) shall make thee reproached: refusing the Parents and Tutors correction is the high rode to the Gallows, when a man is a spectacle of shame to God, Angels, and Men: and what untowardnesse is in Children, they will not take that they are set to: what self-willednes in marriage, casting themselves away without Parents privity, like *Esaú*, *Gen. 26.* Well, let us repent and amend these things, for fearful is the judgement that shall follow such disobedience, the Ravens of the valley shall peck out the eyes of such a child: and what became of that *Esaú*, of *Bliss* sons, of *Amnon*, of *Abraham*, *Adonijah* did ever any prosper? No, though temporal punishment do not still finde them, eternal vengeance doth never miss them.

Wee must bee exhorted to lay up these things, and practise them: that in your Callings, and hereafter in change of your conditions, you may know your duties, and shew your obedience of Faith in them.

3 These things must bee held against the Church of Rome, who in two principles cross this Doctrine. 1. They teach that a child may enter Religion, as they call their Monkish Orders, without his Parents consent; at fourteen years



years a man, twelve a woman. 1 Though they like not blinde marriages for the conveyance of them, yet their Council doth ratifie marriages, where the consent of the Parent is not sought.

A man might as well iustifie theft from present possession: But for that other, you must know that the child oweth this obedience to his Parents, to take the kinde of life they depute him to. And about this, remember three things.

1 Christian Callings are general, the Christian profession; or particular kindes of life in which the general is exercised: For the first, a child must betake himself to that profession of Christs Religion, though Parents be never founwilling, and the Papists proofs run upon this point.

2 A particular Calling the Parent is bound to set his children to, and they are bound to obey him in being ordered this way, till either a Parent do leave a child to himself, or in marriage giveth him freedome, for then not man, but God also in some sort doth unfranchise a child as that Charter above. For this shall a man leave, doth seem to imply, no years do not, the four and twenty of Civil Constitution, nor that Papists twelve. I doubt not but the terme of Christs subjection in *Luke 2. 51.* is to bee extended at thirty years old, and the Papists do greatly forget themselves to make children at their own hand before they be *adultes*, past the rod, especially seeing their blasphemous Hymnes do not give Christ, now by thousands of years glorious in Heaven, freedome from his Mothers subjection: Command thy Son, by thy self a Mother.

3 Their Monkish orders are not religious callings, but Religion falsely so called: they are idle bellies, and the houses of their religion the truest dens of thieves that ever the world did know: for they rob King and Country, Creditor, Master, Parent. Let a man get those houses on his back, hee is discharged, his allegiance in secular service. Let a debtor get into one of their weeds, though by leave of the governours hee may work and return something, yet hee is not bound to it, hee is dead to this world. A servant stealing thither, his Master must lose his right in him: and a child running thither, his Parent must forego all claim in him.

Use. 4 Lastly, Wee must learn hence, how obedient wee must be to our heavenly Father; if hee will have the Parent thus obeyed, what subjection do wee owe to him who is the Father of all the Family in Heaven and Earth? Let us think with our selves, whether God might not speak to us as hee did to those Jews, *Jer. 35.* may hee not say, your children do thus and thus when you bid them: how do you sticke at my commands? how do you receive my instructions? how do you regard my corrections? &c.

Now followeth the second point, which is to bee marked, obey your Parents, both of them, not the Father only; which doth teach us, *That wee must of conscience bee subject to the Mother, as well as the Father, Prov. 1. 8.* and so wee have the example of *Jacob to Rebecca*, for though the circumstances are not imitable, yet the subjection was commendable: so *Solomon*, and vertuous *Ruth* to her Mother in Law: and the holy Ghost doth so expressely provide for the Mother, because her Sex being the weaker, shee is the more subject to be despised; for the Devil will teach us to break over where the hedge is lowest.

Again, because of their own indulgent conversing with their children; for familiarity doth breed contempt.

Use. 5 Let us therefore learn to submit our selves to the Mother, of conscience; the weaker the Sex is, a good child must put the more honour upon them. Many are scarce crept out of their shell, and yet they will bee more than half Master with the Mother. It is good for the Mother to think whether beside the considerations above this, be not the punishment of her neglect of duty, as her nursing.

nursing her child, her not being subject to her husband which clippeth half her duty; but such children as shake off the yoke of the Mother, the Lord will judge.

The third thing is, *Obey them in the Lord*. Observe then, That our Obedience to Parents must be in conscience of Gods Commandment, and no further, than is pleasing to him: Wee must love them to the Altar, obey them as farre as we can obey God in so doing: which is to be marked, for wee may obey them in the Lord, when they command not in the Lord; as if a youth have a special inclination and capacitie of learning, and his parent be every way able to give it him, and see his towardsness, the parent may sin in bestowing him otherwise, but hee doth well in taking that course of life, which his Father will train him to: So a Parent may perversely provoke to many things, where a child may suffer without offending God: but in sinful things wee must not yield to them, like good *Jonathan*, 1 *King*. like good *Asaph*, 1 *King*. 15. who did depose his Queen Mother for her Idolatries, yea like Christ, who rather than hee would with carnal respect of persons, or prevent the season which his Father had set for those miraculous works which should testifie of him, said to his Mother, *Woman, what have I to do with thee? my hour is not yet come*, John 2. 4. Though wee must love them dearly, yet if they come against God, wee must not know them, *Deut*. 32. *Yea hee that hateth not Father and Mother for my sake, is not worthy of mee*, *Luke* 21. 14. the wife is nearer than the parent, yet if the wife in the bosome perswade against God, &c.

Doff.

Which doth meet with many children, who as the old ones crow, so they will follow, like as *Abaziah*, 2 *Chron*. 22. 4. *Mark* 6. *Herodias* begged *John Baptists* head, being schooled by her Mother: so many, if the Parent bid them lye, use deceit, ride on the Sabbath, run, they will do so.

Use. 1

In the second place it must teach us, that no companions must have such interest in us, as to draw us to evil; surely our Parents are of all the dearest, yet wee must obey them but in the Lord: many in good nature as they count, and in kindness of heart, though they have no minde to many matters which are nought and unprofitable, yet if a companion give but the whistle to them, they cannot refuse him: but should your Father perswade you to unfruitful courses; to mis-spend your time, you were not to hear him in it; obey your Parents so farre as you may in the Lord, in so doing, no father.

Use 2

Now the Reason followeth, for it is just: which doth shew us how equal a thing it is, that wee should be subject. Our boisterous natures do think it a hard word, wee think it unreasonable, but there is nothing more equal, the Heathens have seen it, and therefore have enacted most severe laws, to punish the contumacy of children, as a most notorious part of injustice. And how just it is that they should have duty, to whom wee owe our selves? wee say to a friend, and think it meet, that if hee have done us any special favour, wee should be at his command in what wee are able.

Reason.

The Use of it is to perswade us to obedience, even as wee have any care of just dealing: many of us would not take six pence, nor keep the worth of a penny with us, which belongeth to another; much more must wee avoid this injustice, to with-hold obedience, where wee owe duty.

Use.

VERS. 2, 3. *Honour thy Father and Mother* (which is the first Commandment with Promise.)

VERS. 2, 3;

*That it may be well with thee, and that thou mayest live long upon earth.*

Now hee proveth it just, from the tables of equity. Where you have to consider, three things.

1 The Commandment.

2 The description of it from the precedency and manner of propounding

ing



ing it; not nakedly, but with promise. The promise annexed. Saint Paul seemeth to cite the promise otherwise than hee should, adding in the beginning, *that it may bee used with thee*; and withdrawing in the end, *which thy Lord thy God giveth thee*. But you must know that hee citeth it faithfully, interpreting the meaning of long life promised; and not expressing that which was circumstantial, more directly concerning the Jew than Gentile; when God in mercy promiseth long life, hee doth promise a prosperous life, have wee little, or have wee much, no mans prosperous life standeth in abundance: for without this, our life would be but a living death, *vita non esset vitalis*; and though that God give us the Land where wee are, for the earth is his, and all that is therein, yet hee was Landlord of *Canaan* after a more special manner than any other part of the earth: as hee did not only prescribe them their form of religious worship, but did enact their Civil laws, by which their country was governed: now that his peculiar right which hee pleased to hold in *Canaan*, every one farming his possession as it were from him, made the clause added, *which thy God giveth thee*.

Now to open the matter of these words. First the Commandement it self, *Honour thy Father, &c.* The summe of this Commandement is, that honour be given to him to whom it belongeth. The explication hath two parts.

1. Who is to be honoured.

2. What it is to honour.

Generally every one is to have honour from another, *Chap. 5. 21. Rom. 12.* go one before another in giving honour.

Particularly, the superiour is to have honour of the inferiour: Superiours are of two sorts, either above us in power, or in authority: a superiour in power is such as are so over us, that they have power to govern us, they are publick or private: publick in Common-wealth, Kings and Queens, *Deborah* called a Mother in *Israel*: and so Kings, the Heathens themselves have called Fathers of their Countries. And to this head must be referred all Magistrates from the King to the Constable, that a publick Father is in the Church, Ministers. *Paul*, *1 Cor. 4. 15*, and *Judg. 17. 10*. that Idolatrous *Micah* saith, *bee a Priest and a Father to mee*.

The Superiour in power private, is the Husband. 2 The Master, for so the Scripture calleth Masters Fathers, *2 King. 5. 13*. And hither must all that have Master-like power be referred, School-Masters, Tutors, Heads of Colledges, *Elisha* called *Elihu* Master, *2 King. 2. 12*. Though hee was to succeed, yet hee lived in some sort with the Prophet, as a Schollar with his Tutor.

The third private Father is the natural Parent, called the Father of the flesh, *Heb. 13. 9*. and hither must be called, Grand-Father, Grand-Mother, Uncle, Aunt, Step-Father, and all that after a sort are linked to that Parent.

The Superiour in authority, is such a one, who though hee have no power over us, and rule at his pleasure, yet hee is in estimation above others, for something in him deserving honour: hither are referred the aged, *Levit. 19. 1 Tim. 5. 1, 2*. whom wee accordingly salute Fathers, for a gray head in the way of righteousness is honourable, as the Heathens have seen. 2 The learned. 3 The wise man, *Gamaliel*, *Act. 5*. and thus one that hath no power, may that is under the power of another may bee father to him, *Gen. 45. 8*. *Joseph* was *Pharaohs* Father. Many children have not a good word for their Parents, if they deal not so liberally with them at their death as they desire.

3 For the second. Honour injoyneth four things. 1 Reverence, which is an inward acknowledgement, that God hath made them our Superiours, with all outward testifications; thus *Joseph* and *Solomon*, and thus wee are bid know, that is, acknowledge reverently in our hearts those that are over us, *1 Thes. 5. 12*.

2 Obe-

Capitis quantitas  
est reverentia  
Cant.

3 Obedience to the natural parents, you have head to Ministers, *Heb. 13.*

17. 3 Love of them, which is also enjoined to their Minister, Have him in singular love, *1 Thes. 5. 13.* Now love to the parent hath many duties.

It covereth Infirmities.

It is Patient.

It maketh a man indeavour to win favour, by doing them all kindneses.

It prayeth for them.

It doth requite their love, *Mat. 23. 6.* a peece of honour, thankfulness, *1 Tim. 5.* practised by *Joseph*, and Christ on the Cross.

It doth with their continuance, *Ruth*, and as shee said, *Let my Lord King David live for ever.*

4 To honour Parents, is so to live, as may credit and adorn our Parents.

Children are the crown of their Parents, a foolish son shameth his Mother. And this must further be marked, that these things are not only to be done, while the Parent liveth, but so far as wee are able after death; wee must reverence them, remembring them reverently, and with thankfulness to God.

3 Obeying them, in remembring their counsels and presidents, love, in using such lovingly, who were dear to them; in doing all offices of love toward them, which may be for their credit, as satisfying their debts; in living so that all men may after their heads are laid, blest them in us.

To reprove many who are full of contempt to their Parents, instead of reverencing them, they will be haile fellow well met: sometimes young ones that are a little for company and apparel lifted up above their country training, they are ashamed of that mean and homely condition of the Parent.

Sometime if the Parent mistake in a phrase or tearme, they will laugh at it in them. So for love, the Proverb is not for nothing, it descendeth, it ascendeth not, one Parent to a hundred children: for they are churlish: Yea some are found, that will put their natural Parents in suit for trifles. They are again careless of them, live in the same Town with them, and by the quarter not have them home, nor visit them: forgetting thankfulness, and like birds, when they can flye and finde their meat, they regard not the old ones any longer.

Yea some that long to be dealing with that they have, and see them well buried, like *Eson*; and after death they will not satisfie their debts, and so make their names stink; and if you tell them when they tread contrary steps to their Parents; they live by laws, not by example.

Wretches that delight to cast dung in the face of the Parent, instead of giving them that honour that God requireth. So pupils that have no reverence of Tutor, nay they will simper before him, and make a Pageant play of him behinde his back. No love and thankfulness, longer than with them; whereas thankfulness should ever be green; they should like *David*, when *Jonathan* was dead, ask if there were, &c.

Others so living, that they are the shame of the Tutor, surely they had not so good example, they were not so looked to as they should. And for honour to our Teachers in life, after death remembring them with reverence, and looking what posterity they have that wee may shew love to the deceased parent in them, there is not a shadow of this amongst us. Finally, no reverence of young to old, that wee may well live in the daies of such as are disobedient to Parents. And though wee live under gracious government, yet this vice is as rife as if wee had an Anarchy, the vile rising again, and honour no man. But let such know that Gods curse will finde them, Cursed is hee that maketh light of Father or Mother, and all the people shall say,

Amen.

It must alwaies bee before us, when wee finde others vile in our eyes, whoe

Aaaa

soever

Fillan shre dip  
em patres in-  
quirit in annc.  
Ovid. Met.



soever go one before another giving honour, when wee hide our hearts not with reverence respecting our Parents, that wee are about to shoor out any speech, which is a speech of the least dishonour to any superiour, let this come before us, Honour, &c. that as it may draw us to repent on the one side, so it may teach us the obedience of faith on the other side.

3 The Papists do many waies cross the obedience of this Commandement: for the Father of the Countrey to whom every soul is to bee subject according to the flesh, that is the outward man; They plead exemption from the secular authority: for the Churches honour they speak enough: For as they cut the skirt of the Common-wealth, so they enlarge their own fringes, giving to Peter what they rob from Paul, as wee speak in the proverb: But for honour to Parents, they do by donariesto Churches, Altars, by their Corbans, oblations to God, Saints, for souls in Purgatory: so milk them, that they often are notable to yeild their natural parents due benevolence, that this way may be said what Christ saith of the Pharisee, *Mat. 23. 25.*

Again, by their entering Religions which they put in the power of the child, they free one from relieving the Parents; Indeed they grant, that in case of extreame necessity a man may leave his profession to minister to Parents, but as wee say, while this gras groweth the Steed starveth, for this point is then seen when help is too late.

4 Lastly, we must hence learn, how God must be honoured. It must bee marked that hee saith, *This is the first, and delivered with promise*: which doth let us see with what care wee must keep it: for that which is first in place, and of principal use and reckoning may have the first respect, it is the key to all the other, for if this bee kept all is well, if not, why then every one will bee soon broken. Now that which is first told us, and which is not propounded but hath promise, must bee more regarded: above hee said it was just, *Colossians 3. 10.* he saith it is pleasing to God: here hee saith it is the first Commandement, it hath a promise going with it: a fourfold corde should not easily be broken.

VERS. 3.

VERS. 3 *That it may be well with thee, and that thou mayest live long upon earth.* Now followeth the Reason, which doth teach two things.  
1 Particular concerning children, and them in subjection.

De 8. 1.

2 Concerning us all.  
That Obedience to Parents is a way that leadeth to a long and happy life, look at Jacob, Solomon, at Ruth, the Rechabites, for first it is equal, that such as honor those by whom they receive life, the authors under God, and maintainers of it, they should have the same prolonged.

3 Those that live in obedience governing in the way of prosperity: for *Prov. 6. 23.* the Commandement is a light. Now as wee wonder not if a man that maketh much of himself, looking to wholesome dyet, &c. have his body well, because he useth that mean.

4 Obedient children cause their Parents hearts often to bee lifted up to God in their behalf, and have their Parents blessing, which is a mean under God procuring these things, therefore in *Exodus*, honour them that they may lengthen thy daies: for though wee cannot bleſs extraordinarily, and infallibly foretel what shall befall our children, yet wee may seek at God, and pronounce them blessed, and probably foretell by a common spirit of discerning for many parents now a daies prove too true Prophets.

5 Lastly, The Obedient Children are commonly of such disposition as that God is for them, they are meek to whom hee hath given his Word, they shall possesse the earth, though men put them to the wall as the weakest.

And this doth meet with the vain thoughts of many youths, that think pride and stomachfulnesse, and disdainning all yeak, to bee their onely way

to rise by, though experience teacheth, such courses have caused many to bee disinherited.

Again, many parents are heremiet with, as they would not have their children rake-hells: so they love not to see them of any special forwardness: for they think that it is an ill sign, they will not long live, as they take it. But though God may take a good child timely, when the parent is unworthy, when God seeth that standing, hee would be more corrupted, or when he will not let him see judgements he hath to bring, though God may thus sometime take a good child, yet obedience and towardliness hath the promise of prosperity and length of daies.

And it doth let children see what they may look for: if they have given honor good: but if not: the contrary judgements will finde them.

Note hence in general, *What is the true way of thriving, walking in the way of Gods Commandements.* If one be of such force, what is the conscionable endeavour of yeilding obedience to them all? Look *Deut. 5. 29.* this *Solomon* often teacheth; Wildome, the beginning of which is the fear of God, bringeth length of daies, prosperity, maketh the navel strong, supplieth the bones, hath length of daies, in one hand is prosperity, in another is a tree of life, is medicine to the flesh: And for this present life nothing is so helpfull as keeping in the Commandements, for they keep us from all such things as are hurtful, gluttony, drunkenness, uncleanness, covetous care, inordinate affections, which are things that hurt not the soul onely: but overthrow the state of our bodies.

They do teach us wholesome waies.

They do bring us to have further fellowship with him who is our life, and the length of our daies, whose grace tasted, is the onely Cordial that can keep us fresh and renew our age; wee see examples hereof in *Deut. 34. 7.* in *Numbers. 24. 10.* of *Moses* and *Caleb*.

Wherefore this doth convince the most, as taking a wrong way to the wodd: some seek patrons on whom they hang their hopes, some heap up money, some watch themselves for dyet, some by right and wrong seek to rise to some estate, whereas the only way is to keep the Commandements, seek for righteousness; this will bring all things. What do men for their bodies? they will keep diet, use medicine, go to baths in the most remote parts: but if wee could keep us close to God, wee should do two things at once, provide for that life which is eternal, and attain a better constitution of body for the present. If one had a French physician, nay, could command a Colledge of them, they could not all do that which the endeavour to walk alwaies righteously will perform. But three things will be said against this truth.

*Obj. 1.* That many wicked ones have in prosperity and life larger portions than godly.

*Ans.* Their happinesse differeth as much from true, as a dream of a thing from the substance of it.

Again, their last dish doth spoil the feast.

Thirdly, There is a secret poyson which doth kill them (even Gods curse) in the midst of prosperity. Some poyson killeth by casting into sleep, with laughing, &c.

*Obj. 2.* It is said that Gods children often neither have great wealth, nor good health, nor long life.

*Ans.* Their happy condition standeth not in abundance, no mans life, the prosperity of life: A middling little Nag performeth a journey as well as a great Demy-lance.

Gods children wanting these things must be distinguished into a threefold rank.

Many there are that as yet have them not, which shall be so in this



life bee made partakers of them. Now if I say the Sun shall rise to morrow, it is true, if it rise at noon, or a little before the evening: So those promises are made true, though a great part of the life be over-spread with clouds of poverty and infirmities; and this is no unusual thing with God, who tryeth his children that he may do good to them in the latter end.

1 Many of Gods children have not these things, not because they are not given to godliness, but because wee fall into ungodliness, either after grace, or have before we knew Gods grace done that which God seeth meet thus temporally to correct. Look 1 *Cor. 11*: as God may forgive that sin; and not release the temporal chastisement which belongeth to it; and the most are in this order: They must not therefore dis-inable the godly course to which they owe all that blessing they have, but blame their own ungodliness, when they reap that correction which themselves have sowed.

3 But thirdly, it will be said, that some in whom there is no such particular offences are soon taken away, *Gen. 5*: *Enosh*; and may live miserably; *Lazarus*, *Hab. 11*.

*Ans.* These are rare, and have these wants recompensed in a more ample possession of things heavenly in that life eternal, by which way God doth pay them with use whatsoever outward thing might be expected.

*Obj. 3.* It may be said, be it so that keeping the Commandments would bring us to blessednesse here, yet all the craft is in the catching: for the Law promiseth nothing but to perfect fulfilling of it, which wee cannot.

*Ans.* As wee escape the curse of the Law by believing on Christ: so wee attain the promises by believing on him, in whom all the promises of God are yea and Amen. For our works are covered, accepted, rewarded through faith on him, as our persons are by the same accepted, grace freeeth us from the rigour of the Law, therefore the same promises are renewed to imperfect indeavours, which we are able to make, *Mat. 5*. and *1 Tim. 4. 8*.

*Quest.* But do our works procure these things, as they should under the Law have done?

*Ans.* No, they were motives and causes procuring, now they are rewarded as fruits of a person, who is received to grace in Christ, and therefore an heir of blessing, they be conditional correquisites, not causes.

VERS. 4

VERSE 4. *And ye Fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord.*

Now followeth the duty of parents. 1 What they must avoid, *Parents provoke them not.* 2 What they must practice, *bring them up, &c.* And two things must bee marked.

1 What they are to do.

2 To whom.

1 To their children indefinitely, not this or that whom they affect principally.

Doct.

The first teacheth this Christian duty: *That Parents must no way give just grievance to the child.* Which is not superfluous, as if it spured too free horses: for parents are subject erewhile to indiscretion, and to want of natural affection toward some of their children; a most equal precept, that they should not provoke those that are their own flesh so nearly; now it is done by indiscreet or unnatural parents: for the prodigal favours to some, especially when there is no reason for it, are offensive to others who are lesse respected. Like as beggars envy alms, so do children the parents favours, if unequally distributed: *Josephs Coat*: the prodigal sons brother. But the most frequent provoking is by unkindnesse, too much severity in correcting, which doth kill the heart of them, like continual spurring, and make them not pass for it: for correction is like physick, if too frequent it worketh no more than our meat with

3 By

By unjust denying them favours; as many will not, though they have abundance, help their children with any stock to begin, which give them liberty to change their conditions when it is expedient, will not let them have any thing (which lawfully they might) like to others: Now as a horse too strait bridged, will but rise up on the forefeet; so children curbed in these kindes cannot but take it grievous.

By pressing them out of measure, using them as drudges rather than children: for wormwood on will turn again, and a child cannot take it well, if not handled somewhat ingenuously.

By immoderate wrath and touchings, and displeasure against them, for as fire kindleth fire, so doth anger provoke to anger: yet this must so be conceived, as not befriending the Cockney-like cockering of our times; for men must not like *Lamech* kill and slay, nor yet like *El* omit correction; yea; bring up sons, as *David* did his *Adonijah*, 1 *King*. But wee must walk, that our severity make us not justly hateful, nor our indulgency contemptuous: wee must so walk towards children, that as wee must not make them male-content on the one side; so wee must not have them malepert on the other.

Which duty may be a direction to Parents, who have by partial carriage, and less loving hearts provoked their children, and driven them either to cast all riders, or lye down with hearts tyred, *Col. 3. 20*. Hee that should soile the mickle of a horse with indirect usage, it would grieve him, if a just man; and how much more; &c.

And lettech children see what equity wee shall finde with our heavenly Father.

Now followeth the parties, not one child that must not be grieved, but indefinitely, *Proverbs* not your children, teaching that *The Parents-like affection and duties of love, must bee afforded one child as well as another*. Some are so indulgent to some one or two, that they could put them in their bosomes; and know not how to make enough of them, but of others they are careless: and so in their favours they are as unequals; giving to some one all in a manner: and to others, as if they were base born, rather than legitimate children: thus *Isaac* was partially affected to his *Esau*, thus *David* impotently loved his *Abshelon*. And it is to be marked, how that our corrupt natures are ready to deare, not on those that are the best, but on such as have the least grace. As it is commonly seen, that such children as are of outward parts, and the nimblest head, these go away with all the love, when those of better deserts and hopes in way of grace, are neglected.

Wherefore remember that the parently love must be extended equally to your children: Do not like Eagles which turn some out of their nest, and bring up other some. I would many did like them in regard of their cry, but as the respect of child-hood is in them all alike; so let them bee handled accordingly: not that there may not be a prehemency in love, but the Scripture alloweth it; and a double portion, but let not the difference of more and less, take away the substance of a parently love: the same difference that *Abraham* made twixt *Isaac*, and his Concubines children, do men now make twixt their legitimate issue.

Now followeth the duty to bee performed by them, *viz.* to educate them. 1 The manner of it, in doctrine and information; amplified by the Author, the Lords *Sons* make the difference of *children* & *servants*, to be civil instruction and religious. But that is the Lord, seemeth to belong as well to doctrine as the other. This sense therefore in this translation is the fittest retained. See that you do not only avoid unkindness, but bring them up, and let not the back and belly be all your care, but so bring them up, as feeding their souls with instruction: and do not only teach them to know things, but by admonitions



fasten in their minds and affections the things they understand, and let your doctrine and admonitions not be such which your own wisdom doth suggest, but such as God doth teach you in his Word. The first of these words may be read, and is (as I take it) otherwise to be construed here, viz. for correction: so it is taken in the 13. of the *Hebrews* and 9. v. and 1 *Cor.* 11. And the Apostle useth two other words, *διδάσκω*, *διδασκαλία*, not this, to my remembrance, though in the first to the *Romans*, there is *παιδευτής* for an instructor, and the second word you have in the first to the *Colossians* the end, translated, wee admonish.

Now then the sense is this, though I bid you not provoke them unjustly to anger, yet you must not run on the other hand to cocker them, but bring them up with correction and admonitions, not such as your preposterous displeasure would take, or such as your own wisdom can suggest, but such as the Lord doth teach in the wisdom of his Word.

The things to be marked are three. 1. The duties that Parents owe their children: Now these may be called to four heads, and all the four found in the Text.

1 To Education.

2 Provision.

3 Instruction.

4 Correction.

} A little to open them.

1 Parents must bring up their children, which I conceive as taken up in giving them food and rayment, and such like necessities for sustaining of them: and here the Mother hath a special part, till three year old, with her Nurserie, though the Father may be said to educate them, for he that keepeth the nurse, keepeth the child, and this point of education God hath made helpful to the soul of the Mother: for by bearing children, that is, through the faithful and patient enduring of the trouble, in breeding, bearing, bringing forth, and bringing up, shee shall walke as in a way to Salvation. 2 It is a natural thing. 3 It is a curse when God sendeth drye breasts in displeasure, *Hosea* 9. 14. therefore to drye up our own unreasonably is a double curse; as if God strike one with death in his wrath, it is a curse, but if one kill himself, it is more heinous; and *Sarah*, *Gen.* 21. 7. she took this to lye upon her; as sure as she had brought forth a son, that she was to nurse it. So joyntly after they must raise them up, further and further by education, and he that doth not this is worse than the Ravens, for they will feed their young, and flye with them till they can finde for themselves.

3 They must provide for their children, parents must not only sustain them for the present, but be storers, and as God shall blese them, lay up before-hand to help them hereafter, as with some stock, when they shall set up, daughters with dowries, and at death, 2 *Cor.* 12. 14. For God maketh mee owner of all that I have, so that I am a Feeoffee of trust for others, and though the possession is mine entirely, yet out of cases of necessity, I am stinted in the use to a part, *Ezekiel* 5. 10. When God dealeth most bountifully, a man must but take his portion must not let us from taking present necessities, and that is necessary for one, that is sinful superfluous in another, and he that hath not this point of provision, may go to School to the Ant.

4 We owe them instruction: now this is civil, or religious.

1 Their civil instruction is taken up in three things. In looking to their manners, that they carry themselves,

At home,

Abroad,

Before our selves and others, comely.

For as I told you in the end of the last chapter, courteous is a Christian vertue,

the, and religion must be mannerly. In giving them learning, such as wee are able, these *Epistol* schools no doubt amongst them: the school of one *Tyrannus* a noble Personage the founder, or a teacher, of the name as is most probable, one of them. And here parents must take warning, to let their children at least have the benefit of reading, which as it is helpful to their soules health: so it is an ornament in any condition of life; and the purchase is easie in comparison of the benefit.

The third thing is to enter them into some calling of life: thus the ancient brought up their sons in husbandry; in being *Grassers*; their daughters in the *locks*; and the *Heathen* have seen it necessary: for as the *Greeks* generally would have all children to bee bound to sustain their aged Parents, the *Romans* put in this exception, unless their Parents had taught them some trade wherewith to yeare their living, which if they had not, they should not be bound to keep them in age. But the religious instruction is in this verily chiefly intended, as God doth command it to Parents, *Deut. 6. 7. Gen. 18. 27. 18. 28.* Parents shall tell their children, *Exod. 13.* of the *Passover*; and while they are young, they must season them; an old dogge will not learn to lead; *Timothy* his Mother an example, who brought up her son from a child in the Scriptures.

The Parents must correct their children seasonably; for this maketh all the other beneficial to them: feeding them without this, will prove pampering, and make them kick when the provender pricketh: provision of infirmities will puffe them with pride; and cause them grow to prodigal humours without correction, words of instruction will prove winde; all will be as nothing if discipline be neglected. It is a hand-maid which tendeth on all the former, *Prov. 19. 18, 23.* We teach them our selves or others, bringing them to the Church, Christ went up with *Joseph*; or getting others that have a gift, to bestow a word on them this way.

But we must be circumspect in it; for it is a medicine, and Physick must be given with good advice.

We must humble our selves in repentance, for it is not enough to have a good cause to fight for, we shall bear our selves, if wee first judge not our selves in some measure, as they did twice sit down with the world for this want, though they had a most just quarrel.

We must look by faith to that promise of God, fully is bound, it is our belief, not our blow that worketh.

A man must have discretion, marking what the disposition of the child beareth: as the strength of a medicine, must be measured by the strength of the patient. Children are like herts for diversity: some the more you cut them down, the more they thrive, if you cut others some, unless you flatter them after, you kill them. Men beat not *Curtain* with flayles, nor *Wheat* with little wands: which may be marked in his correction. The summe of this is, that parents must sustain their children, or they are worse than beasts,

Must provide for them, or they are worse than Ants; Must instruct them in manners, literature and some calling, or they are worse than Fleas.

Because they do not onely aime at this, to have their children members of some Corporation, but Citizens of Heaven, they must teach them the doctrine of Salvation, else their righteousness doth not exceed the *Heathens*.

Because that the former will not succeed without discipline, they must give them in good manner fit correction.

Now to apply this, it meeteth with many in way of reproof: for not to speak of such monsters as sometime bestow their children under stalls: how many

up. 1



sin against this, bringing up their children by neglect of nurserie, not caring how slightly they put it off, if themselves are shut of that trouble? in so doing they hinder their own salvation: for he that putteth away Physick being sick, hurteth his own life, and accordingly we may see how their souls are filled with an evil spirit: for putting by Gods yoke, they grow to pass their times in idle talking, gossiping, this or that merry meeting, and thus while their flesh will feel no lowre, they lose the sweet of grace in their soul. Again, they break up the bounds of nature, for *Lev. 4. 3.* the very dragons, or sea-calves, draw the breasts forth and give suck: in such therefore, as for pleasure, ease, trifling profits neglect it, the sin is grievous.

*Obij.* But you will say, *If it be such a necessary thing, why is it not expressly commanded?*

*Ans.* Some things are so natural, that they are taken as granted, not expressly commanded: the Scripture doth not say, thou shalt love thy self, yet it taketh this as granted, when it saith, *Love thy neighbour as thy self*: for this is a most natural thing, written about thy nipples, written in the wise and colour of the milk. Beside that, unless you will have the Mothers duty not taught, here is a precept, she must bring it up: if nurserie be not a part of education, let her plead exemption.

3 There are many Parents that riot out all their increase in fellowship, gaming, &c. and bid to morrow, prophane, care for it self, they sing care away.

4 Many neglect looking to the manners of their children, they are rude, they can like those cursed children call bald-head; nick-name, swear, curse. Again, some that are able will not bring them up to read. Others let them be as idle as they can hang, which doth fill Galls, which was the first ground of vagrants; which maketh such store of idle huswives, who know not how to get a penny, if they lay not their body to pawn. But some, they think they have done enough if they have brought them to be able to shift and livemen in this or that Corporation: they have no care of instructing them, telling their children they are lost, how Christ came to seek that was lost; what duty they owe in way of thankfulness, and for correction, the age is so indulgent, that like as Apes do their young, they kill all with kindness. Thus Tutors likewise they nurture not their pupils mannerly, as their rude carriage in the Churches may testify; they instruct them not in learning, which maketh them sometime lose more in Grammar learning, than they gather in University knowledge. But for Religion how rare are those who are Fathers to the souls of them, teaching them the things that concern their peace? and this is the fountain of all misery: the Switzers law foresaw this, who enacted, that if a child was condemned to dye, the Parent should execute him, because that neglect in Parents is the fountain of all the rack of their children. I know a Preacher of righteousness may have a *Cham*, and a *Sinners* may be a Tutor to a *Nero*, but usually this is the root of all evil, and that in good men otherwise, as *Eli*, *David*: Hee doth not trouble the house only that is a *Lion*, a covetous Miser, a prodigal Master, but hee that neglecteth instruction and discipline: this maketh those that should be Cordials to our age, become Corrasives, those that should be ornaments to us for virtue, become gulfes of mischief: and when things are thus, then we complain and say, Who ever had such children, such pupils? thank thy self. If men should let a horse run in the fields till eight years old unbroken, and then when he would not be hack't, should say, who ever saw such a Jade? what would another answer, You should have taken him up betime, and given him to some cunning Rider, then he would now have obeyed the bridle, and paced it pleasantly: So, &c.

This must reach us our duties hereforward, not to look to back and belly, and matter of inheritance, but to see that the souls of our children be instructed and

and ordered by discipline. We are careful to procure midwifery, that the young infant may have every part harmoniously knit in it, we are angry if there fall out through negligence the least disproportion. Let us help the gaping spirit which is separate from God, which is disjoynted in it self, that reason and appetite fighting together, let us knit these joynts by timely instruction.

A second thing must be marked in this word *admonition*: for the force of it is such, as that it noteth a fasting this or that upon the whole minde; teaching us, *That we must not bee content to see them know, but must labour to see their hearts entertain these things, working it upon them by admonition.* Thou shalt repeat, *Deut. 6. 7.* Thou shalt not simply recite, but so as setting an edge upon them, that they may strike deep. And in outward things the Parent will finde twenty waies to make a child do this or that, Good children will do thus: they will give them such a thing, their brother will do it before, &c. But the Lord teach us to till them on to love and practice these things which onely can make them blessed.

Lastly, we see here laid down, *That all our dealings with children must bee such as be wisdom of the Lord teacheth in his word.* If we correct or advise out of our own wisdom, we do but offer to cast out Satan with Satan. Again, our children are as foolish as wilde Asse colts by nature, void of heavenly understanding, now what wisdom can recover them, but this which is the Lords, and this Word of his, this doth beget them to become as seed to God.

This therefore must teach us to see that our instructions, counsels, be all such as wee have learned of God in his Word, and this let us betimes teach them, Idolaters will teach their little ones to kils their Idols. Again, if we be careful of the health of their bodies, that we will not let them drink hot things, nor eat fowre things, nor any way distemper it for them (for that contrary were some degree of murder) how careful must we be that the milk of their soul be sincere, that they hear nothing from us, nor see nothing in us, but according to God? For the souls of our children feed at the ear and eye, on that they hear and see, as the body feedeth on the breast by the mouth.

And it convinceth such as will teach others craft, lying, teach them to break the Sabbath, gaming; yea delight to see their little ones unseemly tumbling together, as if they would have them learn the Devils Catechisme without book: It may be some will blest themselves from these things: God forbid they should thus povson the souls of their children. But what wholesome food do you give them? do you instruct them, call on them? If you do not, you murder their souls as well as others. If a Mother should not give a child any povson, yet if she should let it lye, and never give it any suck, she should kill the babe, not by giving it povsonful meat, but by letting it want due nourishment. These are the duties joyntly of both Parents. But they will excuse these matters sometime from the untowardness and unteachableness of children: sometime from the tenderness of years, they are not capable: sometime from busines: sometime they will aske, what serve the Ministers for?

Now if we should read in *correction and admonition*, then beside that which hath been spoken, another thing may be marked, *viz. That we must joyne admonition with giving correction:* not bite with silence, nor give strokes without a word, which may make the party corrected see his fault, and come to amendment: as in the public chastisement of Magistracy, there goeth evision of the fault, and a word of admonition, before the execution is served; so in private correction the same order: and we should be too injurious to neglect it, for we beat not a dog, but so far as wee can wee put into his sense the fault he is beaten for. It is good to do as Mothers, if a childe heedlessly fall into the dirt, they do not let him lye and beat him, but first they help them up, and settle



all things about them well, and then teach them to look to their feet better: So first help them up by admonition and instruction, when remember them with correction: And thus one thing answered, we will leave this verse.

*Quest.* For whereas these are duties of Parents, and a way of their salvation, it may be asked, what is to be said to such whom God hath not blessed with any children?

*Ans.* They must not take occasion hereby of further fleshly liberty, but must do that which is proportionable to educating three waies.

1 They must be humble themselves under this want which is the want of a temporal blessing; and take occasion by it of further repentance, so making a Christian virtue of their necessity.

2 Fathers must not revel with their substance, nor Mothers live like idle persons and busie bodies for want of this imployment, but they must save the matter of their estate, and depute some as adopted children, and be helpful in educating others.

3 They must whether married or unmarried, being exempted from these troubles, double their devotions toward God, 1 Cor. 7. 34.

Thus much concerning the duties of the second rank belonging to the man and wife.

VERS. 3

VERS. 5. *Servants be obedient unto them that bee your Masters, according to the flesh, with fear and trembling, in singleness of your hearts, as unto Christ.*

Thus we are come to the last parcel, his particular exhortations, concerning servants, and Masters: which respect came in beside nature, and is less ancient than the former. The Apostle setteth down the duty of the servant to the ninth verse, then of the Masters.

In the servants duty two things.

- 1 The thing to be done.
- 2 The reasons.

The thing reacheth to the end of the seventh verse, and hath in it two principal members:

- 1 The obedience it self.
- 2 The manner, in three points.
  - 1 With fear and trembling.
  - 2 With singleness.
  - 3 With readines of mind.

He beginneth with the duty; and

- 1 Setteth down the persons that owe it, *Servants.*
- 2 The duty they owe, *be obedient.*
- 3 The persons to whom they do owe it, *to the Masters,* whose authority is limited from the subject of it, *viz.* that they are Masters according to the flesh, or outward man.

Doct.

The first thing to be marked is, *That servants stand charged from God with dutiful obedience.*

Two things must be opened.

- 1 What we mean by servants?
- 2 What we infold in this, that they must obey?

For the first, service it a state of subjection: grounded partly in the curse of God for sin; partly in civil constitution: for though it be not a sinful condition, yet it is a miserable condition, which entreteth through sin. Now servants are either more slavish, or else more free and liberal: the first are such whose bodies are perpetually put under the power of the Master, as Blackmores with us; of which kind, servants are made sometime forcibly, as in captivity: sometime voluntarily, as when one doth willingly make himself over: sometime naturally, as the children of servants are born the slaves of their Masters; and

and this was the most frequent kind of service, wherein parties are upon certain terms or conditions for a certain time only under the power of a man: such are our Apprentices, Journey-men, maid-servants, &c. Now because there were mercenary servants as well as bond-men, in these times wee must conceive all sorts of servants here schooled by the Holy Ghost. For the second, you must know generally, that your obedience doth note a subjecting of our souls in all things. *Tit. 2.* whether they command in Gods name the religious carriage of our outward man, or any thing concerning domestical affairs, nothing is excepted which is not sinful: for if wee were the vassals bought with money, that must not bee yielded to, *Gen. 39.* *Josephs* example refusing his Mistresse in her unchastnesse, *1 Sam. 31.* *Sauls* servant not yielding to runne upon the Priests.

But for more particular direction three things are here to be conceived in which they must obey.

1. They must suffer themselves to bee directed in their businesses, and the things they go about by their Masters; his command is thy watch-word, *Mat. 8.* I (saith the Centurion) am a man in authority, and I say to one, go, and he goeth, come, and he cometh, do this, hee doth it. And when God doth lay this upon the Master and Mistresse, to give direction, as is gathered by proportion, *Prov. 31. 13.* hee will then have the servants bee subject, which is to be marked of such self-conceited ones, as think nothing will do well, but what they take up of their own head.

2. They must obey them in corrections whether by word or blow, if rebuked; they must not mumble and answer again, *1 Tim.* if corrected, they must humble themselves under it, *Gen. 16.* yea though the governours would causelessly and beyond measure take on, yet they must bee endured, *1 Peter 2. 18. 19.*

3. Wee must stand to their allowance in dyet, apparel, for liberty: for the master is to measure these things to us, wee are not to bee our own carvers. *Prov. 3. 13.* If they bee such as through unmerciful hardnesse trouble the house (for as hee said of the Massilians, it is better bee their sheep than children, so it may bee said of some, it is better bee their horse than servant) if they bee thus, we may relieve our selves with meek complaints to the Magistrate, who are both their masters and owners.

This therefore thus opened, doth shew how reproveable the course of many is, who if they bee bid do a thing, will sometime deny, sometime say, well, but do nothing; who if they bee called to religious duties, think they are not bound to any thing, but do their work for which they are hired; who are so self-conceited; that they love to follow their own minds, like these forward Lapwings, that will runne on ahead, when the shell is not off their head, and before they be their trades Masters, love to go with their own direction, hence bidden do a thing thus, they will tell you of this way, and that, of some other thing, forgetting that God did not file their tongues to talk, but boar their ears; that they might hear and obey. And hee that is a Servant must not do his own will, but his masters whom hee serveth. For reproof, they will give word for word, for blowes they will take none, rule their Masters hands, if they cannot his tongue, else they will shew a pair of heels, as *Hagar* did run away from her mistresse. For their allowance, some so mancher-mouthed that, if they their bread bee a little courser, they will grumble at it: and so in the rest, if their minds bee not all our pleased, in stead of being drifful, they are altogether rebellious: but wee that are the servants of Christ, must lay up, this sentence, *Obey your Masters in all things*, wee must count it our glory to be ruled in all things, and make their wills ours: yea to bite in the lip with patience, though they be too strait and deal crookedly with us.

[*Your Masters.*] Observe then, that whosoever are in place of our Masters, Dost,



*they must have obedience from us: hee doth not say to the good Master, or wealthy, but to those that are your masters, for it is not goodness and greatness, which doth chiefly bind us to obedience, for then wee should bee servants to all that are of authority, and that are good: this therefore is truth, that if he bee a Master, though evil, hee must bee obeyed, 1 Pet. 2. 18. and thus Jacob, how obediently did hee live to Laban, Joseph to Potiphar, David to Saul? If he bee a good Master, there is a double cord to tye thee to obedience, both as a master, and as a good Master, 1 Tim. 5. 17. Let them bee counted worthy double honour.*

Now wee must know that not onely the Master, but the Mistresse is here to bee understood, yea, any whom the master doth set over us, as Mat. 24. the steward, that is set over the Masters house in his absence, for hee is a master Paramount; as wee say, and if hee come not against the expresse will of his master, must bee obeyed as the Master, for the masters authority where-soever, though in a fellow-servant, must have subjection to it, as the Kings authority in the Constable must not be resisted.

Which Doctrine doth rebuke such who excuse their unserviceableness to Masters, because they are evil, unjust, not qualified as others, are they not masters? if they be, though no better than Laban or Saul, obey, it is the more praise worthy in thee, and who knoweth whether thy dutifullness may not gain them? howsoever woe to thee, if thy lack of duty should put a stumbling block before the blinde. And such servants, who though they can stoop to their Masters, yet they will not vail, if he leave in his absence a fellow servant, they are as good as hee, and will bee no man of his, though man to his master.

The third thing to bee marked is, that *those who are over us, have no power, but over the bodies and outward man of us.* All the power of a man doth but reach unto the body, yea, all that a Magistrate can do, either as a Magistrate or Christian, it is but to the body, as to bring us to that outward conformity, to keep the tongue from swearing, to debar open things, prophaning the Sabbath: therefore as wee are the servants of men, so wee are not, wee are bodily, but free in spirit, 1 Cor. 7. 23. and Jam. 4. 12. there is but one Law-giver, for all that man can command is proportionable to his reward or punishment: now his reward is temporal, and the worst of his punishment can but kill the body. Though therefore man hath no power over the body, but in God, yet the utmost of his power is bounded in the outward man.

Which is comfortable to servants.

3 Doth rebuke the voluntary thraldome in many that do not yeild their bodies onely, but pin their spirits on the sleeves of men, like those in Hos. 7. 3. that would do any thing to rejoyce Princes: such as are now a daies common smock-sellers, Parasites, that will profess they will do it if such a one bid it, their Religion shall be as the Kings is.

4 Lastly, It taketh away the excuse of Servants, who will not bee yoked with religious orders, they shall answer for themselves, faith cannot bee forced, their conscience is their own, Masters are but Masters of the body.

Answer. Masters shall answer for their Servants, if they fail in duty toward them.

5 Though faith and your conscience is free, yet your body is not free, and therefore your master must compel the outward man to conform it self unto Christian courses, and if he go thus far, his duty is discharged.

Again, hence must be marked, *That it is not enough to obey, if wee do it not reverently: bee subject with fear and trembling: for when God will have a wife love her Husband: how much more meet is it that Servants should walk in fear and trembling toward their Masters, in a loving care lest they should offend them: In awe and dread of their displeasure. 3 In the due reverence,* which

which we have of them, being in such place over us by Gods providence; for these three are the grounds of this fear; the last, see 1 Tim. 5. 2. And in the 2 of Sam. 13. 18. it is said of Davids servants, they leared to tell him news which they thought would bee grievous: and Abrahams servant, with what careful fear hee executed his Masters charge. And contrary hereunto is that contempt which is testified of Hagar, the despised Sarah: and that carelesnesse which is in many, how their businesse speed.

And this doth rebuke many who are malepert, and so sawcy that they scorn to bee in any awe, that is for Prentise Boies in their first years. Many will give cap and knee, but they are void of hearty reverence: many of the best servants are most tainted in this kind, that they do like Jeab, 2 Sam. 19. 5. after a good peice of service, they will bee so peremptory and sawcy in terms as is not tollerable, setting light by their service, twitting them with that they have done for them, we must both be obedient and heartily reverent that will be Christian servants.

Remember with what fear wee must serve God, who must serve earthly masters with trembling, Mal. 1. Heb. 12. ult.

The second propriety is that their obedience must be in singleness; and upright-ness of heart, which is amplified by three circumstances.

- 1 The person to whom a single heart looketh in obeying, to Christ.
- 2 The work which is set down by the opposite, not eye service as men please, but doing the will of God: that is, yeilding obedience of faith inwardly, as well as doing that their masters bid outwardly.
- 3 From the manner, from the soul.

Thus hee commeth to the third quality of their obedience, which is set down with the ground of it, by way of prevention, their service must bee with good will: which though it bee hard, if they look to man, yet if they serve not man, so much as God in man, it will bee easy; and the reason of all followeth from Gods recompense. The sum then is, as if Paul had said, you must not onely bee reverent, but must do whatsoever you do in uprightness, without dissimulation, looking at Christ; not man onely, not contenting your selves with the outward work which man taketh knowledge of: much less with such service as is measured by the eye of your master, over-looking you, which is the custome of men-pleasers; but looking further to do the will of God, when you obey the will of man, and that not formally in shew, but from the soul. You must see that you be not only reverent and upright in your obeying of them; but you must further serve them with heart and good will, which though it be hard, because masters sometime are wayward and unjust toward you, yet it will bee easy, if you look not at your masters, but at the Lord whom you serve in them; and lest you should think that in thus doing, you should lose your labour, assure your selves that God will pay you good wages, hee will see you recompensed, v. 8.

First, Then we see, That whatsoever service wee yeild it must be single-hearted. All that a Christian doth must be so his whole course, Psal. 135. 1. Alt. 2. 44. for this is a thing which with God is delighted with, Ps. 11. 5. Truth in the reins thou art delighted with. Now this principally is seen when we stand not upon outward shews in our service to them; nor yet serve them with any sinister end, as seeking our selves, but approving our selves principally to God, and next seeking the good of them every way.

Doct. 1

This therefore doth rebuke a great deal of counterfeit service amongst us: for how many are there that serve their masters only for their own advantage, because they can make it a sweet service? Now though one may have some consideration of himself, yet when principally, or onely hee looketh at this, he serveth with a hollow heart, like the Priest, No penny, no Peter Nifer; and many do so look to their vails, that their gleanings are better sometime than their masters harvest.

a Again,



2 Again, the untruth in their dealings doth convince this guileful service.

3 Many are our onely chapmen, so will winde in with customers, that they will bee served with no other then such an one: but what is their end? they are kinde to their masters customers, as *Abfalon* to his fathers subjects, to this end, that if they set up, they may carry all with them; tolling another mans Pigeons to their own lockets.

4 Again, the detracting their masters, like *Ziba*, 2 *Sam.* 16. 3. A customer taketh himself ill used, hardly dealt with, you shall have a hollow smooth companion will say, they are but servants, though it might bee thus and thus, yet their master must make his own price, loading their masters back with any thing odious.

5 Finally, the disloyalty of men once out of service doth testifie they never served with soundnesse of heart, for that duty would bee constant, whereas many now will beard their masters, and if they could cut their throats with telling a word, out it should: all such servants may assure themselves that they served in Hypocrisy, and therefore that it was most hateful to God, for what is more odious to that God of truth, then such guilefull courses? Hypocrisy is compounded of Pride and untruth, the Lord hath both of them in high abomination.

6 Wee must all hence confider, that if God will not have hypocrisy in the service, which one man doth to another, how doth hee hate it in his own service? Let us labour therefore to do that wee do with soundnesse.

*Quest.* But how may wee know that the thing wee do is with uprightness?

*Ans.* 1 If wee call our selves into the presence of God: for Hypocrisy dare not abide before him: Walk before mee and bee upright, 2 *King* 20. *I have walked before thee with a perfect heart:* the Pharisees looked to men. 2 If wee do from our hearts that wee do: with the heart and unfeignedly are all one, *Jer.* 3. 10. Hypocrites give God their lips, but their hearts are far from him. 3 To his glory onely, 1 *Cor.* 3.

VERS. 6.

VERSE 6 *Not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart.*

*Doct.*

*Not with eye-service.* Whence Observe, *That eye-service standeth not with uprightness of heart;* an eye-servant is not an honest hearted servant in Gods account, Now wee must to understand it; know, that it is not eye-service, which looketh often to the eye of the master or mistresse, for *Psal.* 123. 2. the whole duty of a servant is set down by this; and it is a lawful thing, when it is to have their direction and know their pleasure: but eye-service is, 1 All outward service which goeth no further than that a man can take knowledge of, for hee that doth the outward thing onely, though with a moral honest meaning, Gods will as well as mans work, is such an one. 2 Hee that doth let himself to please man thoroughly, will do his indeavours thereunto. But the second eye-service which is most damnable, is, when a man maketh this the measure of his service, *1/16* the eye that his governour hath over him. The meaning is this, further than his master looks on himself, or some that will tell how hee is occupied, or further than his master hath so took his marks, that hee can tell though absent, how hee doth befit him, further than his master can thus see him, hee will do nothing, and hee careth not what lend part hee committ, if it shall not come to his masters knowledge: now all such servants even as the first, before God are not sound hearted, but these second eye-servants, are full of most damnable hypocrisy: such an one was *Gebrasi*, 2 *King.* 5. 15. hee cared not to steal, lye, nor do any thing, which hee thought his limping dog could hide from his masters eye.

So *Mar. 24-4* there is a servant, who when his master is gone forth while out of the way, hee doth beat his fellow-servants: and fall a-revelling. This therefore is a vice to be taxed in servants: the world is full of such Camellions as can shew any colour white, that can look with all countenances, but they cannot shew such a face as cometh from a white sincere heart, they are deeply gone in eye-service: hence it is that while a man is nearer them, they will be silent, and as busy at it as Anes, let one turn his back, they will take them a shoo, fall a talking, laughing one with another, yea step aside to drink here or there: if some watch to give them a call, before their masters return, all is well, hence come those doing out own lusts, with pretence of our masters business. Such an one would have mee go forth, Well I cannot presently, but bee at such a place, I will meet thee there an hour hence, the time draweth on, my youth taketh his cloak: Whither go you sir? I will see if such a thing bee done, I will call on such a one for money, whereas hee goeth onely to meet with such a companion. This maketh them if they go of an errand, they will bee sure to take as much time to their own privacy, as their masters business: they know hee is not at their heels: yea this maketh some that will look you demurely, if their master eye them: but if hee look off them, they will deride him to his head, by nodding or simpering to some of their fellows that stand by: and servants are so far from seeing these damnable sinnes, that they will laugh as tickled one to another, to think how cleanly they have carried the matter. But you daunce in nets, God seeth you, yea and man sometime, when you think not so, as it fared with *Gebar*.

Yet even this, that a hollow-hearted servant will bee an eye-servant, good while the master looketh on it; must teach masters this wisdom, to overlook the waies of their families, the masters eye fattereth the horse: it is true in all other affairs, the masters eye doth set them forward; *Ruth 2. 8* went out to his reapers, *Prov. 31. 34* the good hus-wife looketh over the waies of her family; it is a peece of wisdom in domestical government, belonging to the eighth Commandement. And this may bee profitable to such as like *Philobar, Gen. 29. 10* to *Joseph*, so they must all to the servant so far as they take the next way to make him trustles; for opportunity maketh a thief: let our eye be given; but yet let us remember, it is not our eye that keepeth safe, but Gods blessing with it, it is not rising early, &c. but God that buildeth the City, and who hath such quick eyes that can see all the water that slideth by his mill.

It followeth, *Not with eye-service as men please*: Observe, *Whence it cometh that men serve with eye-service, even hence, because they seek not to please God, but man*; If one did seek to please God, hee would downward obedience from his heart, as well as outward, for God is a Spirit, &c. Again, hee should have an eye that would reach him every where, and therefore should not hence take liberty, because that the eye is off him: But when one shooteth at this white onely, to keep the favour of men, hee careth not for further service than that which is necessary to this purpose. But to conceive this aright, you must not think that all man-pleasing is here condemned, for wee are bid, *Rom. 14. 2*. Please one another; and servants are bid, *1 Tim. 6. 9*. please their masters in all things. Seeking to have God approve us. Our consciences, wee are in the third place to seek the good approbation of our Governours: but this is here laid down as a wicked sin, when servants do onely or principally aime at this, that their masters bee pleased, not caring for any further matters: which is to be condemned as hindering our salvation, *Job. 9. 44*.

Seeing then that this is the fountain of eye-service, let us as wee desire to avoid such hollow-service, seek not only to please man, but principally to approve

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provoke ourselves to God: and let Masters as they would have one that is not an eye-servant, so seek that hee bee such an one as hath a care to please God. And thus it followeth, *That a single-hearted servant must do the will of God from the heart.* This is to bee marked hence, that a Christian servant must give the obedience of faith to Gods will in the businesses which hee doth for man: thus Joseph served as fearing God: now that maketh a man behave himself as well in one deed as other reverently toward God: and in *Gen. 24. 42. 51.* we may see how religiously that servant walked toward God in his Masters errand, praying and giving thanks: and that which Saint Peter speaketh of enduring, must be extended to all; they obeying it, must be for conscience to God, if they will have it commendable service before him: for so it is, that we have in every work enjoyned us a double command: the one from our Master in earth, he saith, Doe such a thing: the other from our Master in Heaven, hee saith, Honour the Father, see you obey your Master in every thing: now we must principally look to the Lords will. If we should serve in some Noble mans house, if this Noble man present with his steward whom hee setteth over the rest of his household, if when the steward biddeth one do this, he should speake to him and say, Sirrah, see you do it; If the servant should curry with his fellow-servant, but have no regard of his Lords word, were it not a part that every one would condemne in him? so God is present with our Masters, who are our fellow-servants, but that God doth set them over us: now when they speak, God commands likewise. We must not therefore only look at our fellow servant, and give no respect to him who is the Lord of us, and our Masters also; and the want of this is to be bewailed. Whereas it should make us finde our services blessed and successful, as *Gen. 24.* and it would procure us a hopeful recompence of reward.

VERSE 7

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VERSE 7. *With good will, serving the Lord, and not man.*

The last thing to be marked is, *That all our obedience must come with heart and good will, it must bee cheerful and diligent;* for that which is not done heartily, is done discontentedly and drowsily, one may bee reverent, and mean honestly, yet fail in this third point, in being voluntary, ready, diligent and quick in the duty he performeth: thus *Gen. 31. 6.* Jacob served with all his strength, and seven years was but as a day to him, so cheerful was hee in it: for that a man doth with a good will it is done both readily and diligently.

Vse

And this doth meet with many, who will follow their businesses close, but with such sowre discontented humour, that a man had better miss their service, then endure the lowrings of their behaviour: for how can that be accepted which a man goeth on with perforce, and yeeldeth to as a necessary evil? Again, many who are both reverent and honestly minded, yet for want of this heart and good will, they are so dumbling about their businesses, going like snayls about them, that it is irkesome to their Governours, for though they do love their other parts, yet when they see themselves in the fuds, and their work behinde hand, it cannot but grieve them, *Prov. 10. 24.* A slothful servant is as smoke to the eyes.

Vse.

Wherefore servants must remember to be chearful in that they do, till then they martyr themselves, and increase their vexation: whereas getting to this point they should be as free as their Masters, what is thy Masters freedom? he commandeth in the Lord what hee will, and thou shouldest do in the Lord nothing but thy will, we have in Heaven this perfect good will, our service shall be perfect freedom.

Their service is marred in the making, for who can esteem that which is done perforce, altogether unwillingly? and so servants must make conscience of diligence, and quickness in dispatch of business. Look in *Prov. 22. 11.* what a promise this hath, and though wee have not that dexterity, yet seeing the want, God will bring us to it: He that maketh the feet as the feet of a

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Hart, can make the hand numbe likewise.

Now followeth the ground of it, *as to Christ*, verse 5. Observe then, *What Doth*, will make us yeeld cheerful obedience, even the saying God whose will this is; bee our governours never so unworthy: and without this ground it would often fall out that men could not serve with cheerfulness: for Masters, sometime are most unequal, are crooked and will not be pleased in any thing, are unjust will recompence and consider no travall: now how should we be cheerful in serving such, if we had not a better Master than man to whom wee tender our service? This looking to God doth change the nature of things, so that which is intolerable and odious in man, becometh easie and lovely as from God: even as poyson mixed in ones meate and drink by the ill will or negligence of a party, is murder, but poyson tempered by the art of the Physician and given ones, a great mercy: so these unjust parts as they come from the hands of men, they are irksome; but as from God who is the healing God, they are wholesome for us: these deeds are like those feathers, which shew divers appearances according to the diversity of light in which you hold them.

Wherefore, if servants will go through what ever betall with cheerful service, this is their way, to look how just, wise, faithful, merciful God is, and his will is, even in charging us to obey them, who deserve nothing less than cheerful obedience, yea how just his will is in charging us to indure that at their hands which in them is most injurious. Use 1

VER. 8 And know ye, that whatsover good thing any man doth, that same shall hee receive of the Lord, whether hee bee bond or free. VERS. 8

Now the eighth verse layeth down the reason, and teacheth thus much, *That God will not see conscionable service unrecompenced*; for the Lord doth give it an eternal reward, when all good works shall be rewarded: but because present things stay the stomach more, he giveth us even here a reward of it in part of payment. 1 Bringeth them that have been faithful in service, to have substance of their own. 2 Blessing them with good and faithful servants for the most part: for God doth raise the poor servant often to great estate; sometime by giving him favour with his governours, who are able to advance him: the Master finding the faithfulness of his servant, doth set him over all his substance, and *Mordecai*, *Esther* 2. Keeping his Portership diligently, came to make discovery of a treason, which afterward made his Master advance him. But if God give them not favour with those that owe it them, yet he doth let them finde it in the eyes of strangers: so *Joseph* his hopes with *Potiphar* were dashed, and the Butler had forgotten, but God brought him to finde favour in the eyes of *Pharaoh*, so that he was made the second from himself in all the Kingdome. 3 If God let them finde no favour with men (which he doth that they may know him their portion and sustainer of their lot) yet he doth, by his blessing, extraordinary or ordinary, bring them to riches, or some compleat portion. Though *Laban* dodged with *Jacob*, *Gen.* 31, 43, and turned every stone to keep him low, yet the Lord blessed him, and saw him rewarded. Again, God giveth such good servants for the most part, for what measure we make, we receive the same for the most part, and *Joseph* had a steward of great secrecy and fearing God, as hee had been both religious and faithful. Doth,

Which should incourage servants, for they have the Lords Word pawned to them, who can raise from the dunghills to Kingdomes, his Word I say, that they shall be recompenced; Say thy Master were a *Laban*, and would go as near the wind as he, and seek every way to keep thee fasting, yet God hath undertaken to pay thee thy wages, for *Prov.* 27. 18. He that keepeth a fig-tree shall eat the fruit, and an observant servant shall be honoured. Look and you may see, some have given up their occupying to their servants, some have found great help from strangers, some have thriven, though their Masters have done their utmost to hold them down, all which do shew by experience the truth of this promise. Use 2

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Let us learn hence to bee afraid who have been lowd servants, and repent us of it; for if that which is conscionable be blessed, then this is accursed: that such may fear God will blow upon their substance, and make them meet with such like servants as themselves were in their time; if hee forbear thee, that yet it is not thus, let his goodnesse and patience call thee to repentance.

3 This doth let us see, how no service to himself shall bee left unrewarded: if that wee do to our fellow servants shall have recompence, how much more the service wee do to him? Let us not therefore say, as *Mal. 2*. It is in vain to serve the Lord: if wee bee wise, it is for our selves, if righteous, for our own good.

Thus much touching the duty of servants.

VERSE 9

*And ye Masters do the same things unto them, putting away threatening: and know that even your Master also is in heaven, neither is there respect of persons with him.*

Now followeth the duty of Masters.

1 The Duty.

2 The Reason.

1 The Duty is laid down. 1 Generally; 2 Particularly. In general, do the same things; that is, do you likewise conscionably what duty soever you owe about your servants. 2 Without threatening, which is a negative precept forbidding all crooked and cruel dealing toward them, the cruelty of words is usually put for the whole, and on the contrary commanding all equal and gentle usage of them.

2 The Reason is, because *wee have a master in heaven*, who is by way of prevention described from this property, *that hee is no respecter of persons*; for Masters might think, though God is above us, yet hee doth make more account of us than our servants.

Now two things must be opened.

1 *That we must conscionably perform all duty about our servants, as they theirs to us.*

2 *That we must avoid all crabbed cruel dealing with them.* For opening the first, we must consider the duties that Masters stand charged with, which may be most fitly called to these two heads.

To our choosing of them: And,

Those which we must do, having made choice, while we enjoy them.

Now for choosing them wee must observe two things.

1 What we must chiefly look at in a servant.

2 What order we must proceed by when we take him.

The things are two.

1 Religion, *Psal. 101. 6*, and this is our gain: for if one *Achan* might trouble a whole Land, how may one irreligious servant trouble a house? Again, Gods blessing is with the religious, as in *Joseph* and in *Jacob* is manifest.

2 Wee must look next at the hope of serviceablenesse, not looking at accessories so much as substance, which many observe not, who look at money and friends, and so fingering a little money, want a man.

Now in this order wee must take them, getting knowledge, where they have lived, getting testimony of them, and trying before wee trust: for as *Laban* saw in a month what *Jacob* could do before hee hired him, and before *Pharaoh* did trust *Joseph*, hee saw that God was with him, and that all hee had prospered, *Gen. 39*. Now when wee have chosen them, they answer our hope, or prove otherwise; If they prove nought, wee must when wee see that our courses will not reclaim them, give them their passports so soon as may bee, *Psa. 101. 7*. *Luke. 16. 3*. Thou maiest bee Steward no more, take that which is thine, bee packing: If wee keep them, then wee must perform duty

duty to their souls. 2 To their outward man; to their souls, wee must instruct them and order them privately. 3 Must see them serve God publickly, *Gen. 18. 1 and my house will serve the Lord.* Abraham will teach his household: and the fourth Commandment doth binde masters to see their servants sanctifye the Sabbath.

2 For their outward man, wee must govern them; for that Commandment which forbiddeth rule with cruelty, doth bid that we rule them. 3 A man must imploy them and direct them: the Master in the parable setteth the Steward in his place, the Porter in his, the housewife, *Prov. 31.* giveth the several tasks to her Servants. But to this purpose of direction, three things are necessary.

First, To assigne and appoint out what we would have them do.

Secondly, To over-look them sometime our selves, sometime sending amongst them, *Prov. 3. 24. Gen. 37.*

Thirdly, To give them example; if wee would have them diligent we must not lye a bed till noon: Look *Prov. 31. 16.* Shee there riseth her self betime, layeth her hands to work, no direction so effectual, as is that which is exemplary.

3 Wee must shew love to our servants; *Philemon v. 16.* Receive him as a beloved brother: A Christian servant must bee in the place of a beloved brother or sister: Now love standeth in esteeming of them, *Mat. 8. 6.* The Centurion made precious account of his Servant, *Prov. 17. 2.* A wise servant is to bee preferred before a lewd Son. 2 In communicating to them all necessities, and all things for encouragement of them. 3 Thinking how wee may do them good, as well as bee benefited by them; and especially it will appear if they bee sick, *Mat. 8. 6.* 4 Lastly, we must do justly with them, *Col. 3.* Masters do that which is just toward them; now this justice is seen, both in making provisions, for *Luk. 16.* The Labourer is worthy of his meat; And in giving them recompense, both that which may bee claimed as due, *Lev. 19. 23.* as some voluntary gratifications to help them forward for themselves, *Deut. 16. 13.* And these and such like the Apostle doth wrap up in this general speech. Do you that are Masters the same things.

Now if we lay our selves to these things we shall finde a great want in Masters. For,

First, In taking them, wee look not at the things wee should: Many have no care of Religion, but if hee bee a servant of quality, like to bee gainful, then he is entertained; what ever his conditions are. Now say hee were gainful, yet wee should bee of *Abraham's* minde, who would not bee rich with the King of *Sodom's* wealth; wee should not like that a rake-hell swaggerer should enrich us; but it is otherwise, for what such an one getteth us, shall have a curse going with it: and if receiving a traytor bee dangerous to a subject, it cannot but indanger us to receive such who are open rebels to the waies of God.

2 Again, For looking at hope of service, Men look now what friends of account they shall make beholding, what money our-right, or in use, and thus proceed: which maketh them often catch a frog for a fish, get instead of a good servant, a prodigal boy, who will bee their young master, and know no subjection: and if any thing bee found fault, hee can say, they had this with him, and his friends will bear him out. A just whip to follow such neglect of poor ones that are friendlesse, who having known hardship were like to prove better.

3 Men take servants hand over head, they are careful to keep bodily infection away, but manners which are more contagious they receive any. In the sickness we keep out such as come from infectious places, and would not receive one to serve us, who came from a house that all were dead out of: but wee will take a servant, never ask him, whence hee cometh, though hee hath



lived where all are dead in sin and trespasses, we care not, we forget that a little heaven doth leaven the lump: which must not be so taken, that if a good servant come from such company, hee must not be rejected: In *Pharise's* house some feared God, and in *Cæsars* Court, heathenish *Cæsar*, some loved Christ.

Now for looking to their souls in private neglected, and seeing that they should sanctifie the Sabbath, many care not for bringing them to Church, but fewer for examining what they remember, this maketh the streets so full of swarms, every where openly breaking the Sabbath: If we should send them on our errands, we would ask them what was said to them, though we sent them about a trifle, fool them if they had forgotten: But when we send them on an errand that concerns their salvation, and the furtherance of our reckonings, we never ask them, nor blame them if nothing be remembered.

Use

Now for government many fail, letting servants know no duty, but be idle fellows well met.

1 For directions and imployment, many keeping such as live like idle straws by them: for it is a vice of the times, they do multiply servants, that the one doth make the other idle.

2 For direction, especially by example, we fail, we would have them painful, but follow our pleasures, them sober, and our selves feast it.

3 For love, we prize them not, care not for them, further than to serve our selves by them, thinking all too much, but what for shame must, that is bestowed on them.

4 If sick, we are as kinde as the Amalekites, 1 Sam. 30. 13. who left his man on the plain field, so we cast them off as burdens and hinderances rather than otherwise.

5 For justice, we pay them their dues dodgingly, we help them not when we leave them with free kindnesse: Nay, many would break the necks of them in their rising, lest themselves should have less doings, that the want of the wife choice of religious education, prudent government, exemplary direction, love, justice in us that are Masters, is the cause of such a naughty race of servants as pester every place.

Use

And let us look to these things, to their Religion: when one *Abban* might trouble a whole Nation, may not one servant a whole family? to poor friendless ones, if they be like to prove servicable. Let us look to their souls, sending them forth on the week day so many as may be spared, it would not hinder us, but further us, as in the Gospel, after a Sermon, though before they had fasted and taken nothing, yet after Christs preaching, the net was full. Let us for their outward man, keep them in awe, imploy them with direction, show love, and do that which is just to them.

Now followeth the second, viz. that we must avoid all crabbed and cruel dealing in our calling over them: for the curiousest in speech is here named, because men break the most into it, and think the least of it, for words are wind, and when they have said their minds, they have done, this therefore being frequent, and not much stood on, is named for all the rest, *Levit. 23. 43.* Thou shalt not taunt over thy brother cruelly, likewise the *Egyptians* made the *Israelites* serve, *Exod. 1. 11.* God would have all power tempered with mercy: Husbands are the heads, yet *Col. 3. 20.* they must love, and not be bitter; Parents are over their children, yet they must not exasperate them; Masters have power, but they must wield it without rigour, and too much austerity, laying aside threatnings, and the Apostle had need to call for it, Masters having power of life and death, and ready to execute servants for trifling defaults, as *Peter* would have done his for breaking a glass, which occasioned the remarkable story of *Mary Magdalene* *Cæsar*, who brake them all lest they should give occasion to some other enterprise. And if that dominion should not be mixed with

with clemency, it would degenerate to brutish tyranny. Yea, Nature hath prints of this truth, the Master Bee say they is the mildest, as which hath no sting, when the other have. For more particular explication, as the boyling in the heart of unjust displeasure, so the manifesting of it, and breaking forth in look, word, or works, is forbidden us, thus *Gen. 32. 2*. *Laban* when he could not give his servant *Jacob* a good look, sinned in such austere carriage in words, this text is sufficient, which will not have a threatening cruel language used: the meaning is not, that a Master may not threaten, when he hath cause, by way of caution, that he may not be forced to fight moderately: for this God himself doth threaten when he hath cause, and it is great mercy when we do it to prevent further anger, not to disgorge our choler: but this fixon-like railing, and huckster-like menacing of them on every occasion, is here forbidden, as when men cannot speak, but knave, varlet, &c. queen, drab, I will set your head and wall, &c. I will send something at head of you, I will give you something shall stick by you, this worne which causeth railing speech, the holy Ghost would take out of the tongue of you, when he saith, *Laying as* threatening.

Lastly, All rigorous dealing in work is forbidden, 1. By default, as when we will not hear them speak, *1 King. 25. 17*. *Nabal* though in reverence and wisdom, will not give them any respite, when God taketh order that the very beast shall have his rest. By committing cruel parts in correction, *Deut. 23. 2, 3*. Thou shalt not beat them till vile in thine eyes, as some laying on like stocks, over-loading their strength, as *Isa. 38. 6*. there were some who did over-burden their servants, as if they had been made for the pack-saddle, *Mic. 3. 3*. Some did break the bones of them.

2. Not only by omitting, and by doing cruelly our selves, but by bolstering any cruel part, or arrogant behaviour of one servant against another, as to allow a Journey-man or Fore-man to deal curiously with a punie prentice, for *Prov. 30. 32*. a servant governing is intolerable, though this doth not take away prescience of one servant above others, *Gen. 15*. the Steward in the Parable.

These things therefore, first, rebuke a great deal of crooked unmerciful courses with us, which we must reform: what do our fowre looks? that which *Laban* did with *Jacob*, make a servant have no heart to us: what do our words so cruel and base? it maketh them turn against us as worms trod on will, (as we may see, the servant often giving word for word) or else it maketh them despise us as barking curres are, which we know but not; or it doth awe them that they seem belov'd by us, what doth our denying them fit liberty? it maketh them break the Sabbath, be as if Hell were broke loose, as on Shrove-tuesday; what doth our other rigour? it hurteth them, and layeth load on our consciences: how shall we think of our estate who are cruel to our brethren, when a just man is merciful to his beast?

This must teach us our duty that in conscionable obedience of Gods will, we shew mildness and love, *Col. 4. 1*. shew justice and equity; equity is such a milde course, in which so far as wisdom will give leave, we make our selves equal with them, and he that can carry this behaviour wisely, shall be twice as much feared; if he frown, as any other looking and speaking, as *Beer* did, bidding his servants God speed. 2. Hearing them as *Nathan*, and *Job 31. 14*. seeing that they receive no measure but good from our hands, nor from others that are under us. Yet we must take heed that we do not through folly run out of one extreme into another, for we may kill all with kindness, as *Apes* with hugging. *Prov. 29*. He that bringeth a servant up daintily, shall have enough of it, the excellent director is wisdom.

This doth let us gather an argument that our God will be a good master shewing all equity to us, for hee will not bid us be one thing, and himself a

nothet



mother, *My yoke is easie, All my yokes are equal*, this God proteſteth of himſelf, *Eſay 43. 23. Pſal. 103.* He doth not love chiding: hee is and will be found for ever a good maſter to us.

¶ The Reason followeth, becauſe *wee have a maſter, &c.* who is deſcribed from his not accepting of perſons, to prevent the deceitful thoughts which we might fancy with our ſelves.

*Doct.*

1. Then wee ſee, *what is an excellent conſideration to beat down all proud cruelty, to ſetthink us of our maſter in heaven*, that can call us to reckoning, pride is the mother of cruelty, and there is not a better cooler for them both than to look at God, *Gen. 19.* when *Abraham* ſaw the Lord, you ſee how hee did abaſe himſelf, as low as duſt and aſhes, and *Gen. 19. 6.* when *Joſeph* brethren feared, leſt hee would deal cruelly with them, *Joſeph* aſſureth them that this is far from him; why? becauſe hee was under the ſame God with them, and *Job 31. 14.* this conſideration of the maſter in heaven, made *Job* hee durſt not deal rigorouſly with his ſervant; and nothing can contain us in our duty like to this. For one ſervant will ſmite another, if he ſee his maſter, and will reckon with him for it.

*Uſe.*

This therefore doth ſhew that ſuch have not God in their ſight who break out to ſuch cruel intreaty of others: but let ſuch know they have a maſter who will keep an Audit with them, and pay them their due, he that hath been mercileſſe, ſhall have judgement without mercy.

*Doct.*

The laſt thing to bee marked is, *That our God is no acceptor of perſons*: the meaning of which is, not that God doth deal alike with thoſe that are equals, for in matters of favour, God may, and doth, deal diverſly with men all alike. ¶ It is not meant that God hath not regard of the being and exiſtence of ſome before other: for hee taketh ſome and rejecteth other ſome: but [perſon] doth ſignifie all outward circumſtances which men uſe to regard, power, wealth, kindred, &c. and the meaning is, God is a God that will not for any by-reſpect go a hairs breadth from juſtice, *Deut. 10. I am a ſtrong God, &c. ſhe accepts not perſons, Job 34. 14. a worthy place, Aſ. 10. 34. Of a truth I perceive God is no acceptor of perſons*: For God that will not allow this in man, *Deut. 1. 17.* will himſelf bee far from it. And wee ſee that Heathen men, as thoſe *Areopagites* have been ſo impartiall, that they have judged in the night, that they might not be moved to unjuſt proceeding by the countenance or perſon.

*Uſe.*

Which hath not onely comfort for poor ones, but a double inſtruction. 1. To ſhake a great many vain hopes: for you have many that hope well, they ſhall go to God to reſt when they dye: Ask them, why they think ſo? becauſe wee have known a great deal of miſery and ſorrow here, as much as any one poor man. But though thou haſt never ſuch motives of commiſeration, theſe will not help, if thy cauſe bee not good, if thou canſt not by a working faith plead thy innocency, God is no reſpecter of perſons. Others becauſe they are in better and more glorious eſtate, they think the Lord will let them find him more eaſy: for he looketh not, as they think, for ſuch ſtrictneſſe in them as hee doth in others, but God hath no reſpect of perſon, you ſhall bee ſtripped of maſterſhip and Gentry, when you come before him. Others, they think to finde God merciful, becauſe they are ignorant, and have not means, but God hee will not look at this, hee will look at faith manifeſted by good life, if this bee lacking it will go againſt thee, *Rom. 2. 12. Such as are without the Law, perſh without the Law*, becauſe God will not for by-matters decline from righteous judgement: ſo many becauſe they by profeſſion are his people, and do hear his Word ſometime, and receive: but it is not this reſpect that God judgeth by, thou art not a doer of the Law, though thou knoweſt it never ſo, and braggeſt of it. God will condemn thee becauſe hee looketh at the thing it ſelf, not at any reſpect in thee, *Rom. 2. 13. Luke 13. 27.*

So preachers, if they would say they have taught others, if they live not according, God hath no respect of person, and therefore will say, *Depart ye, & c. Mat. 7. 23.*

So that wee must not lean on such sandy foundations, trust to such reeds as these are, but seeing wee call him Father that judgeth without respect of person, let us pass our conversation in fear and trembling, *1 Pet. 1. 17.*

This teacheth us that wee shun this vice, *Eph. 3. 2.* those that are the beloved Children of God must follow him. Sometime men give allowance in their hearts of men according to outward things, *Jam. 2.* they knew men according to the flesh, for it is not that bare pre-eminence of fear, but the inward estimation signified by the other that is there condemned. Again, what maketh us in some wee cannot see great faults? wee immoderately extol little things when commendable, in others wee take any mote so hainously, and if they tread awry wee cannot satisfie our selves in discommending it, the ground of it is respect of person, one is gracious with us, the other out of favour.

VERS. 10. *Finally, my brethren, be strong in the Lord, and in the power of his might.*

VERS. 10

Now followeth the Conclusion of the Epistle: in which are three things; First, an exhortation to the *21. ver.* Secondly, a narration of dispatching *Tychicus, ver. 21, 22.* Thirdly, a farewell, *ver. 23, 24.*

The sum of the Exhortation is, that wee would fortify our selves, to the end wee may go through with these things which oppose us in our Christian warfare.

Now the manner is twofold: First, by looking at the strength wee have out of our selves in God. Secondly, by harnessing our selves with a spiritual strength inherent in us. For these do not one explain the other, because *1 Pet. 1. 5.* Gods strength and faith are distinguished, as the matter apprehended, and the hand apprehending; and it is more suitable to this Allegory: For the strength of the common souldiers is as much, yea, far more in the wisdom and power of their leader, than in their own valour and furniture.

Quest. But one may say, why doth he say, *in the power of his might*, and not in the Lord onely?

Ans. The first is a more general object of our faith [*in the Lord*] in his wisdom, mercy, faithfulness, (for all these do strengthen us.) The other is that immediate thing in which is all our help, as keeping us to salvation. Now that the Apostle having exhorted to beleeve, and godly life, doth strike up a Drum, and sound an alarm; it doth give us to understand, that *the practice of good duties hath no small enmity against them.* The Devil will soon (if wee let our selves this way) cry for clubs, and reach us some knocks. Wee shall know that these things shall cost us the setting on. Thus in Christ when hee set upon the work of our redemption; Satan did tempt him, as *Mat. 4.* and *Rom. 7. 5.* when he would do good, evil would stir in him: and when *Paul, 1 Thes. 2. 18.* did purpose to come and visit them for the strengthening of their Faith, Satan did hinder him: and *Mat. 13. 46.* when Christ was fruitfully teaching, there wee see his acquaintance at the door to speak with him, calling him from the work in hand, *Mat. 16. 22, 23.* when hee told them of his suffering, Satan by *Peter* sought to turn him from it; (*Satan by self.*) O such is the force of Satans opposition, that a man when once hee seeth himself to this or that good thing earnestly, hee is beaten from it farther than before: even as the people were, who are types to us; when they turned themselves to forsake Egypt, their servitude was redoubled, *Exod. 9.*

This therefore must teach us, not to count it strange when we finde such difficulties in the waies which are good: for when a man doth look to righteousness, hee doth then leave the kingdom of darkness, and the tyrant cannot endure



endure this with patience. As at other tryals, so at this we must not wonder, *1 Pet. 4. 12. Dearly beloved, think it not strange concerning the fiery trial.* Why should we think that so strange which is so frequent, as our meat is not more usual? when we would buckle to some more spiritual duties, then such an ill disposition cometh upon us: evil is present, the Devil doth make us to be annoyed with swarms of idle thoughts: then what need we use such strictness? be good to your self, then this friend would speak with us, this business is undone, this matter lyeth in despair, thy Mother is at the door, then we are moved, and deeper often in the sin we fled from, than before. While I was musing, the fire brake forth, then spake I with my tongue, *Psal. 39. 3. We must not think this strange; but though we be beaten on our knees, yet go still from Egypt the Kingdome of darkness, to the glorious inheritance of the Saints in light.*

Use. 3.

This doth shew such whose course is clear and even, go smoothly away with all their enterprises, that they are taken of the Devil to do his will: for if they did not please him, then he would have a saying to them. *Now particularly in this verse two things must be opened. 1 That Christians must have a resolution in their courses. 2 Who it is, or upon what strength it is, we must be courageous.* For the first, the Apostle teacheth so much, *1 Cor. 16. 13. Watch ye, stand fast, quit your selves like men:* Hee doth call upon us to be valorous, like as *Job* exhorted his souldiers fighting for their Country, *2 Sam. 10. 12. And of the Christians, it is said, they did with full purpose of heart cleave unto the Lord:* and the self-same spiritual fortitude is necessary in the things we undertake or suffer, if we mean to go thorough with them. Take heed therefore: for the Lord hath chosen thee to build the house of his Sanctuary, be strong therefore, and do it, *Luke. 9. 5. 1. It is said of our Saviour Christ, when his time was come to suffer, he set himself fully to go to Jerusalem. Now this spiritual courage doth shew it self in three things.*

1 Chron. 28.  
10

1 It doth expel the fears of cowardise, when wee see great enemies against us; *Deut. 20. 23. Let not your hearts fear, nor be afraid of them: for though a man see a hideous mass of corruption, yet shall it not affright him.*

2 It maketh us not to be dismayed at the difficulties that meet with us: though a man come by knocks, yet he maketh not dainties of them. For *Paul* though he was driven upon that he would not, yet he was not dismayed, but gave God thanks that the best part of him did look another way, and that *Christ* was his righteousness.

3 It doth shew it self in this, that after wee are foyled, it maketh us renew our battel, and valiantly charge our enemies with fresh assaults, *Judges 20. 22. The men of Israel plucked up their hearts (there is courage) and renewed the battel; so Paul, though the Devil did buffet him again and again, yet being courageous, he did renew his strength against it by often prayer.*

This then doth rebuke the timorousness in us, that when we see the manifold enemies, which we have, our hearts melt, and if we be foyled are ready to cast away our weapons; which cowardise doth encourage the adversary, as courage doth daunt him. The Devil is like a serpentine Crocodile: the property of which is, if one followeth, it flyeth away; if one flye, it pursueth him: resist him, he shall flye; be afraid, he will follow. Men are, as *Jeremy* complaineth, courageous to do evil, but they have no courage to do good. If a Bear or Lion be in the way, they will encounter the greatest difficulties: if one course prove not, they will turn every stone; which should make us much more double our courage in that which is good.

4 We see hence, how that Gods almighty strength is it, on which our courage must be builded, *Isa. 40. 15. Thus saith the Lord God, in quietness and rest shall ye be saved, in quietness and confidence shall be your strength, Phil. 4. 14. I can do all things through Christ that strengtheneth me, 1 Pet. 1. 5. We are*

we kept by the power of God unto salvation: for no strength but his can prevail against the strong one in the world: he bruised the Serpents head: he dissolved the works of Satan, *Gen. 3. Job. 4. 8.* The Israelites could not have come out of Egypt, nor entered the Land of Canaan, if the Lord had not subdued their enemies, neither might they be confident in sword or bow, but in the name of the Lord only. In their strong God: much more must our courage be builded on God, seeing their enemies are flesh, ours are spirits of great power. Look as it is in souldiers, their chief strength lieth in their Captain: so it is true here, that all our strength lieth in Christ, the Captain that leadeth us to salvation: his power doth all our work for us: and that which is to be in us, doth but fit us to stand still, and look to this almighty power of God, which subdueth all things for us.

It must teach us therefore to disclaime our own strength: he that will be wise, must become a fool; he that will be strong must learn to see himself to be weakness in self. We our selves before our conversion are of no strength, *Rom. 7. 5.* After, of no strength: Not that we are sufficient to think a good thought, *2 Cor. 13. 5.* None can name the Lord Jesus but by the Holy Ghost; *4 Cor. 12. 3.* He is happy that is grown up to be empty of himself: we are as full of self-confidence as of self-love, though we cannot discern it. This is the reason we are so often foyled, that we might see we are of no strength; that all our victories must come from God; *Jud. 10.* The Lord let the Israelites fall in a most just quarrel against their brethren, that he might strip them of that self-confident presumption they had in themselves. And Paul, so holy an Apostle, was brought to the gates of death, that he might learn this lesson; *2 Cor. 1. 9.* What maketh us after divers falls, to be no more afraid of the enemies that buffet us? what maketh us that we can no more feelingly run under the wings of Christ? whence is it that we have no more poverty of spirit in the experience of our frailties, but that secret self-confidence is mighty in us: Seeing that all our courage must be in this, that God is with us; let us be nothing in our selves. The blessed souls can say with Paul, *Phil. 3. 3.* we are those whose hearts being circumcised, rejoyce in the Lord Jesus, and have no confidence in the flesh.

Secondly, Let us learn to build our selves on this Rock, on our strong God Christ Jesus. As those uncircumcised Philistines did place all their hopes of the battell in their Goliath: so must we place all our hope in Christ Jesus: this is our strength, *Exod. 14. 13.* Stand still, fear not, behold the salvation of the Lord which he will shew to you this day. *This is a most blessed estate, to lean on the Lord, and on the power of his might; many are the benefites of it.* It will fear no opposition: For what cannot Gods almighty power subdue? *Psal. 137. 1.*

1 It will not be dismayed when all means in ordinary consideration fail us: he saveth by few, yea without any, as well as many, *Rom. 4.* Abraham cared not for the deadness of his body.

3 He that hath no trust in himself, but leaneth on the power of God, will, though he fall often, still have hope: for he that knows he hath no strength; cannot wonder if when God leaveth him he do fall: and he that maketh Gods strength his stay, though he be never so far from a thing, yet will not cast away hope in time to obtain.

4 Finally, He will desire to grieve silently for his weakness, he will so learn to see there is no ability in him, that he will further lean his faith on the power of God, *Psal. 60. 11.* Give us help against trouble, for vain is the help of man; *Psal. 69. 29.* When I am poor and in heaviness, thy help O Lord shall still exalt mee. What use the Psalmist maketh of this, that the Israelites had fought unsuccessfully as left of God.

5 Lastly, This is all our security, that it is not the strength in us, but the power



power of Gods might: that must help us to salvation. If wee had the strength of our first Parents, and were left to our selves; wee should come short of happines: but this being it that doth keep us (Gods strength being trusted to by faith,) the self same strong God being the author and finisher of our faith, *Heb. 13.* this puts all out of doubt. 3 Wee must glorifie the power of God in all things: it is hee that strengthneth us, *Eph. 3. 16.* Hee worketh all our works for us, *Psal. 108. 13.* Through him wee shall do valiantly, hee is our shield, tower, rock, strength, and glory.

Now followeth the second part of fortifying, concerning the furniture we are to have; laid down in general to the 14. verse, in particular to the 21. First, hee layeth down the duty. Secondly, hee doth, as a faithful Herald, again, repeat his proclamation, because wee cannot hear on this side easily, but would save our selves peaceably, without looking after warfare. In laying down the duty, hee delivereth in the beginning of this verse, the thing to be done, Put on the whole armour of God. 2 The end, that you may be able to resist. 3 The reason, which hath reference to the duty, and end; in the 14. vers. Now in the thing to be done, three things are to be marked. 1 That Christians must have armour that is compleat armour; to cover them from top to toe. 2 That they must not have it lying by them, but must put it on. 3 That the Christian armour is for matter and making of God, that is, divine and spiritual. For the first, *There is great reason to prove that a Christian must have Armour.* For he hath enemies that would wound him deadly otherwise.

*Ans. 1* It is with us as with the *Israelites* in *Exodus*: so soon as hee took them out of *Egypt*, hee led them thence armed: because that *Pharaoh*, hee knew would follow them, and puissant Kings encounter them as they marched to their inheritance.

2 Again, A Christian is born with his armour on his back, so that hee can as well cease to be a Christian as cease to be armed. That which is fabulously spoken of the race of *Gyants*, is truly spoken of us; wee are no sooner born then wee have our swords girded to us, our shields on our arms, &c. For the word doth beget us, Faith is the first thing formed in us, Now that we must have compleat armour, it is hence manifest.

*Ans. 1* Because it were in vain to have some parts covered, and to lye open to mortal wounds in other some. The Devil is like those Champions, who if they cannot wound the head nor the heart, they will prick any part rather than fail.

Christians then must have their compleat harness covering them from top to toe; which doth shew us how unchristian many are, who know not, if they should speak truth, that there is any such armour. Like *Israel* when there was not a Smith, nor a weapon in it; so is the face of our *Israelites*, they look not (though they have bound themselves by the Sacrament to be warriors) after armour. If thou hast not this armour, know the Devil hath surpris'd thee, and holdeth thee as a slave to him.

2 Again, many forget that they must have compleat armour, such as must cover them all over: and therefore though in some things they seem covered, yet in others they are without defence.

Secondly, wee must mark that hee doth not say, wee must have armour, or prepare it, but wee must put it on: observe thence, that *It is not enough to know there is such armour, but we must have it alwaies buckled upon us, in readiness by us*: we must not do as many, who have wardrobes of apparel, but they wear them not as good have none as use it not.

*Quest.* But you will ask me, how may we put it on?

*Ans.* If wee do uncase us of that which will not let it be drawn upon us: for as hee which would put on a new suit, must first put off his old: so wee.

Second

Secondly, wee must in conscience of our infirmity pray to God to fit this furniture about us: for, look as little children; although they have apparel, they cannot put it on further than the nurse or mother doth make them ready: so it is with us.

Thirdly, Wee must put on these things by exciting and augmenting them: as for example; Wouldst thou put on the sheild of faith? do it thus; I am a poor captive: Well, Christ hath bid mee hold him, and hee will make mee free. I am troubled with laws of evil: well, Christ is a sanctifier: every time we renew faith, we put on this shield.

Fourthly, The use of this armour doth put it on: for besides, as in apparel by stretching our selves we make it fall to our bodies, these graces have this; being exercised, they increase the more.

This doth rebuke many, yea many that have armour. Look as evidences, till some flaw bee found, are not perused: so our weapons, till God muster us with some calamities, are not used. When I see these rusty halberts, calievers, muskets hanging up in the time of peace, I may see how it is with our souls. The graces of God are not kept shining, wee do not gird them daily to us as wee ought: therefore when wee should use them wee shall finde them out of kilture at the least.

Again, many slothful souldiers for ease put on some, and leave off other some: though they look to the main, yet they care not for the lighter wounds; their eyes, tongues, ears, are shot through; as *David* in *Uriahs* matter had not his eyes fenced.

Again, it lets us see how well a multitude of the faithful, a virgin betrothed to Christ, may bee compared to an army, (for terrour) with banners. Is it not a fearful thing for an enemy to see an army all clad with glistering armour from the crown of the Head to the feet? so is it for these spirits to see their souls so armed.

The last thing to bee marked in the duty, is *the kinde of armour* [of God] which word noteth both *the maker and mettles of it*; teaching us, that the weapons wherewith wee resist the Devil must bee spiritual. Our weapons (saith the Apostle) are not carnal, but spiritual: *2 Cor. 10. 5. There is no armour of proof able to resist him, which God himself doth not forge*; and is not spiritual: for the strength of brasse and stone is nothing to him; that of the Leviathan may be applied to him, *Job 41.*

Secondly, such must the armour bee to resist, as the assault is which is made against a thing: now the Devil doth not come against us with swords, but with spiritual suggestions to withdraw us; labouring to *withdraw us from righteousnesse and fellowship with God*, to unrighteousnesse and the creature, leaving the Creator. Wherefore wee must not fence our selves against the assaults of Satan by any humane means, by any thing which the wisdom of man can suggest: but as *David*, encountering with *Goliath*, laid aside *Sauls* weapons and furniture, and went against him in the name of the Lord: so wee must say; Not armed with our own wisdom, strength, or helps of the Creature, do wee seek to put to flight the power of darkness, but in Gods armour we make resistance.

Secondly, It doth convince many of notable folly, who will march against the Devil with armour fleshly and devilish; as the Papists, who in procession have banners upon poles, who on Palm-Sunday carry palm-boughs, who put trust on crosses, crucifixes, holy-water, &c, for, not knowing the power of godliness, they think with fleshly ceremonies, to chase away the spiritual powers of darkness.

Again, many troubled with tentations of blasphemy, or self-murder, they will to Physick; as if by letting of blood or vomit, they could purge out the Devil; others, when the evil spirit doth annoy them, they make resistance, but



as *Saul*, call for musick, this or that company, and imploy themselves more busily, that one nail may drive out another; in a word, so resisting that evil one, troubling themselves, that they make themselves twofold more the children of the Devil.

Fourthly, There are some who when they are so troubled, will not stick to go to Wizards; when the Devil doth wound them, they will seek to him for a plaister: that cure will bee well done, when the murdering spirit must play the Surgeon. Now followeth the end, *that ye may bee able to stand*. Two things must bee unfolded. 1. What this means [*to stand* ?]

*Ans.* A souldier standing orderly to his fight, doth neither run forth to his peril, nor retire through cowardise; neither is beaten down through violence. So that standing, is holding their course without hurt received.

*Assaults of the Devil are of two sorts: forcible or politick.* Now this Text speaks of those subtle stratagems, the word signifying one principal kinde (to wit) ambuishment, that put for the other; the sense then of the words is, that you may bee preserved harmles, notwithstanding the Devil do practice all his stratagems against you. Thus you see what is the benefit of our Christian furniture: it doth put us out of danger, this is tried proof, wee need not fear any shot if it bee well buckled unto us: thus Christ being with this harnessed, the Devil could not fasten any thing on him: for even some peeces are of no less force, much more the whole, *2 Pet. 1.* Hee that joyneth faith, vertue, knowledge, (which all is but the brest-plate of righteousness) shall not fall: *John* faith, faith (which is but our shield) is our victory. Now if one peece bee of such use, how beneficial is the whole? Again, in the falls of the Saints it may be seen how they caught their wiper, for lack of their armour.

Which must teach us, first, to prize and get us this furniture. Wee see how going to wars wee esteem more than life such an armour as can secure us, that wee need not take care for gun-shot: how much more should wee account of this, which keepeth the life of God from being wounded in the soul? Which if we were fully clad with, we might fight at the Canons mouth secure from danger.

3 It doth let us see what wee must blame when wee are wounded; our want to our selves in not putting on this armour: for hence it was caused.

4 *Wee see that the Devil doth use policy in assailing us.* Thus from the beginning hee shewed more of the Serpent than of the Lyon, *2 Cor. 11. 3.* Hee did through deceit beguile *Eva*, *2 Thes. 2. 8.* His working is not in all power onely, but in all deceivableness of unrighteousnesse: hee is the Father of common Machiavelisme, hee knoweth the Lyons skin will not come where the Foxes may enter; and if hee were strength without subtlety, hee were the less to bee feared. For what is the Poets *Polyphemus* when his eyes are wanting? what is strength if wisdom and policy bee wanting or absent? But for our further instruction, wee must search out what these subtle stratagems are, wherewith hee doth circumvent us: not that wee can finde them all out, but that wee may point at the fountains of further meditation.

These may be considered generally, or more particularly. Generally, his policy in fight is, that hee observeth all circumstances for his advantage; as person, place, time; and as hee set upon Christ in the Desert when hee was now hungry: the condition of the patty, whether in prosperity or in adversity, religious, or otherwise: his weapon, in choosing and using of which hee hath great skill: and two things are here remarkable and most eminent. First, that hee will then redouble his forces, when after God is ready to remove him, as men that besiege a City, if they have intelligence of any power coming to remove the siege, they will put forth all their courage, trying if they may make breach, or scale the walls and enter, *Rev. 12. 12.* Hee can so watch

opportunity, that hee can bee ready to hurt us with our own weapons: As a *Cor. 2. 7.* he would have swallowed up the *Corinthian* in his repentant sorrow.

The more particular conflicts and assaults, some are les seen, some are more openly hostile. The lesse manifest assailing of us is, when hee dissembleth his person, or his strength: For Satan often commeth in the person of a friend, sometimes in an Angel of light, sometimes in the persons of Saints departed; and hee is like that policy of the *Gabonites*, *Iosh. 9. 9.* Like the King of *Israel*, *1 King 22. 30.* who fought with *Arum* in other apparel: or like as if a man of war meeting an enemy should hang out the same colours with them, and let men speaking the self-same language, and of the self-same habit with their enemies, and so should board them and sink them at unawares; these therefore must a little be opened.

First, Hee commeth and closeth as a friend, insinuating, as if hee bare us more good will than God, *Gen. 3.* God knoweth if your eyes should bee opened, &c. so to Christ, Master spare thy self: but mark what Christ replyeth, Go behind mee Satan. So hee commeth to another, what? hee hath abused thee; do not let him do thee that wrong, others will bee heartened to do thee the like. So when hee perswades covetousnesse. You must have something more than this: You have, and may have a great charge: So to him that would double his diligence, What need you so diseale your self? God forbid none but such great pains takers should come to heaven. Thus hee would with a friendly parly, with a *Judas* kills utterly betray us.

Secondly; hee hath sometimes taken on him the person of an Angel of light, in words which hee can speak good, *Mark 1. 24.* and *3. 7.* Thou art the son of God. The maid with the spirit of divination saith, you are the servants of the most high God; but hee profaneth the words, and useth them unto evil ends, to win himself credit in his lying, or weaken the truth of them by his confessing: so in *nomine Domini* beginneth much wickednesse.

Secondly; hee will set us unseasonably and busyus about good works, and thus hee did *Martha*, *Luk. 10. 40.* making her so busy in the intertainment, that shee had no leisure for the better work, that which *Mary* chose. This is his wickednesse, and hee alwaies doth it either to juggle out a better work, or to draw in with that good some greater evil. So in the Church, many read often and are thinking of good things, but the Devil doth draw them to this, that they might not attend the work in hand.

Thirdly; hee will perswade to evil under the shew of good: thus hee will make us under the pretence of discretion and moderation, bee like those who were neither hot nor cold, fit for nothing but to bee spued out of Gods mouth: Hee will with a shew of zeal fetch us off to murder, *Luk. 9. 54.* Hee did the Disciples, and thus hee beguileth such who will reform without authority, and the Brownists who beguiled with a false spirit of zeal, make separation: so by perswading providence, hee doth fill the heart with covetousness: so by perswading perfection, hee soileth in will-worship; so these Doctrines of devils forbidding meats, marriage, religiously, are broached under pretence of chastity, abstinence; invocation of Angels, and doubting, under pretence of humility, *Col. 2.* and unwritten truths with curious questions, under pretence of profound learning: such like Doctrin; *Rev. 2. 24.* so stiled, is called therefore the depth of Satan.

Fourthly, by dissuading that which is truly good, as if it were a vice: thus repenting and leading new lives, and taking up the orders of God, this is new fangledness, and levity: thus doing any duty that is not so generally received, it is dissuaded as singularity and pride; thus zeal is madness, as in Christs practice censured, *Mat. 23. 31.* And *Paul* was thought to bee mad through much learning: thus the lawfull remedy is calumniated as uncleannesse; depending on



on Gods providence is counted tempting him: as in that example of *Abaz, Esa. 7. 12.* Particular Faith is pride, &c. And thus he doth set fine colours on soul cloathes, and like an Angel of light doth beguile us. 3 Hee taketh on him the person of Saints departed: as apparitions for the confirmation of erroneous doctrines, do fully assure us.

*The second less apparent action is, his dissembling of his strength;* sometime elevating, lessening his power: as when our Lord hath foyled him in us, he will make as if he were easily withstood that we might after a sort command him, that then we might waxe secure, and be betrayed. 2 By dissembled flight, like the stratagem used, *Josh. 7. Jud. 20.* He will seem as fled, but then he playeth the *Parthian*, he fighteth most dangerously: Thus many that have been prodigal, given to women, are grown better husbands, and become new men; the Devil seemeth to be fled: but if they be not new creatures indeed, having new hearts, hungering after righteousness, and the knowledge of God, in Christ, the Devil hath them far surer than before.

So in *Saul*, when the evil spirit came upon him; when *David* played, the Devil seemed to be gone, but alas nothing less. So some have been troubled in conscience, and they have skinned all over in their manner, all is quiet now: but let them beware, for if they have not met with the right cure, the Devil by lying still, and dissembling flight, will make them secure to their destruction.

Now, we cannot finde them out better, than by considering of warlike stratagems, to one whereof the Holy Ghost here hath reference. Now these are divided into three bands; for they are either in prying out, or in concealment, or in matter of attempt. For the first, the Devil doth pry into us, and knoweth us but too well, he is named from knowledge, yea he hath his intelligences from every look, gesture, affection, &c. that we may say as *Aram* did, We can do nothing in our bed-chamber, but he understandeth it, 2 *King. 2. 13, 12.*

Secondly, For concealment, he as subtle to finde us out, as to hide himself; and therefore carrieth his matters so, that the most are murdered by him before they wist who hurt them; being like the Fox, who entereth fetching leaps into her hole, that one may not be able to trace her to her den she lieth in: which will appear more in his more apparent practices. His more apparent practices are these.

First, his ambushment; and this word doth note a stratagem used by the *Israelites* against *Asi*: this is the noted course of the Devil, that he shall bite at the heel, and come upon us behinde our back as it were. Thus sometime he tempteth us to gross neglect of our duty, or the contrary, but he cometh upon us stealing, with indevotion, or eying man in the performance of duty, seeking to corrupt the manner or intention: but these things not taking place, he hath lying in ambush, pride and security; with which, after performing any good duty, we are ready to be overtaken.

2 *A second stratagem, to restrain course of victual from the besiedged, or to take away weapons from the enemy;* the one practiced against *Samaria*, the other by the *Philistims* against *Israel*, 1 *Sam. 13. 19.* Now this is the attempt of Satan against us, to famish us if it were possible! for now at a Sermon, the milk, bread, and meat of our souls, is dealt forth by Gods Steward; but how many doth the Devil keep from tasting one mouthful? some vanish in wandering thoughts; some sit like pillars; some if they be held too long, or have it not trimly dished forth, fall out with their meat, and will none; so many worthy communicants he maketh afraid to touch the Sacrament; uncomfortable performance, indispositions so trouble them. So he doth labour nothing more, than to wring our weapons out of our hands; as prayer; what a deal of discomfort do we know in it? such swarms of thoughts impertinent, such mists,

such

such loss of all comfortable life? But the Devil knoweth, that a prayer presented in the obedience of faith, though out of the deeps of death and spiritual thralldome, is twice acceptable: but his drift is to make us lay aside prayer. So faith: what is the matter that renewing our faith we have some tryal presently that shaketh us more than ever? The matter the Devil aimeth at is, to make us by such continual foils, after renewing our faith, be weary of this, and so cast our shield from us.

3 A third stratagem in enemies is, to get the contrary forces out of their hold, or to disorder their march and battel array, *Josh. 7. Jud. 20.* Now this is the Devils politick practice: for our wall and mount is first our beleeve in the word of promise, and threatning of God if we sin. 2 Our constant course in good exercises. Now the Devil will draw us from these, as those in *Mal. 3. 14.* who were brought to say, It is in vain to serve the Lord: as *Eve*, the Devil brought her to make a peradventure of death, that was so peremptorily threatned; and then stabbed her deadly. So *David* was wont to pray thrice a day, and take times for such devotions: but the Devil (as it is probable in *2 Sam. 17. 2.*) had caused him to come from his trench, and then did presently wound him.

The fourth stratagem is, Spreading of false terrors, *Jud. 7. Gideon* with a frightful show did so astonish the enemy, that they turned one against the other: thus the Devil doth often marshal many causeless terrors, as he makes others presume when they should tremble. Hence it cometh, that he maketh Gods dear Christian children, be sometime troubled with fear, whether they are in the favour of God, whether they ever had true grace, whether they have not sinned against the Holy Ghost. So in particular actions, if one will make a conscience of unlawful gain, he will fear them with poverty, they shall not be able to live: so, if they be liberal, he will cast in this fear. They may want themselves: So, if they defend an innocent helpless person, he will bid them look what they do, they may draw an old house on their heads: and hee doth fill the eyes of the spirit with such disguised bugbears.

3 The fifth stratagem is, to send in some small forces, or suborn some treacherous instruments which may betray all: thus the Devil will often fasten small sins on us, to bring us on to greater; suborn false brethren.

Now what is the use of all this, but to stir us up to look about us? seeing we have so secret and so subtle an adversary instructed with a thousand arts to circumvent us what need have we to be innocent as Doves; but wise as Serpents?

*Quest.* Now, if you will ask, How wee may be kept safe?

*Ans.* Learn to fear and suspect the evil one: this is the Sentinel of the soul, which maketh discovery of the adversary. Be watchful, &c. Credulity is full of peril, but wise suspicion secureth from danger.

2 Let us keep within our holds; keep the threatning within thy heart, and the daily course of Christian duty, and they shall not be able to hurt.

3 But above all things, hold Christ and his wisdom by faith: for (*Prov. 1. 2.*) he dwelleth with prudence, he findeth out counsels; the spirit of wisdom is in him. If we had to deal with some crafty Broaker, we would joyn the wisest head we could meet with against him: but get Christ the wisdom of the Father, and no wisdom shall be able to hurt thee.

4 Pray with *David*; *Achitophels* stratagems, in the time of peace, were like the Oracles of God; but what said *David*, Lord confound the wisdom of *Achitophel*;

2 This should teach us thankfulness to God, who in his Word doth make discovery of such like stratagems. If one discover to us any wily device of



an enemy, we are glad, nothing doth come to us more welcome: so nothing should more rejoyce us, who are in our warfare, than to know what plots our enemies have contrived against us; *Fore-warned; fore-armed.*

*The reason followeth. For we wrestle not against flesh and blood, &c.*

*In which three things are to be considered, 1. Who are the wrestlers. 2. The wrestling itself. 3. The Antagonists that wrestle with us.*

*Quest. 1. But the words are difficult; therefore it may be asked, What is this wrestling?*

*Ans. 1. A speech borrowed from an earthly exercise, to shadow a spiritual course. For wrestling against one is the putting of a bodily force forth, that I may cast down from his standing, and lay along him against whom I wrestle: so the life of a Christian, is the receiving of a spiritual impression from the powers of darkness, which they make to this end, that they may cast us down from the state of faith, righteousness and blessedness; to an unbelieving, unrighteous, and cursed condition.*

*Quest. 2. It may be asked, How it is said we fight not against flesh and blood, seeing the Apostle saith, Hee fought with beasts at Ephesus, &c. that is, savage men, of beastly quality; seeing again that men make us small exercise?*

*Ans. The meaning is not simply to exclude them, but after a sort: in this manner, we have not only, or principally flesh and blood. The like speech is to be found elsewhere. God saith by Samuel, they have not cast thee off, but mee; that is, not thee only or principally, 1 Sam. 8. 7.*

*Quest. 3. It may be asked, How the Apostle can say, that these do them most hurt, the powers of darkness; when Col. 1. 13. we are said to be delivered from them, John 16. 11. The Prince of this world is said to be cast forth; and judged?*

*Ans. We are delivered from the raging power of them, not power of tempting for exercise sake. 2. We have deliverance, and Satan is subdued in part: for the Scripture speaketh of things begun, and in doing, as done: in some measure we have deliverance, but not perfect. We see not all things subject to Christ, Heb. 2. 8. and Rom. 16. 20. Satan is not, but shortly shall be trodden down under our feet: This serves in general. But the last part of the verse is difficult, and therefore requireth more particular examination. For the summe therefore of it, here is a description of the Devil and his Angels, which are the assaillants of us in the way of Salvation. Now they are described three waies, 1. From the respect of power they have in regard of this world, and that particularly called principalities, and powers; generally called worldly governours, which is expounded by way of correction, governours of the darkness of this world. 2. They are described from their nature. 3. Their essence, Spirits. 4. Their quality, wicked. 5. From the place of them, in high places, or heavenly places.*

The ayre called by the name of Heaven, as the fowls of the ayre are called the fowls of Heaven. Now for the meaning, we must open the words.

*Quest. 1. What is the difference betwixt these three words.*

*Ans. They do lay down a difference of degrees in evil Angels, which is plainly taught in Scripture. 2. The exact difference, is not comprehended by us, though the Lord hath revealed it. We say it is taught in the Scriptures, that if any thing be found out pertinent and sound, it may be known to have been revealed by God. 3. We say, that these things, though in Scripture not fully conceived, we may teach modestly, and conscience of our infirmity, when we come to the Scripture; that so we may seek to have our understanding unlocked. 4. That we may banish the pride of being wise above that which is written, when we cannot conceive all things written. 5. That we may teach, that the perspicuous knowledge of this doctrine of Angels, is kept till we shall*

shall bee *το εγγυλα*. But yet with reverence so far as the word of God doth hold forth light, we may impart that we conceive.

First, therefore, you must know that *there are two spiritual kingdoms in the world*. The one of light, God, Christ. The other of Satan, called also the power of darknesse, *Col. 1. 13*. Who hath delivered us from the power of darknesse, *Act. 26*. Now as the kingdome of God is not in word, but in power in righteousness, peace, and joy: *So the Kingdome of Satan is in power, which especially stands in four things*. In sin, which as a spiritual judgement he doth execute: In the curse, *Heb. 2. 14*. That hee might destroy through death, him that had the power of death: in afflicting evils apparently, evil in body, soul, goods: and in giving things good in themselves; yet bestowed in Gods fierce wrath. And thus hee bestoweth through Gods just judgement, the glory and riches of this world. For when God will let a man thrive in sin, the Devil will serve him in prosperous success, above that his heart can desire. This is his proper power in regard of the wicked. Now in respect of the godly, he hath a power to exercise them with sundry temptations.

Secondly, you must set down, that in this Kingdome of evil Angels, there are some in order before others; that is granted of all. More particularly, there is one universal Commander of the rest, and Prince as it were of the whole world: therefore the Scripture speaketh singularly of him, calling him the Devil, with an eminency above his Angels: Satan the Prince of this world, as our Saviour doth often call him, in *Job. 2*. There are Princes, or principal spirits in Nations and Countries under him. Thus the Scripture teacheth, *Dan. 10. 13*. The Prince of *Persia*, where hee speaketh of an Angel having power in that Countrey; having power to work so in the sonnes of disobedience, that the matter of the Church was hindered. And these are principally under the Prince of the whole world.

Thirdly, It may bee probably conceived, that in Countries there are of inferior authority under them, and they are powers. For in earthly Kingdomes (when these two words are joyned) the one doth signify principal governours, the other second ones, or sub-delegate under them: So that, *the first word may note the Prince of the whole world, and such as are principal over Nations under him. The second, such as are in authority under them, to execute Gods spiritual judgement of sin and curse, and have power of tempting the Saints. Now the third word doth comprehend both the former, as the general doth the kinds under it. For both the Princes of this world, Princes national, and powers inferior to them, all are worldly governours.*

Now hee openeth the foundation of this their power; lest they should bee thought governours, such as are the sonnes of the most high, and have received magistracy for the good of men; hee saith, they bee rulers in the world, by reason of the darknesse in it: or by the world, I mean the darknesse of sin, all kinde of curses and spiritual temptations. The second thing they are described from, is their nature. First, they are spiritual; that is, intelligences that cannot bee seen with eye; suble and powerful. 2 For their quality, wicked; such as have at least eminently in them all wickedness. The third thing is the place, the doctrine of which, you may remember in these three conclusions.

First, They are cast out of heaven, which was their first habitation; *Jude 6*.

Secondly, The place appointed to them all (and where some are reserved to the last day) is hell, or the deep, *1 Pet. 3. 4*. For if God spared not the Angels, &c. *Luk. 8. 31*. And they besought him that hee would not command them to go out into the deep, that is into hell. For these guilty persons are imprisoned before execution.

Thirdly, That Gods just disposition is such, that for executing his spiritual

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judgements and curses on the wicked, and trying with temptations his own children, some of them are in the earth, *Apo. 12. 12.* For the Devil is come down in great rage, *Job 1.* The Devil compasseth the earth. Some are in the ayre, as in this place, to hinder the saving hearing of Gods word; and in the story of *Job*, they stirred up tempests.

Now then the sum of these words, may more largely in this manner be unfolded. You have good reason to put on the armour of God: for all of us who have received to believe, and have through faith our hearts purified to obedience; what is our life, but a continual conflict (wrestle?) and who are those that encounter us? Not flesh and blood, for then we needed not armour of such high proof, forged by God himself. But those that strive with us, are such, as if you look at their authority, they have a Kingdome amongst men, the Prince of the whole world; under him national Princes, these have principalities, and secondary powers under them. These principalities and powers, these all of them are great governours in the world, do all of them resist us, yet I would not have you take them such as have a magistracy over the outward man, for the good of them, as worldly Princes; who are therefore called gods: But the regency they have amongst men, is by reason of darkness. Gods spiritual judgements, curses which God will have executed, and temptations wherewith God will have his children exercised; governours of the darkness of this world. Again, for their nature, they are not weak flesh, but spirit: and therefore subtle, and mighty to spread their wickedness, wherewith they are replenished.

Finally, They are such to whom (cast out of Heaven) though the deep hell belongeth; yet the Lord by his just dispensation (that his judgements may be executed on the wicked, and his children tryed) doth let them be in the earth, and hover over our heads in the ayre, in great abundance, prying into us, and so having the vantage of the place against us.

First, Then wee see here, that no man whatsoever his worthinesse is, or graces, but is encountered by Satan. Our Parents were set on in state of innocency: Christ: *Hee desired to winnow the Apostles; for of all other bit is the most opposit to such,* as who will still be busiest where hee hath least to do. And no marvel: for, the Saints have received Gods premiss-money, and bound themselves by Sacrament to fight against him. 2 Again, the Saints are passed (by the power of God) out of his Kingdome, and therefore hee doth spite them, as not of his family: as dogs use to bark, and bite not those of the house they are in, but strangers: and the Saints finally have the golden graces of God, which are the treasure he would rob from them. 3 Thieves break not into poor cottages, but houses which are fullest of treasure: so Satan will offer to break into those hearts which God hath filled with this spiritual treasure; there is booty for his malice to prey upon.

Doct.

This therefore must be laid down, that *All the faithful finde spiritual enemy against them:* for though sometime hee go away for a season, *Luk. 4. 13.* though there be old men as well as young: yet this hindereth not, but that it may be affirmed of all, that they have their enemies still begirting them, and assailing them, when they hope for advantage by it.

Use 1

Which doth refute the vain judgement of the world, which savoureth not the things of God: for whereas this is the estate of all Saints, they count them either foolish, or humorous, troubled with they know not what, or think that they are some notorious sinners, if they be in their minds molested.

Secondly, it must teach all of us who are weak in grace, of small growth, not to wonder if wee be troubled: for if the green wood escape not, what shall we, dry in comparison, be exempted?

Thirdly, we must be admonished (though of never such proceeding) not to lay

lay aside our armour, seeing that wee are still subject to bee assaulted: *Nunquam bella bonis, nunquam certamina desunt.*

Secondly, Wee must see what is the course of a Christian life: it is a conflicting course, or wrastring continually: power of darkness seeking to throw him from Faith, Holiness, blessedness, to sin and a cursed estate: our life is a warfare. The life of all men generally is full of commotion, *Job 14.1.* much more of them, who for opposition in this world, are of all men the most miserable.

*Paul* saith, his life and course was a warfare, *I have fought a good fight, &c. 2 Tim. 4.7. Jacob. Gen. 32.28.* being a pattern of all true hearted *Israelites*, whose lives are a wrastring by tears and prayers, against all spiritual wickedness. Sometimes it is not manifest to the eye of the world, that the matter is so with them as it is, they are thought to have fair lives, but many a man, merry in company, hath a fiend at home: so the Saints, though they may seem to bee pleasurable, have that in secret which doth fill their hearts with sighs, and their eyes with tears, something outward, or inward, or both, wherewith they alwaies wrastle: *It must be thus*: for the fire of grace is like the heat of the body in this, if the heat of the stomach had nothing to wrastle with, it would bring all the body, and so it self, into an utter consumption: if Gods grace had not some thing without or within, exercising of it, with which it might wrastle, it could not, in this estate we are in, be preserved.

Again, These wrastring in temptation do bring us to know the Power, Wisdom, and Faithfulness of God, to know our selves and others.

Thirdly, without striving, wee must not bee crowned, *2 Tim. 2.5.* and if any man strive for a mastery, &c. for though this is not the cause, it is the way to our glory.

The which doth, first, let such know who lead pleasant lives, and are at ease in Zion, who are not poured from vessel to vessel, but walk on, as if their league and covenant were stricken with hell, that their course is not the life of Christians (this is a wrastring and conflicting estate) and it is a signe that the strong man possesseth the house, that all is so quiet.

Secondly, this must make us, though we finde much strife in the way, that we must not faint, nay wee must take heart: for this, that wee finde such a conflict, is a token that we are the Lords; and that hee hath cast our the strong one of the world.

*Quest.* But you will say, may every one that findeth a strife be sure of this? natural men have a fight often in themselves, condemning that they do, approving the contrary: *Video meliora, proboque.*

*Ans.* There is a fight between the natural light of conscience, and the sensual courses. But by these three rules we may discern the fight of the spirit, and distinguish from it.

First, our strife is caused not from enormous swarving, but from the corrupt quality which infecteth us throughout, our birth sin, the law of evil which dwelleth in the members. Now this is a thing which the light of nature doth not descry.

Secondly, The light of nature causeth a strife, when wee do some gross things, or in gross neglect: but the strife of the spirit is in good things, against the not perfect performance of them: thus *Pauls* fight was, that he could not *natēyazēō*, accomplish the things hee would, in the manner hee desired.

Thirdly, This natural accusing was in us alwaies: but this strife of the spirit we finde by experience, wee never knew what it meant, till, giving our names to Christ, wee did endeavour in all things to serve him. Hence it is, that they who now most complain, will say, they once thought themselves well.



well enough, and every little thing too much forwardness, before God touched them more needly.

Now followeth the third thing, who it is that doth in all things strive against us? the Devil and his Angels. This the Scripture hath of old taught; God putting enmity between the Serpent and the seed of the woman; and therefore the Devil by eminency is called the Tempter, *1 Thes. 3. 5.* And his hatred is so great, that there is nothing from which he will not take occasion to be dealing with us. For as God doth work the perfecting of his by the buffering of the Devil: so Satan doth turn the best graces of God to matter of temptation. But for the clearing of this, we must know that the Devil doth sometimes tempt us immediately, as *Ananias, Act. 5. 3.* *Judas, Luke 22. 3.* Secondly, thus: in temptation of blasphemy, self-murder, in the judgement which he bringeth, and in this manner Christ was tempted, in two temptations; and *Job's* body and goods were touched by him.

Now he is plainly wraffling in this kinde, but in those things wherein he is not the next mover, yet is the first and more remote agent; and therefore they may be said in some things to wraffle against us: As when the things of this world arme themselves, or the persons in the world do make us matter; Satan is a principal worker in them all. The last branch is to be shewed in the next doctrine: the things of the world, as glory, riches, pleasure, must not be considered as naked things, but as instruments by his use lifted up, the force they have of bewitching and inveigling our hearts from God. Thus he used the glory of the world to Christ as a bait to take him with. Thus, *1 Tim. 6. 9.* riches are his snare; thus the apple delighting the eye and taste, was an argument he preferred to our first Parents: and that life in these things, which so worketh on the natural man, cometh partly from Satan, which is also crucified by the same cross of Christ by which he was subdued.

James 1. 14

*1* Saint James saith, that our concupiscence withdrawing us, we are tempted of it: but though it be so fruitful a parent that it can without mid-wifery bring forth alone: yet we must conceive it so, that for the most part, our lust is moved and excited by these evil spirits, they blow the coals up, and are the fires of the sin, whereof our concupiscence is the Mother: be not angry, give not place to the Devil, the Devil therefore stirreth up anger, *Ephes. 4. 26, 27.* *David's* heart did swell, but the Devil perswaded and moved it, *1 Chron. 21. 1.* The Widows following lust, go after the Devil, *1 Tim. 5. 15.* And as it is alwaies true, that when we do any good thing, we do it from the principles of grace in us, yet the spirit giveth us the will and the deed: so when we do evil withdrawn by our concupiscence, the Devil for the most part doth kindle, and excite the sin which dwells in us, that we may say it is true, the Devil is, by himself, and by the things of this world, and by concupiscence, the principal tempter.

Doct.

Now more particularly, that he saith we wraffle not against flesh and blood; it doth teach us, *That in those things men do or speak offensively to us, our principal enemy is not man.* Paul had much opposition by men; yet he saith, we wraffle not against men; he saw worse enemies in them than themselves: men did persecute the Saints, but *Rev. 2. 10.* the holy Ghost saith, the Devil doth cast them into prison: the false teachers did seduce the *Corinthians*, but *1 Cor. 4. 11.* the holy Ghost saith, Satan did beguile them: the *Damocel* and men that chased *Peter* to the denial of his Master, were not his chief enemies, but the Devil that desired to winnow him, *Luke 22. 21.* So the *Caldeans* and *Sabeans* that spoyled *Job's* goods, were not the chief against him, but Satan by them. The Devil doth like Fowlers, who go with their stalking-horse twixt them and the fowle, that they may shoot more securely: So he doth put men, sometime our friends, sometime good men, of whom we are nothing afraid, between us and him, that he may work his mischief undiscerned.

Where

Wherefore seeing it is thus when any person doth offend us, or provoke our spirit, let us not so much look at them, as at the enmity the Devil doth shew in them, who doth labour to winnow us, weaken our faith, break our patience by those things; and this would make us not take to heart, so much persons that offend us, but bend our forces most against those principal enemies, whose trunks and instruments the other are. *Saul* left hunting *David* when he heard the Philistines were upon him. Vse 1

2. Seeing the Devil doth even make men instruments of his wickedness, let us by the way take good heed, that he do not circumvent us: the rather, because he will winde in himself, when we have no ill purpose in it; as *Peter* praying Christ to spare himself. The *Corinthians* being severe to the incestuous person, the Devil would have used this their course to the overwhelming of him with sorrow. Vse. 2

Secondly, *The Devil, with his Angels, are called powers and principalities.* Doct. Wee see the evil Angels have a great streak in the frame of this present evil world, in ordering (or rather disordering) of states and Kingdoms: these are not empty titles, but given them from a powerful action they have in the hearts of men, by Gods permission: And the same must be gathered when he is called the Prince of this world, yea, 2 *Cor.* 4. 4. the god of this world; his usurpation, and the spirits of evil men yeelding him no less. Great is their power in keeping out good, keeping in evil, procuring judgement; and he doth scourge through Court and Country, for this purpose. Thus he provoked *David* by sin to lay the people naked to Gods judgement, 2 *Chron.* 21. 1. And *Satan* stood up against *Israel*. Thus he laboured to cut off the hopes of the Church, by stirring up evil Princes, to entrap *Daniel* in the matter of his Religion, *Dan.* 6. 5. Thus he stood at the right hand of *Jehosuah* to resist him, *Zach.* 3. 2. Prince, Priest, and People, he worketh in them all to hold up his own Kingdome, and stablish all things that serve for it, as on the contrary, to keep out light and truth, and all means which should befriend these. Hence it was, that the best Kings of *Judah* never made a thorough reformation: hence, that in some Countries receiving the Gospel, as in *Germany*, there have been such bones of dissention, as subscription to their books of concord, the apple of discord. For *Mat.* 13. 24. 25. The Devil soweth tares, when good seed is sown by the Lord.

Wherefore seeing that these spirits have such a power in this world, wee must not wonder at such speeches, Which of the great ones beleeve on him? *John* 7. 48. You see your calling, *Not many wise men after the flesh, not many mighty, not many noble are called,* 1 *Cor.* 1. 26. For then the Devil could not have so great a sway in the Kingdome of this world, if he should not hold great personages (for the most part) sure to him. Vse. 1

Again, it letteth us see, that the successful proceeding of the Church and Common-wealth, will not come off easily; for these powers do oppose against it. And such as are light of beleeve in this point, it proceedeth from ignorance: They do not know the power, and latitude of the Devils Kingdome. Vse 2

But the third and principal use is, to stir us up to pray that God would make these powers fall down like lightning from Heaven: that God would binde up these powers of darkness, and send forth his good Angels to watch for the good of Church and Country. If the Devil be so busie to hinder the personal progress of a private man, what will he do to withstand the happy estate of a whole Nation, if God should not rebuke him? Vse 3

The third thing to be marked hence, is, that he saith they be governments of the darkness of this world: Observe hence, *That whosoever do live in the state of darkness, they are under the Devils power. These are joined, the one as the foundation of the other: and before wee have deliverance from the one, wee cannot be* Doct.



bee freed from the other, *Act. 26. 18.* To open their eyes, that they may turn from darkness to light, and from the power of Satan to God; &c. And therefore the Scripture affirmeth of one, who heareth the Word, and cometh not to the affective knowledge of it (so to learn Christ, as the truth is in Christ) that he is in the hands of the God of this world, *2 Cor. 4. 4.* In whom the God of this world hath blinded their minds, that is, of the Infidels; that the light of the glorious Gospel of Christ, which is the Image of God, should not shine unto them; for ignorance is the very foundation of the Devils Kingdome. Again, who so liveth in the darkness of sin, is of the Devil, *John 3. 8.* He that committeth sin is of the Devil: and who so is subject to Gods curse (as every one not truly beleeving is) is as yet under the power of Satan: for he is Gods executioner; even as we may say, if a man be led pinioned up the ladder, and have a handkerchief knit before his eyes, that he is in the hands of the hang-man. If one be in the dungeon at the Castle, with bolts on him, we may say he is under the power of the Jayler; so if this vail be knit before the eyes of the mind, and so the face covered: If one do live in unrighteousness and unholiness, bound with the bands of many trespasses (whose sins you shall lose:) If one lye in the little ease of an evil conscience, whether hee be in a drunken sleep, and feel nothing, or if he be waking, such a party is in the power of Satan; for the Devil is but the Jayler and hang-man to the Justice of God.

2/2. 1

Wherefore let us examine our selves, and consider how it is with us: for we would bless our selves, wee would be loth to have one near us, come into such condition for the outward man, so shameful, so miserable: but let us look our souls be not in worse hands. It is so with us, that the eye sees not, the heart dreads not; yea we count our chains and imprisonment the only liberty; and to know nothing, nor to care for any thing in matters of Religion, the pleasant life. Men love darkness better than light; and because they have ever been in this hell, they think there is no other Heaven: but if you be thus imprisoned in darkness of understanding, in unrighteousness under Gods displeasure; know this, there will come a day of execution too soon upon you.

2/2. 2

Secondly, We must stirre up our selves to thankfulness, who are now made light in the Lord; for if the Devils territories reach no further than darkness, we are delivered from his Kingdome, who have received the light of understanding and holiness in any measure. This made the Apostle, *Col. 3. 12.* break out into thanksgiving. Is it not a merry time when the gaole-delivery comes, when their fees are payed, when their Irons are took off, and themselves discharged, that they now may walk at liberty? It is merry with them, though they halt a little after: so with us, though we limp by reason of the chains we carried so long, we should tell this treasure often.

DoB.

The fourth thing to be marked from hence is, that the Devils are called spiritual wickedness, or spirits of wickedness, that *As wee will have nothing to do with the Devil, so must wee flye from his wickedness: if wee let in his wickedness, wee cannot but give him entertainment:* For, the devil cometh unto us in suggestions of unrighteousness; if we consent to them, we entertain the devil. *Animas* and *Judas*, when they consented to the wicked motions the devil inspired into them; the devil is said to fill the heart of the one, and to enter into the other, *Luke 22. 3. Act. 5. 3.* And not only of these enormous sinners, but of all that walk in evil: and for the devil he hath a dwelling in them; the strong man armed keepeth the house, *Mat. 12.* yea, the godly, if they listen to wickedness, they give place to the devil, *Ephes. 4.* For look, as when God knocketh at our hearts by a holy motion, if we open in obeying, the Lord doth come, and further dwell in us, *Apoc. 3. 21.* So when these wicked spirits do reach out their wickedness unto us, if we consent to it, they come to possess

possess us after a sort, and have a dwelling in us.

*Quest.* But you will say then, *Who hath not the devil dwelling with him? for, who doth not often yeeld to evil?*

*Ans.* None but do sometime give place to him, yet hee dwelleth not alike in all. Those that with full content of heart receive his suggestions, hee hath full hold in them: but the godly when they give place to him, they let him come into the suburbs and out-parts: but because Christ dwelleth in their hearts by faith, the tower being kept, hee is, by the renewing of their faith and repentance, forced to retire. This therefore is to bee marked, that seeing the Devil is nothing but a spirit of wickedness, that by consenting to wickedness, we let in the devil unto us.

Now then take heed: men will spit at his name, and bless themselves from having to do with him: but if you give place to wrath, stomachfulnesse, contention, pride, good-fellowship, and the suggestions of this kinde, you receive him into your bosome, and are notably foolish; like as men should bee afraid at the name of fire, but care not to bee burned with the heat of it. You must not conceive of the Devil as of some hideous shape, as if hee should come like as you dresse him in May-games and Pageants, with horns, in an Oxe hide, and cloven feet, squirting fire; no faith hee, I will go to such a one, I will bee a spirit of untruth, I will bee a spirit of error, *1 Reg. xlv. 22.* a spirit of Covetousnesse, of Pride, of Malice; I will suggest these things: Consent to these wickednesses, and you receive the spirit which prompteth you with them, to your understanding. And the Lord teach us to hate wickedness, even as the Devil that is a spirit of it, full of it, and labouring to fill us with it.

Lastly, That they are in high places, are above us; Hence learn circumspection: for, seeing wee lye naked to the view of them, wee must bee careful, that they spy nothing in us to their advantage: Again, what are they? not onely Lion-like enemies, but malicious promoters.

Now if a Promoter, that should bear us no good will, should stand over our heads, would wee not bee watchful; knowing, that every fault would bee informed against us? so the Devil is no other than a malicious accuser of us; and these spiriual wickednesses hang hovering over our heads: wherefore wee had need bee circumspect. [vers. 13. and for this cause.] Now followeth the sounding of the alarum a second time by the Apostle to us, the use of all this great description of the power of darkness: which though for substance it is all one with vers. 11. yet the considerations in it are divers: for the Holy Ghost doth in repetitions inforce circumstances different; both for our further delight and instruction, as the same meat maketh divers dishes if diversly cooked. The words are plain, the parts are the exhortation to our duty (grounded on the words before) and the ends of our duty: he exhorteth to the one, leading to the other.

First, resistance amplified from the circumstance of time, in the evil day; that is, in the houres of temptation, of afflictions, of the power of darkness.

Secondly, perseverance, set down by the antecedent, That having finished all things (that is, having out-wrestled all the evils which meet you in these hard times) you may bee able to hold your own; yea to go on more and more strengthened and fuller of resolution than before. Wee see then what is the end of all that is revealed of evil Angels, their subtlety and power; That wee pull up good hearts to resist them. It is not to feed curiosity, but to make us more vigilant, *1 Pet. v. 8.* *Be sober and watch, for your adversary the devil goes about as a roaring Lyon, &c.* Much less is it the purpose of Paul to dishearten us, as those naughty Spies, *Numb. 13.* who told of the Giants of Canaan, so as to quail the courage of the *Israelites*: but this faithfull



servant doth so tell them, that hee may whet up our spirits to the resistance of them, 1 Pet. 5. 9. *Whom resist steadfast in the faith.* This then must bee our care, when wee know how powerful, subtle adversaries wee have, To buckle our selves to battel, and gird up our loyns, to martial resistance. Now that wee may bee encouraged to wage this war, who are so weak, First, we must consider the Spirit in us is stronger than the Spirit in the world, 1 John 4. 4. The Spirit which doth bear at one end of the staffe in every godly fight, is stronger than all the devils in Hell. Secondly, All the Devils power is limited, and that short, that hee is not able to wound us mortally, Gen. 3. 15. Hee shall bruise thy heel: hee cannot wound us in the head, or hurt us, as Christ doth him (yea and maketh us likewise) when hee doth tread him under our feet, Rom. 16. 20. The God of peace shall shortly tread down Satan, &c. All his power is derived and limited: hee cannot touch a cattle that belongeth to us, nor a hogge, if Christ do not make him his warrant.

This wee may see by experience, what is the cause, when we are in the best liking, the Devil doth bring us down and moil us in sin, and yet, when by sin wee lye under him, hee can do nothing till wee are risen by daily repentance: hee is at his chaines end, and can go no further: if wee were in the mouth of this roaring Lyon, hee could not couch his fangs without Gods permission. Thirdly, notwithstanding all his power, hee can do nothing with us but by our own leave he must knock and ask our leave before he enter. Now a tyrant that reigns by intreaty, is not much feared: and an enemy, *Qui non potest vincere, nisi volentem*, is not much dreadful. Fourthly, Christ hath unarmed, and bound him, Colossians 2. 15. and hath spoiled the principalities and powers.

His *Panoplia* is gone. Now for a man in compleat harness to fear a naked bound Gyant, were too much dastardise. Fifthly, wee have the good Angels with us, fighting against them, Psal. 91. 11. For hee shall give his Angels charge over thee, &c. Heb. 1. 14. Are they not all ministring spirits sent forth to minister for their sakes, which shall bee heirs of salvation? So that if our eyes were opened, wee might see (as *Elisha* said) there are more with us, then against us. Lastly, Our Captain, the Lord Jesus, the Lord of Hosts, the first and the Last, is with us for our encouragement. If one *Josuah* could stand against one and thirty Kings of *Canaan*, what principalities, powers, vertues, shall bee able to stand before our *Josuah*, the Lord of Hosts? wherefore though they bee mighty, yet wee may say as hee, Numb. 14. 9. They are as bread for us, and let us take heed how wee let our hearts bee daunted, and speak of our sins, and other such infirmities, as if wee never should out-grow them, and with our selves dead, rather than so yoaked. For if God would take us at our words, it were enough to keep us out of that glorious rest of his, Numb. 14. 28. *As I live saith the Lord, I will do unto you even as ye have spoken in mine ears:* But we serve a gracious Lord.

Doll.

The second thing to bee marked, is, *Wee must prepare our selves before the day of temptation commeth.* Take up, that when it commeth you may resist. It is good for us to be appointed afore hand, when we know that wee shall bee set upon with evils, Job 3. 25. Hee when it was fair weather looked for a season of temptations. Paul, Act. 20. 24. hee cared for nothing but this, that he might finish his course with joy, shoot the up-shot well, and in the evil time surrender a comfortable spirit to his Creator. And this duty is enjoyed, when we are bid be sober and watchful.

Ans. For first, in preparing to war, is the continuance of peace. If a Nation grow secure, and let fall the care of all warlike munitions, it is a whistle that calleth upon them, some forrain enemy: when men go naked it maketh knaves set upon them, that would not stirre were they weaponed.

Again;

1. Again, we cannot dispatch small things to come off happily, without providence before they come. If one put off things to the point of time in which they are to be used, how many difficulties do they meet with, which with fore-cast are happily contrived? As it fared with those Virgins, *Mat. 25*, who brought not oyle, till their Lord was come; they then came too late, the day after the Fair: so a thousand to one, that who neglecteth the present time, and provideth not, shall never in the evil day be able to compass it.

This then rebuketh the way of many, who take no care for the time to come, let to morrow care for itself; who may be lent to school to the *Ant. Prov. 6, 6, 8*. Hee doth in summer store up for winter; who may be checked by their own courses in things earthly. If they have a journey to make of pleasure, they will be weeks afore-hand providing for it; if they fear hard times, they will lay up something against the dear year. Which Willdome in earthly things may evince their folly, who will not get a stock of grace, on which to spend in hard times, when it is no easy gathering.

Secondly, it must teach us to have our eyes in our head; and fore-seeing evil times are to come, let us hide our selves under the wings of the Almighty. Let this bee one of our Petitions, That wee may find grace from the throne of grace, in the times of need. In *Anno 88*. when we had intelligence of the ships comming against us, the Drum was stricken up in our streets, presymony walking, multering every where, all kinde of provision, that we might be able to meet them victoriously; so it becommeth, that having certain intelligence, that these times will come, though it is uncertain when, we should put our selves alwaies in a readines.

Thirdly, It is to be marked, That when hee biddeth all the faithful provide against the evil day, hee taketh this for granted, that whosoever are the Lords, in this course of their lives shall know some hard seasons. Hee doth not shoot off false fires, making them afraid of moon-shine in water; but fore-warneth them of that which should befall them. Neither doth he tell them of evil times, on this particular ground, that persecutions were hard at hand onely, which are not alwaies; but on this ground, that the powers of darkness do fight against us, which is common to all ages. Wherefore the doctrin is plain, that the Lords shall know in the course of their lives, some times full of difficulty. Wee must not think that honey moons will last all the year. True it is, there is great diversity: yet this also is true, that in all lives they have their evil daies in them. Some are very dripping ever and anon showrs, like *Job 1*: some fair in the fore part, and ending, but having a sound showre at noon-time, like *Job 1*: some in the ending cloudy and stormy, as *John 20, 18*. it is said of *Peter*, that when hee was young, hee went whither hee would, &c. when these daies shall come it is hid, *Job 24, 1*. How should not the times be hidden from the Almighty, seeing who know him see not his daies? But that such do abide us is revealed. Every one that will live godly must suffer persecution. We must through many afflictions, *Act. 14, 22*. If we have not our chastising we are bastards, *Heb. 12*.

This then doth check the security of many, who because it is, and hath been well, they think the hand of the Almighty will never alter; think they shall dye on their nests, *Job 29, 18*. Then I said, I shall dye in my nest, I shall multiply my daies as the sand; think they shall never be moved, never see evil. *Psal. 10, 6*. That their mount shall not be shaken. They might as well say, the sun shines, they shall never see rain again.

Secondly, wee must learn to walk in fear. The more prosperous our estate is, the more wee must fear. Wee are sure to know evil times, sooner or later: suppose thou shouldst escape till death, it will be an evil hour. For look as enemies besidging a place, if some come to rempye them, they will desperately make on-set, as knowing, that if they win it not presently, they shall ne-



yet prevail: so Satan in death, then or never must hee get thee day of thee. Think therefore how furiously hee will assault: feare therefore those times; and the rather, because if you feare, and your hearts melt; God will be mercifull. As *Job* when his heart melted at Gods threatnings, God told him, they should not come to pass in his daies. If a rod shaken bee enough, a Patient will not strike with it.

D.B.

Fourthly, That hee saith, having finished all things, that is, outwrestled all the evils wherewith in those hard times you shall bee exercised; Observe hence; *That when times of temptations come, wee must look for many things wherewith wee are to be tryed.* Having finished all things, wee must not look to have done: when some one trouble is outwrestled, one woe past, two follow; as well in personal as publike visitations. *Apoc. 9. 12.* *Job* when God brought the evil daies on him, how many things, one in the neck of another, did exercise him? changes, armies of sorrow did beset him, *Job 10. 17.* wherefore broughtest thou mee out of the womb? Oh that I had perished and no eye had seen mee! So Christ: the Devil came to him with a three-fold temptation, and then gave back but for a season. The particular evil day is described thus, *Ecclesiastes 12. 2.* that after rain commeth clouds: that is, it is like this *April*-weather, as one showre is unburdened, another is brewed, even as in the evil day, when God doth muster his judgements against the wicked; to consume them; God hath a pit, snare, fear; as *Esa. 24. 17.* Or as *Amos 5. 19.* as if a man did flee from a Lyon, and a Bear meet him, or went into the house, and leaned his hand on the wall, and a Serpent bit him; that is, hee hath one evil in the neck of another to destroy them: so in the day of temptation he hath many exercises, that his children may be thoroughly tryed, as gold in the furnace.

V. 1

Therefore men must not think, when one evil is past, all their bitterness is over; as children; if they have had their paiment, think all sure for a time after: neither yet must wee bee so short of spirit, as to wax weary when God dealeth with us, though wee like weather-beaten birds would sun our wings quickly: for, wee are all like *Ephraim*, *Hos. 10. 11.* we love to thresh, but endure not the yoke easily.

V. 2

Again, there being many tryals in our evil daies which abide us, wee have need to beg at Gods hand, that hee would teach us to deny our selves, that he would strengthen us in the inner man, to all long-sufferance with joyfulness.

V. 3

Thirdly, we must learn to reckon on the worst: the best will save it self. It is good to think; I see where the hand of God hath begun with mee, I know not where it will end with mee. Cast the worst, short shooting here may lose all. That is a worthy resolution of *Job* in his day, *Job 13. 15.* If thou wilt kill mee, yet will I trust in thee. Hee that beleeveth, maketh not haste.

D.B.

Lastly, We see; That we must not only have care to out-wrestle evils for the present, but to persevere after; that is, hold our own in grace, yet have grace increased; showing it self in a holy defiance of all enmity, if the honre of death be at hand: or in further resolution to encounter new enmities, if life continue. We taint not, saith the Apostle, nay we are more than conquerors, *Rom. 8. 37.* Hereto must be recalled the glorious exulting, *Rom. 8. 38.* I am persuaded, that neither life, nor death, &c. I have fought a fight, what is laid up for mee but a Crown of Righteousness? And while life continueth, we must be strengthened for further resistance, *1 Pet. 5. 10.* And the God of all grace, which hath called us to his eternal glory by Jesus Christ, after that ye have suffered a little, make you perfect, confirm, strengthen, and stablish you; Where, he maketh our confirming and strengthening of us, a fruit following our subduing of temptations: as trees shaken, root more firmly; and Cities besieged, when the ene-

my prevaileth not, they grow ever after more invincible.

This then must teach us, who have endured many things, we must have care still to persevere. What would be more pitiful than to see a ship, having passed all the billows of the Sea, run upon rocks, in the mouth of the haven? so when we have passed many surges in this world, and now should come into the haven, then, not to go on, and cast our anchor in a safe road, were too too pitiful. Again, marke what minde we should have to persevere, that have suffered; seeing when we give over to indure, all our former suffering is in vain. Now if a man had laid much money forth on a thing, would he lose his former charge for a trifle? no, he would rather double the cost he had been at: for, we must carry minds rather to double all our sufferings, than to give over before our end. Again, the more we have gone through, the more the Lord giveth us these minds, the more we should be fleshed against further assaults. Many faile in this: the standing after many tryals have been well endured, as *David* fought all the Lords battels, and passed away his daies happily, yet afterward fell most grievously.

Now follow the several peeces of armour, of which in general two things must be marked.

First, That we must not so precisely difference these things, as to think that one may not serve for the use of another, as that the sheild may not do in some sort what the breast-plate doth: for *1 Thes. 5. 8*, *Paul* calleth faith a breast-plate.

Secondly, For the distinction of defensive and offensive armour, the truth is, that though some part may with more property and eminency be teamed offensive: yet they are all such weapons as do strike down adversary power, as well as ward the blows which the devil reacheth us. Faith therefore is called our victory, *1 John 5. 4*. This is the victory that overcometh the world, even our faith. Now then to consider of the several parts as they be in order; first he saith, *Stand*, being girded about with the girdle of truth. For the manner of proceeding, *before wee proceed to the doctrine, and word of exhortation, wee will seek out four things*: first, what is meant by every one: secondly, what is the use of it: thirdly, how the devil doth labour to disarm us of it: fourthly, how we may hold our own against him. The girdle of truth then cometh first: Now truth sometime signifieth the doctrine of truth, *John 17. 17*. But that it cannot here signifie; the sword of the Spirit, being thus to be considered. Truth therefore here, is soundness: which is alwaies accompanied with constancy; For which cause the *Hebrews* do in one word signifie both.

For the second, *This girdle hath three uses*. First, it doth adorn us: for this was the use of the *Studded belt*, which the souldiers did wear, to hide the gaping joynts of their armour, which would have been unseemly: and nothing doth adorne a soul more, than uprightness: as our Saviour commending *Nathanael*, gave our this speech of him; Behold a true *Israelite* in whom there is no guile, *John 1. 47*.

Secondly, A girdle doth tye other cloathes about to us, close to us, which otherwise the winde would blow about, and would hang but loose upon us: so this girdle of truth doth contain and hold together all other graces, where-with the soul is arrayed; and without truth to keep them together, in time all of them are bore away with winds of temptation, *Mat. 13. 20, 21*. That grace that was not knit together with honesty of heart, came to nothing in the end; as appears in the Parable.

Thirdly, A girdle trussing up the loynes of a man moderately, doth strengthen a man: whence is the exhortation so often used of girding up the loynes: so this grace addeth great strength to the inner man, as wee may see in *Job*, who when God seemed, and men did fight against him, when Hea-



ven and Earth seemed to conspire against him; yet this did stick by him; *Chap. 27. 3.* Until I dye, I will never take away mine innocency from my self. Now the works of it are exercised in our daily course, or in the evil times of greater exercise than ordinary. Daily it doth make us strike at the roots of Hypocrisie, we discern in us, and resist the temptations of the devil, which tend to make us corrupt our actions in their end, or manner of performance: but especially it doth strengthen us in the evil time, when the devil shall be ready to bear us down, that we have been but hypocrites. Now for the third thing, *The Devil doth by four means especially seek to wipe us of this girdle.*

*Object.* He will from the example of others, reason thus: Such, and such, as Judas, have had greater things than you, and gone further than you, yet they were but hypocrites; How canst thou tell? is it otherwise with thee? Many first are last, &c.

*Ans.* We must avoid this Objection, by learning to distinguish true constant grace, from fained and temporary: which is fitly done by these two differences.

First, The wicked have streams of graces often, but they have no communion with Christ as the godly have; and therefore their graces wither when heat cometh, *Ephes. 3. 17.* It is a true living faith that maketh Christ to dwell in the heart, and this is the cause why our grace lasteth: as we finde by daily experience ebbs. And this water runneth exceeding low: yet having the well-head in us, and renewing our faith on him the quickening Spirit, rivers do afresh run out of our bellies, and the current of grace as high as before. The temporiser, though he have a stream of grace, yet wanting the fountain to feed it, it must needs drye away, as those streams, or ponds which have no spring, nor head of water to maintain them, cannot continue.

Secondly, These Hypocrites receive the grace they have, retaining some notorious sin, or course in lesser evils, wherein they hate reformation: As *Herod, Mar. 8.* Now this maketh grace it cannot be held with them. For as a stomach ill affected through choler, though never so wholesome meats be received into it, yet it cannot hold them, but is provoked to cast: so where there is this obstruction of the soul, the wilful love of any sinful course, whatsoever grace is received into the heart, it will not let it rest, but maketh the foul cast it up upon all occasions.

Secondly, The Devil will from our unsound performance of duties thus reason against us.

*Object.* 2. Thou knowest thou hast often looked more at man than God, and hast propounded indirect means when thou shouldest have eyed his glory only: therefore thou hast not this truth.

*Ans.* We must distinguish of Hypocrisie, as of other sins: for as sin is reigning, or not; so is Hypocrisie. Now there may be this, not reigning Hypocrisie in the hearts and consciences of Gods people. *David, Psal. 31.* when he said, *Blessed is hee, in whose spirit there is no guile,* did take himself tardy in this evil: and *Brudford*, with other of those most holy Martyrs, do much seek pardon of Hypocrisie and carnal Gospelling: but no sin that reigneth not, must discourage us.

*Quest.* How may we know it reigneth not?

*Ans.* If we have purpose against it. Secondly, If we have grief for it. Thirdly, If we seek for strength against it.

*Object.* Thirdly, The Devil will through crosses we bear, and from the prejudicate opinion of other men, bear us down, that wee are not sound hearted.

*Ans.* The book of *Job* is but a canyase about this, where it is determined, that

that no calamities can prove a man an hypocrite, nor no opinion of men, though wise and holy: The self-same thing befallerh him that sweareth, and him that feareth an oath, *Eccles. 9. 1, 2.*

Lastly, The Devil will labour to foist in this leaven of hypocrisie in your daily course, that thus by little and little, hee may pick this good seed of righteousness out of our hearts. Here our resistance is to hold us to our own, and pray to God to rebuke him. And this way is made for the fourth question, *How wee may keep this truth.*

First, By considering the woful curse that belongeth to the contrary: For God detesteth nothing so, as Hypocrisie: and abhorreth those duties that are not done to him in soundness. 2 The blessedness of it. *Blessed is he whose heart is upright,* Psal. 119. it is the delight of God: and hither belong all the uses above named. 3 In our common daily duties to labour this. 4 To perform them with our heart. 5 As in the sight of God. 6 To his glory, for this will make the grace of truth to be deeply rooted in us.

Now then for the Doctrine and Use, this is it that wee are taught: *That* Doct.  
*wee must get uprightness of heart for the strengthening of us,* Luk. 12. 35. Let your loyns also be girded about, *1 Pet. 1. 13.* Gird up the loyns of your mind. Now this is the chief girdle that adorneth us, keeps all our cloaths together, strengthens the loyns of us: thus *David* girded himself, *I will walk in the uprightness of my heart, in the midst of my house,* Psal. 101. 2 King. 20. 3. *H Ezekiah,* 2 Cor. 1. 12. For our rejoycing is this, the testimony of our conscience, that in simplicity and godly pureness, and not in fleshly wisdom, but by the grace of God; wee have had our conversation in the world, and most of all to you wards: and it must not be a natural truth which may cause men to hate halting with their own knowledge, but hath a fruit of the Spirit: such as must make us not only look to the outward duty, but to the inward performance of it; such as must make us seek to glorifie God.

Therefore, such as walk only, giving their outward man in an out- Use 1  
ward conformity to God, they be counterfeit, and slip in Religion: such as, whose righteousness cometh like a tertian Ague, and is as a morning dew; these are without this girdle: and a man may be bold to say here, as to children: Not girt, not blessed: but many that have girdles, yet keep them fluttishly: who are here likewise to be reproved; and few of us can wash our hands, we being all hollow peeces, if due examination be taken. *Consider but these four things, and you shall bee better able to ferret out the guile of your spirits.*

First, How careless we are of the spiritual action, in thole things we perform; as in Prayer. To the spiritual doing of this duty, is required, 1 Preparation, or keeping the heart fit for it. 2 A devout inward desire, groaning to God. 3 An awayting, after wee have done, to see how God answereth us. But who doth not lightly passe over these duties? which is no better than a wiping the out-side of the dish, not looking to that within.

2 Marke, that in resistance of sin, wee more are sorry, and deal against this or that branch of corruption, which shooteth out to our disgrace, then against the root it self. Now *Rom. 7.* in *Paul* wee see, the law of evil, which did dwell within him, was his principal matter of conflict.

3 Marke the course of our affections, and wee shall see how unsound wee are towards God. If a thing touch our selves, our blood will quickly be in our nails: if a man do know this or that by us amiss, it is grievous, the shame of it much upbraids us: but things that offend God, and which wee know



heeleth amis in us, wee can let these pass, nothing affected; a signe, our love to him is not so sound; our fear of him, and desire of praise with him, not so unfained.

4 Lastly, Let us observe how frequently our actions are corrupted. As, sometime wee undertake to deal for some that speaketh to us, but do it without any hearty well-wishing to him; sometime not sticking to say to our friend, I must speak to you for fashion, but do as you please: wee visit sick ones, but not stirring up our bowels of mercy, wee speak a great many phrales of course, our Conscience telling us it is otherwise. So is our behaviour: we make a semblance of reverence, but how farte it is from the heart, this may testifie; that we can (absent from the parties) use their names proverbially, we shall not have such a one breake into sinister suspicions: as if the Fifth and Sixth Commandements were blanks with us. So in fruits of love; wee can doe this party good sometime, but it is to keep another under, who would else sprout forth so farte, that his shade would dimme our lights: as, I will doe for such a one, they know good behaviours, they will doe their homage, such a one will thank me for it, I am sure it will not bee given cleane away. In leaving sin, many leave it not because they hate it as sin, but it hath often broken out to their reproach; which is more, confesse their owne sins, not desiring to give glory to God, and gain a testimony of a sound heart; but because worldly wisdom doth tell them, it is best for them to tell their own tale, or it were double folly to make dainty of that all the world knoweth. Thus in taking up good duties, as orders in our family, many often look not so much at the conscience of Gods Commandement, as at this: The eyes of men are upon us, all the world will cry shame, if such things be neglected altogether. But you that will keep truth, take heed of this hauling: for though there may be some reliques of hypocrisie in a good man, yet the nature of hauling is, it will go quite out of the way if it be not healed, *Heb. 12. 13.* And make strait steps unto your feet, lest that which is hauling bee turned out of the way. And hee that limpeth thus still, may have a lame leg by it to his grave.

17. 2

Secondly, Wee must stir up our selves to keep this girdle close to us, which is of such excellent use: this is woven in Heaven, no shop can serve you with this, but that only. Wee buy us girdles for the body; and if costly ones, wee keep them carefully. O be wise for your souls.

Now followeth the second part of our furniture; having put on the breast-plate of righteousness. To follow the self-same order.

First, For that which is meant here, there is a threefold Righteousnesse. One imputed by faith, but this cannot be meant, for this is the shield of Faith.

2 Another Righteousnesse inherent in us, which is part of the divine quality begun in us, *Ephes. 4. 24.*

3 The third, a Righteousnesse of course, or conversation, or work: thus the thing done is called Righteousnesse, 1 *John 3. 7.* Hee that doth righteousness, is righteous, *Psal. 112. 3.* Riches and plenteousnesse shall be in his house, and his righteousness endureth for ever. Now the second is not so fitly meant here, because the Apostle bringeth in the new creature armed: therefore it is fit to distinguish him from his armour. Neither is truth properly the new creature, but the quality of him: neither is faith and love, properly taken in their differences, the new creature: for they shall cease. Though therefore I will not strive against it, yet I take the righteousness of the course and conversation, here principally to be intended. Now into this part of our furniture, three parts are unfolded: for this righteousness hath these three branches.

First, For the time past, a testimony exalting us, which is the testimony of a good conscience, 2 *Cor. 1. 12.* For, our rejoycing is this, the testimony of our conscience, &c.

Secondly,

Secondly, for the time to come, a purpose to avoid all evil, and to do that is good. Thus *Paul* and *Barnabas* exhorted the Antiochians with purpose of heart to cleave unto the Lord.

Thirdly, in respect of our daily weakness, which doth dint and bruise this breast-plate, there must be sorrow and humble confession of sin, with seeking pardon: this doth beat it forth again, and underline it, that it is as serviceable to us as ever. Forgive us (wee say) daily our trespasses: for, our righteousness is rather in purpose than performance, rather in confession of imperfection, than in any perfection wee can attain. Secondly, for the use of this: it is daily, or more extraordinary: the daily use is this, that when the Devil doth tempt us to sin, if the breast be covered with this purpose not to offend, then his suggestions will fall down like paper-shot, and shall not pierce us. How can I do this great wickedness, and so sin against God? The more extraordinary, when men shall load us with prejudicate opinions, condemning us: this will bear it off; I know nothing by myself, I care not for mans judgement, 1 Cor. 4. 3. As touching mee, I pass very little to be judged by you. When the Devil telleth us, thou art not elected, thou hast no Faith, thou art not sanctified; all doth come before the tribunal of righteousness; this confirmeth to us our election, 2 Pet. 1. 10. Wherefore brethren, give rather diligence to make your calling and election sure. This assureth us that wee are just, our sinnes forgiven, and wee sanctified, John 3. 7. *He that doth righteousness is righteous.*

The more beneficial it is, the more studious Satan is to disarm us of it.

*Obj.* 1. First, therefore the Devil will keep us from getting this, in this manner: What, do you betake you to such care of your life? God is merciful, Christ hath dyed to redeem you; hee will not lose what hee hath bought so dear.

*Ans.* God is merciful to them that fear him, Christ redeemeth those whom hee sanctifieth, to be a peculiar people unto him, zealous of good works, Tim. 2. 14. Who gave himself for us, that hee might redeem us from all iniquity, and purge us to be a peculiar people to himself, zealous of good works. If wee will have some kinde of righteousness, hee will perswade us to such a kinde of breast-plate, as is not of a right metal: that is, a general profession, and an honest carriage, in this manner; *Obj.* 2. Though it were requisite you should have all righteousness, yet what needeth all this ado? God spareth you as a father spareth his children. All the people of God are holy, it is not for righteousness you shall be saved.

*Ans.* Wee must have sound righteousness, and endeavour of perfection, *If your righteousness exceed not the righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven, Mat. 5. 20.* Though Israel be as the sand of the Sea, yet a remnant onely shall be saved. Not all that say, Lord, Lord, shall enter into the kingdom of heaven, Rom. 11. Mat. 7. *Be ye perfect, as your Father in heaven is perfect, Mat. 5. 48. Desire and endeavour to follow after it.*

3 If wee will enter it, hee will break us off by difficulties, discomforts, distractions, and make us yeild our weapon, as weary. But here the power of Christ, the author and finisher of faith, the beginner and perfecter of his own good work, doth carry us on; and the seed of God is of such force, that it will not let us fall to sinning. Secondly, the conscience of Gods Commandment on one hand; and the comfort of his acceptance on the other side, do encourage us so that this assault is frustrate.

4 Hee sheweth himself a Devil indeed; and by aggravating our imperfections, will offer to wrest from us, the testimony of a good conscience, in this wise. Godseye is too pure to behold any evil, Thou shouldst love the Lord thy God with all thy heart, &c. But thy best deeds have been sprinkled with



with filthinefs, thy own confcience hath condemned thee in them; God is greater than thy confcience.

The Answer is, by getting a found knowledge how far wee are to stand upon the righteousnefs of our courfes; of which mark thefe things.

First, wee do not account of it as able to abide the tryal of Iuftice, or to stand for our full righteousnefs before God. This wee account is drofs and dung; thefe things may difmay a Papift, they cannot difmay us.

Secondly, We place the ftrengh of our righteousnefs in two things.

1. That it doth teftifye of our true faith: for a work good in any meafure, doth argue a heart good in fome meafure; for you cannot have a fig of a thiftler now a heart in any meafure good, doth argue a true faith, for that onely can purify the heart.

2. In this, that wee know they are pleasing unto our God: not that they can endure the tryal of his iuftice in themfelves, but becaufe faith on Chrift doth cover their imperfections: and therefore are juftly accepted through grace, when the defect is covered; they being not much ours, as the work of the Spirit (*Col. 1. 11*); ftrengthened with all might through his power unto all patience, &c.) the wants fet afide.

Now wee fhall ftroghly hold this part of our armour, if wee exercife thefe things.

1. Labour to give obedience of faith, in the leaft things: for there muft bee preciseneffe in keeping Gods Commandements, and wee muft count nothing little that he commandeth. *Solomon* will have us keep his precepts as the fight of our eyes, *Prov. 7. 2*.

And little fins lived in, will make way to greater. Men grow from ftcaling pins, to points, from points to pounds.

2. Wee muft renew daily a sorrow for our ordinary and fmaller offences; for though it bee the weaknefs of the ftomach, that is able to bear with nothing that is a little offenfive to it; yet it is a blessed frame of the foul, when it cannot digeft the leaft fin, but is ready to turn at it.

3. Wee muft think what fecure and comfortable courfes wee have while wee keep this purpofe, and praftife of a good confcience: and what a bitterneffe it is, when wee have our confciences accufing for any more grievous fwerving, the beft is when it commeth home by weeping crofs: but how wofull is the ftate of the foul, till repentance bee given? For as a ftomach furcharged, which hath neither vent upward nor downward, fo is a foul clogged with guilt, but wanting repentance. Now then to fpeak to the doctriu: we that are Chriftians, muft all labour to ftrengthen our felves with the teftimony of a good confcience, and a righteous converfation. Thus *Hezekiah* walked, doing that which was good in the fight of God, neither turned on right hand, nor left, from all that God had commanded. Thus *Zachary* and *Elizabeth* walked, *Luke 1. 6*. But wee have *Paul* by precept and praftice, teaching the point, *Phil. 4. 8*. Furthermore brethren, whatfoever things are honeft, whatfoever things are juft, whatfoever things are pure, &c. think on thefe things. And wee may fee, firft, how his confcience did not accufe him for time prefent; *1 Cor. 4. 3*. As touching mee I pafs little to bee judged of you. How hee endeavoured for the time to come to keep it fo, *Ad. 24. 16*. And herein I endeavour alwayes, to have a clear confcience toward God, and towards

men. That hee was not without his exercife of repentance. O miserable man that I am, *Rom 7*. This will keep us in our daily courfe, and in the evil hour; whereas if thefe bee not renewed, wee fhall come by fcare: as *Judah* going forth without harneffing himfelf, by renewing this purpofe we fee how foon he was wounded with evil.

But this being the duty of Chriftians, doth rebuke fuch, who either content them-

themselves with a false armour, or have none at all. Some there are, that are good Church-men, honest, righteous, just dealing men; but because they lay not a good foundation of faith in Jesus Christ, and of repentance from dead works, because they care not for the spirit and power of godliness: therefore, brown paper shall as well keep our Musket shot, as this will help them, when the Devil shall let flye his murdering bullets. Many have none at all, but naked breasts shot through already, their conscience being able to accuse them, that they have lived in prophaneesse, contempt of Gods ordinances, in pride, wrath, covetousness, pleasures; their purposes have been to walk after their own hearts lusts, doing that which is good in their own eyes. Instead of sorrow never to bee repented of, they can tell you, they were at such a place, where they were frolick had entertainment with sports, &c. Poor thralls of the Devil that have no armour of God upon them.

¶ Wee must learn our duty, not to run on at adventure, but look to these rules: wee are all Priests of God, wee must not go without this breast-plate enamelled with *Veritas* and *Thimmim*. Wherefore look that our consciences speak with us, God is greater than they, renew your purposes every day, strike sure covenants with God: take up the blessed exercise of broken hearts, bewail your daily wants: for wee should not let a thought which is awry, no not a dream, which savoureth corruption, pass without a censure. Job rather sanctified his household on suspicion, and jealousy, then neglected matters already apparently evil.

Now followeth the third, which answereth to the greaves or legge-harnesse, [and your feet shod.]

¶ For the meaning: Some do construe the preaching of the Gospel of peace, the readines to confession; but this is rather a fruit of our being shod, then the shooing itself. And this is a more particular thing, as which agreeth with times of persecutions, and persons called to make confession. But all the parts of this armour agree to all times, and to all persons. The sense is; being shod with such furniture, as the Gospel of peace doth help us to.

Now the Gospel of Peace doth tell us two things, that make us fully appointed for all adversities: that God is through Christ a merciful Father: for, all enemy is killed in his cross. Secondly, it doth assure us, that every thing that can befall is made for us, 1 Cor. 3. 22, 23. *Whether they be things present, or things to come, all are yours, and yee Christs, and Christ Gods.* Not life onely, but death is ours; that is, is made to serve for our good. So the soul, knowing these things, is harnessed to go in the ways of tribulation. Secondly, for the use: it serveth in undergoing our daily afflictions: for, every day hath his misery. Secondly, in passing these extraordinary evils, which shall betide us: through many afflictions wee must look to enter into the kingdom of God, *Mat. 14. 22.* as the use of bootes and greaves is against all roughness of the way, that wee may tread on stony paths, or thorns, and that without taking hurt.

*Object. 1. Now the Devil will first labour to keep us from seeking after this peace,* by lulling us asleep with a false peace, as this: If God did not love thee, thou shouldest not thus prosper, thou hast no troubles, nothing but peace shall follow thee. But we must learn to distinguish between a true and false peace.

First, this is grounded on no outward thing, but on forgiveness of sinne, *Rom. 5. 1.* Then being justified by faith, wee have peace towards God through Jesus Christ: this is brought to us, and applyed by the Gospel, by prayer, the Gospel of peace, *Phil. 4. 6.* Bee nothing careful, but in all things let your requests bee shewed to God, in prayer and supplication. Now, the worldlings peace is so much the greater, the less the Gospel is preached to him: for, this light will not let him sleep; and for wading to it by prayer, by believing the

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mercy



mercy of God, and promise that all things shall work for his good, hee knoweth not what these things mean.

Secondly, The Devil will tell us that have our part in this peace, there is no peace to the wicked, *Esay 48. 22.*

*Obj.* 2. Thou hast much wickedness which God cannot but hate.

*Ans.* The wicked, who is not justified through faith, can have no peace: but Christ hath covered mine imperfections.

*Obj.* 3. Thou never knewest what trouble meant, till thou camest to this Gospel: Since, thy own heart, men, spiritual wickednesses, thine own friends have hated thee.

*Ans.* *John 16. 2.* They shall excommunicate you, &c. this peace standeth with all kinde of disturbance. As the weather freezing never so eagerly, a man well booted and appointed in that kinde, may ride as warm as wooll: so a man shod with this, may bee quiet in the midst of disquietnesse: for, this is his peace; in having our minds prepared with knowledge of our peace which the Gospel revealeth: not that hee shall not have evil many waies, but that Gods mercy shall not bee taken from him, and that all of them shall work together to his good.

*Obj.* 4. Satan will say; God is angry with you, which the effects do testify.

*Ans.* By distinguishing anger as thus, anger and love stand together in parents, the more they love, the more they are moved at the dangerous courses of their children: Therefore it followeth not, God is angry, therefore hee loveth thee not, therefore this or that shall hurt thee. Now for the fourth thing, *How wee may preserve our peace?*

*Ans.* 1. If ever wee knew it, this will help us, to assure us wee have it still. To remember the covenant of peace with us, is an eternal covenant, not for a day, but for ever, *Psal. 94. 10.* For the mountains shall move, &c. but my mercy shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord. I have compassion on thee; the whole chapter to this purpose: and Christ saith, the world cannot take away this peace from us: if therefore it seem otherwise, it is but hid in a cloud for a season.

Secondly, If wee will keep this peace, wee must not judge according to sense, but righteous judgement, wee must controule our sense by sanctified reason; which assureth, that all things are for good to us. When here below there are pitchy clouds, storms, and such like impressions of the ayre, the starry firmament hath no change, the Sun hath the same brightness: when it is hidden from us, that it hath when it shineth most gloriously: so when wee alter, and there is nothing but thunder, lightening, and storms in our skie, Gods is the same, the faithful mercies of the covenant are not changed.

Thirdly, Wee must, if our souls bee out a little, school them, as David doth; *Psal. 42. Why art thou cast down my soul? and why art thou so disquieted within mee?* There is an art of rocking the soul, and stilling it if out of quiet, the Lord teach it us.

*Doct.*

Now for the doctrine: wee see how wee are to strengthen our selves with learning the doctrine of our peace through Christ: Paul was thus shod, *Rom. 8. 38.* I am perswaded, nothing shall separate mee from the love of God. All things, I know, work together for the good of them that are beloved of God, *Rom. 8. 28.* And this furniture made him go such hard waies cheerfully; in which shewes of afflictions did fall as thick as hailstones. The Church in the *Canticles 7. 1.* is commended, that her steps in these strooes are comely. This doth make Gods children, though not in the letter, yet in some sort, tread upon the Adder, Basiliske, shake off Vipers, and receive no hurt; whereas if the feet be bared a little with the absence of this (in sense or faith) any thing smarteth sore on us, *Job 13. 14.* Wherefore do I take my flesh

flesh in my teeth? and 6. 3. Therefore now my words are swallowed up. *Ezekiel*, seeing God like a Lion, his peace somewhat clouded, chattered like a Crane.

Wherefore wee being to get our selves thus fenced against the craggedness of the way, how are they to be blamed, that never labour to have part in this peace which the Gospel bringeth? They would be loath not to provide their bodies against weather, and difficulties of the way they go, but their souls they care not for. But look, as it is pittiful with one that goeth upon sharp flints, barefoot, &c. or amongst the thorns and bushes, so as the blood trickleth down at every step: so pittiful shall thy naked soul be, when adversity shall meet thee; if thou be not fenced with this knowledge of peace, through Jesus Christ.

Use 1

Secondly, Wee must labour to see this our peace. Oh that wee knew these things concerning our peace! What could hurt? If the sting be pulled forth of an Adder, wee may play with it in our bosome: If wee know every thing is for our good, as *Job* saith, wee may laugh when destruction comes. Above all things have a care, that it be a sound peace; for there is in nature, and bodies, a double sleep; one sick, another sound: now it is seen in the waking. for sick sleep maketh us when wee awake so much the more sick, the other strengtheneth us: so peace is the souls sleep. Now if thy peace be not sound; when God shall waken thy conscience, the more thou hast slept, the more shall thy griefs be increased, nay nothing shall sting thee more than thy peace; woe to thee that art at peace: but if thou art at quiet, by knowing the doctrine of peace, by the Gospel, then it shall refresh and strengthen thee.

Now follows the fourth thing, the shield of faith. First, wee handle it generally, in order as before. Secondly, particularly from the circumstances. First, the manner of exhorting: above all things. Secondly the commendation of it; that it can quench all the fiery darts, &c. First, the thing here meant is, a true lively faith, laying hold on Christ for justification; and in the rest of Gods Word and special promises, for the passing of this present life: for not only faith on Christ, but on the special promises of God, is necessary for us; not that there are two several kinds of faith, but one employed diversly: as the soul in man working in the several faculties of nature, is not three souls, but one, exercising three diverse functions. Secondly, For the use of faith, it serveth not only to justifie us, but to make us endure in all afflictions, without making haste. The just liveth in time of his afflictions, by faith. Hee that beleeveeth maketh not haste. 2 It doth work in us, and guide the course of our obedience, *Rom.* 1. 5. To the obedience of faith, not only in beleeving the Gospel, but the other word of command and promise. 3 It doth prevail against all enemies. This is the victory that overcometh the world, even our faith, 1 *John* 5. 4. The Use shall bee more particularly branched out hereafter. Thirdly, Wee must marke how the Devil doth practice against us in this point. *Object.* 1 Hee will labour to put upon us, and serve us with a counterfeit faith. You beleeve that God is merciful, and sent his Son to bee the Saviour of mankind: you mean well, and have good hope to God-ward, that is enough; *He that beleeveeth shall bee saved*, *Marke* 16. 16. And all that can bee said for the Popish faith, may bee brought hither.

v. 16

*Answer.* That faith that saveth us, must work by love, *Gal.* 5. 6. It must purge our hearts, *Act.* 15. 9. And hee put no difference between us and them; after that by faith hee had purified their hearts. It must make us to know, Christ hath given himself for us, *Gal.* 2. 20. *Thus I live, yet not I now, but Christ liveth in mee: and in that I now live, I live by the faith in the Son of God, who hath loved me, and given himself for mee.* And bring Christ into our hearts, *Ephes.* 3. 17. That Christ may dwell in your hearts by faith, that yee being rooted and grounded in love, &c.

Gggg 2

Now;



Now, to have a faith without good works, a knowledge only of a Saviour given to man-kinde: this will profit nothing; *James 2. 14.* What availeth it my brethren, though a man say hee hath faith, when hee hath no works? can that faith save him, &c.

*Objct. 2* Hee will labour to wrest our faith from us, more violently or craftily: the first, in this wise; *Simon Magnus* beleeved, *Act. 8. 11.* *Herod*: &c. Faith in temporisers doth not avail them: that faith is no better, for they have done many things, had joy, kept the Apostles company, and gone as farre as thou.

*Ans.* Wee must bear off this blow, by learning to distinguish true faith from false faith, by four things.

1 For the nature of it; True Faith doth apply Christ in particular; and faith, with *Paul* and *Thomas*, My Lord and my God. Who hath loved mee, and given himself for mee.

2 It doth increase in the ministry of the Word and Prayer, which did as Gods instruments, beget it. Now false presumptions are carelesse of these helps.

3 It is perfected, and groweth up through temptations, wrastring with doubting fears. For if our faith bee a true fruit of the Spirit, our lust will fight against it, though wee out-grow these things, in proceesse of time. And therefore it is to bee marked, that all other faiths, the Devil never sifteth them: for either they are such as will not perfect the parties; as lusts, temptations, &c. or else such as are his own coyn, bearing his inscription: as for example, carnal presumption. And therefore hee letteth them passe for currant.

4 Lastly, A true faith is seen by this effect, it purgeth the heart, so that it doth not retain the love of any sin, wherein it hateth to bee reformed: the others come short; as *Herod* did reach to many things, but not to leave his *Herodias*.

Secondly, The Devil will thus shake our faith; True faith is with many fruits, *James 2.* Is accompanied with joy, *1 Pet. 1. 8.* Beleeving, wee rejoyce, with joy unspeakable and glorious. Without doubtings, *Abraham* doubted not; *Rom. 4. 20.* neither did hee doubt of the promise, &c. Now thou hast no fruits, thou art without feeling comfort, full of doubting.

*Ans.* Wee must examine, whether wee have any fruits of faith upon us; or none appearing: if wee have few fruits, it argueth a weak faith; nor that there is no faith, dead trees have not any fruit at all upon them. If wee have none, it must bee considered, whether it was so alwaies with us, or by occasion of some fall, having before been otherwise. Now, if in the first kind, it is plain, wee never had a true faith; if in the latter, it argueth faith is in a swoon, or as a tree in the nipping frost of winter. 2 For sense of joy wee must know, that it is a fruit may be severed from faith: as in Christ, whose beleeve was firme, yet all comfort eclipsed: as in that speech, *My God, my God, why hast thou forsaken mee?* And the rejoycing of faith is chiefly dispensed in three seasons: Either in the first breeding of a Christian, that the joynts of him may be knit the stronger: or after great temptations out-wrastring, that the broken bones may bee comforted: or in times of persecution and martyrdom, that wee may be heartened in it, to constant suffering. Witness our rejoycing in Christ Jesus daily.

*Objct. 4* The Devil will say, true faith groweth from faith to faith, *Rom. 1. 7.* Grace is like a grain of mustard-seed. Now thy faith hath no growth, nay, thou art now more doubting than thou hast been.

*Ans.* True faith groweth, it is true with these limitations. First, That it is not felt in him alwaies, in whom it groweth. 2 It doth not grow in all times, it may decrease in some degree: the meaning thereof is, that the grace which is in the end, shall be more than at the beginning, shall have his growth. Now,

if the Devil saith to any beleever, thy Faith never had, nor shall have any growth; the conscience may easily answer it, *Faith hath two seasons*: one of peace and building it healthfully, the other of temptations. In the first it groweth, and often is discerned by him, in whom it is. 2 It is in temptations.

Now these are of two sorts. First, such in which faith is exercised, and maketh resistance; as in outward crosses. Secondly, tears, doubting of his pardon, gripes of conscience. Thirdly, laws of evil, that play the Lord of mis-rule in our members. Now these (faith causing us flye to prayer) seek the word of promise, renew repentance: these, I say, faith doth thrive by: as there are some growing sicknesses, in which the body shooteth out, and when men have been a while exercised they perceive it: there are other temptations of spiritual slumber, whether the heart bee half waking, or by some grievous sin fallen into a dead sleep. In these, faith may bee diminished: as the Holy Ghost faith of their love, they had lost some degrees.

*Obj. 5.* The Devil will tell us, where there is true faith, there the word is powerful and profitable, *1 Thef. 2. 13. The word is effectual in you that believe*, *Heb. 4. 3.* The word did not profit, where there is no faith to mingle it with. But thou seest not the words power and dost not profit by it.

*Ans.* The insufficiency of the word is twofold. Simple, when it hath no saving work: or preparative, when it is said to work nothing as it should, as wee desire, as we sometime have felt it.

Now the first standeth not with faith, the latter doth: as for example, put Aquavite into a dead mans mouth, and all the restoratives that may bee, they do nothing with him: but give food, or restoratives to a man in a dropsey, or consumption, though hee still walk weakly, and have no appetite before, and hath flashing after, and qualms riding over the stomach, yet hee is preserved by them: now wee say, things do no good, when they do not so healthfully nourish, as they use in sound bodies. Now this latter is the estate of a christian soul, not the former: hee may answer therefore by denying the second part of the reason; It is effectual, though it do work nothing with him, as hee hath known it.

*Obj. 6.* The Devil will thus suggest to thy conscience: If ever thou didst truly beleever, God would hear thy prayer: but thou askest, and receivest not.

*Ans.* The form of the reason is naught, as which runneth from hearing to receiving. The Answer is, Wee must distinguish betwixt hearing, and signifying, that wee are heard by the effect. The first (in lawful things asked in the name of Jesus, *John 16. 23.*) is alwaies; the second not alwaies. For God when hee heareth, often maketh as if he heard not, nay as if hee were contrarily minded, *Lam. 3. 24.* Thou hast covered thy self as with a cloud, that our prayer should not pass through, that is, thou seemest so in effect. *David, How long wilt thou smoak against prayer, &c. open thy ears.*

*Daniel 10.* God made him see. hee heard him a good space after: yet hee did hear him from the first request. This then is the state of Gods people. But God when hee hears doth make as though hee did not hear, yea; were turned from them and their prayers in displeasure.

*Obj. 7.* Seventhly, True faith faileth not: thine doth often fail, and thou art so weak, thou seest thou canst not hold out.

*Ans.* The truth is, the best faith tried long, will limpe a little, *Psal. 116. 10, 11.* I said in my fear, all men are liars, &c. *1 Sam. 27. 1.* And David said in his heart, I shall one day perish by the hand of Saul &c. Is it not better for mee that I save my self in the land of the Philistines, &c? And wee by experience finde, that often through unbelieve and impatience, wee yeild the buckler, and leave a while clasping that promise which onely can relieve us. But the answer is, by learning what it is to have true faith fail: *there is a doubt*



*ble failing*, one of the grace, another of the work : now this latter, the work, may cease while faith doth not fail : as *Luke 22.32*. But I have prayed for thee that thy Faith fail not. Yet compared with the end, *Peters* confession, which was the work of faith, failed in his mouth, and yet the grace was safe in his heart : for Christ was heard in that hee prayed for. So that if the reason bee thus framed, that Faith which faileth in the work is a false Faith, this is a false sentence. If hee say to mee, Thine faileth in the grace, it is falsely spoken to a true beleever, to make his grace extinct when the work faileth ; for wee might as well say a man is dead when hee sleepeeth. And for his threatning that it shall fail, we must remember, that hell gates shall not prevail. Hee hath prayed, &c.

*Object. 8* Eightly, the Devil hee will from sense and reason weaken our beleeve : thus he kept *Sarah* in unbelcefe, *Gen. 18.12*. Shee laughed because the thing spoken was against reason.

*Ans.* For answer whereof we must know, they are blessed that beleeve and see not, *John 20.29*. that wee walk by Faith, not by sight. Again, *Heb. 11.1*. Faith is the evidence of things not seen : we must therefore shake hands with this following sense and reason, if we will make way to beleeve.

Lastly, the Devil will muster many troubles against us, and thus labour to shake our faith ; *Luke 22.31*. Hee winnowed *Peters* faith, by bringing him into jeopardy of his life. So when many beleeve, hee stirres the tongues of naughty ones to whip them ; if God give leave, hee crosseeth them in their substance, and otherwise : not that hee playeth so small games as to blot their name, or careth for their money, but hee shooteth at this, to unsettle them in the way of Faith, which they have entred. But *wee must resist them*, by getting knowledge, that Christ will not let our smoaking weik bee put out ; that these things shall work to our good, *Rom. 8.28.1*, but we feel the contrary, they work so upon us.

*Ans.* Hee that beareth a torch, seemeth to put out the light for a season, yet it maketh it burn more clearly ; the shaking of trees maketh them root deeper.

Secondly, by learning the means of holding our faith : which follow. These are his more violent practises ; wresting of our faith from us : now *his more subtil sleights are ; his making us to presume on outward helps, and withdrawing our hearts by them*. Thus *2 Chron. 16.7*. hee did prevail against *Asa* : for when hee seeth us hold the rock, where wee are safe from him, hee will set before us other things, suitable to our corrupt natures ; knowing, that so much as wee come to lean on these, so much wee come to leave our GOD. Thus hee holdeth out our Lady, Saint *Peter* and *Paul*, in the Romish Church ; and by the creature withdraweth the hearts of the people from their Creator. In which and other like practises, the Devil is like a Fowler that hath calls so like the natural notes, that birds come unto them : so these speak our mother tongue, and have a note so liking to the reason and sense of us, that wee cannot hear it, but wee are ready to flee unto it. But *wee must prevent this mischief by Christian Caution* : the Devils exchange will prove robbery, wee shall change a rock for a splitted reed, which will hurt us in the end. Hee that leaveth his God, forsaketh his mercy, *Jonah 2.8*. They that wait upon lying vanities, forsake their own mercy.

Again, *Jer. 17.5*. Cursed is he that maketh flesh his arm, trusting in any outward thing.

Secondly, wee must know, that these things cannot do ought for us, further then the Lord of Hosts shall command them : hee useth them at pleasure. The horse and chariot is prepared, but victory is from the God of battle : many seek the face of the Judge, but judgement is from the Lord : men rise up early, but God builds the City ; wee may use meat and medicine, but God is our life,

life, and length of our daies: and it is teen, that wilt hath not the race, the wife wanteth bread.

Secondly, *The devil will labour, to supplant our faith by indirect waies, leading to a release, and seeming to put an end to our evils: for, seeing that wee are weary in enduring, and would fain see rest from troubles, hee then will open postern doors, indirect waies of deliverance, like Fowlers, when all is hard frost and snow, they shew meat, that birds sharply set may flee on murder.* Thus *Sarah, Gen. 16. 2.* And *Sarah said, Behold, now the Lord hath restrained mee from child-bearing. I pray thee go in unto my maid, it may bee that I shall receive a child by her.* *David, 1 Sam. 27. 2.* Is it not better for mee that I gave my self in the land of the Philistims? See *Christ, Mat. 4.* Command these stones to bee made bread by miracle, now thou art hungry. Wee must therefore take heed, that wee often think on that in *Esay*. Hee that beleeveth maketh not haste: and consider again, that the ease of such means, is like to a draught of drink to a hot ague, it maketh the fire burn worse after: your issue in this kinde, is but breaking the jaile which maketh us subject to double punishment.

Now followeth the fourth consideration, *how we may keep our faith against all assaults, and encrease it.* First, by expelling self-confidence and unbelief: Secondly, by considerations that lead directly to the strengthening of our faith: Thirdly, rules of either. First, *Hee that will believe, must deny all trust in his own wisdom: for, self-confidence is a cheek-meal of balles, Prov. 3. 5.* Trust in the Lord with all thy heart, and lean not to thine own wisdom. Wee are the circumcision, who have no confidence in the flesh, but rejoyce in Christ Jesus. And as wee can grow down, denying our wisdom and all strength wee can make: so shall faith on our great God grow up. 2 Wee must strike at unbelief, with the sword of the spirit, taking up our selves for halting, with such like places as these, *Heb. 10.* Now the just shall live by faith, but if any withdraw himself, my soul shall have no pleasure in him. As the murmuring and unbelieving *Israelites*, who would not believe the Lords oath given them, that hee would make them dwell in the temporal land *Canaan*, were accordingly shut out of it: so faithles ones, who believe not Gods promises, concerning the true land of *Canaan*, the heavenly Kingdome shall bee barred from entering that holy place. See *Numb. 14. 29* 30, 31, 32. Chewing on such words, will tame the fierceness of unbelief.

Doct.

Thirdly, Wee must consider the injurious effects which this sinne doth to God, and us. For unbelief giveth God the lye; 1 *Joh. 5. 10.* Hee that beleeveth not in God, maketh him a lyer: then which, what can bee more reproachful? and it doth us all the harm: for nothing could hurt us, if this were not, *Heb. 4. ult.* They could not enter for unbelief; they were a churlish lewd people, besides other distempers: but this did them the mischief, for it rejecteth the medicines, that would cure us, taken; and pulleth off Gods plaisters; which lying on would salve our miseries: thus purging out this malignant humour, wee shall strengthen faith the more commodiously.

First, by looking up to Christ, when wee feel our faith weak, calling him the beginner, the finisher of faith in us: praying him to encrease our faith, and to help our unbelief; Thou must give it, and work it in mee, or I cannot have it. A fainting body will taste something that is cordial, and restorative: and a fainting soul must bait it self, with looking to Jesus, who is our cordial and restorative, and every thing.

Again, we must consider whom wee trust; for this will strengthen beleefe: it is not with God, as with man, who is better known often than trusted. The mother of our unbelief is, the ignorance of the affectionate knowledge of God, *Psal. 9.* Those that know thee will trust in thee: this confirmed *Paul* in faith, because hee knew him hee trusted to, 2 *Tim. 1. 12.* For I know whom I have beleevd,



believed, &c. and I know that hee is able to keep that I have committed unto him, untill that day. Now concerning God, two things must be known. First, his power. Secondly, his truth. *Rom. 4. 21.* Being fully assured, that hee which had promised, was able also to do it. *Abraham* was thus strengthened, *Heb. 11. 11.* *Sarah* believed, for hee was faithful that had promised: and for example, I by faith believe my spiritual liberty in Christ, sanctification, my life, joy, &c. How should I support my self, when I see nothing but thralldome, and sin reigning in me, nothing in me but deadness of heart?

*Ans.* Thus, hee that hath spoken this to mee, Hold mee; I will set thee free, I will circumcise thy heart; wash it, purge it, heal it of all rebellions: hee that hath spoken it, is God Almighty, that giveth being to all creatures wiser, and that invisible world of spirits; that calleth the things that are not, as if they were; that if there were no print of these things in mee, can increase them gloriously: and as hee is able, so hee is true and faithful to: keep touch, his word being purer than silver seven times refined.

Thirdly, Wee must labour to see the preciousness of our faith: and this seen, will make us hold hard, ere wee part with it, *2 Pet. 1. 3.* To you which have obtained like precious faith with us. A man that hath great charge, his whole state about him, will as soon lose his life as part with his treasure. Now, in marking what it doth, wee shall see how precious it is. For what a grace is that, which when wee are buffeted with *Satan*, doth make us to stand? when our weapons are beaten on our heads, our prayers lesse comfortable, when wee are laid along, doth raise us? when over-charged with afflictions, doth still lift our head to Christ our Lord? and maketh us say, hee is ours, we are his, fire and water must not divorce us? And this for the general handling of the verse.

*Now for the particular.* First, From the manner. 1 Above all, 2 The fruit or use of Faith: with which you may be able to quench all the fiery darts of the Devil. First, Then wee hear that above all things wee must labour after faith, our care must be chiefly about this, *1 Joh. 3. 23.* This then is his Commandement, that wee believe in the name of his Son Jesus Christ. This is Gods Commandement wherewith wee are charged. For nothing is so glorious to God, *John 3. 33.* It doth give God a testimonial, as it were of his truth, and sealeth that hee is true: and for our selves, the holy Ghost maketh all our riches to come in of it, *James 2. 5.* The poor, God hath chosen to be rich in faith; not only that faith it self is a precious pearle, but because that by faith wee have all those unsearchable riches of Christ our Lord: and the manner of our delivery doth shew us plainly, what care wee must have of it. For if wee bid a servant buy many things, but above all, such a thing; hee would gather what hee should be most careful in: So here, get other things, but above all, faith. Thus *Paul*, *Gal. 3. 26.* Thus now I live by the faith; &c. and *Heb. 12.* All those Saints pleasing God, had this beleeve towards him. Now then to the doing of this, wee must labour to fetter out our unbelief.

Secondly, To enkindle and renew our dying faith, and increase it: the first we shall find these waies.

First, Marke how wee are affected to the word of threatening; whether it breed in us fear, and careful declining of sin. If you live after the flesh you shall dye. If this were believed, wee durst as well take a Bear by the tooth, as give the reins to our corruptions. Who is so hardy as to thrust his finger into the fire? but wee often, though wee know nothing, let our selves be carried with lusts through unbelief.

Secondly, Let us marke how wee are affected to the promise. Wee see, because by a civil faith wee beleeve man, therefore; if wee have a mans word, for this that was desperate, wee are glad, wee seek to get security. If wee have bonds, wee box them up; wee know, when they expire, what to challenge by

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verue of them. Now for the promise of God, which secuteth us of all good temporal, and eternal, who enquireth after it, who seeketh it in his heart, who rejoiceth in it, who faith, I look for such a thing, by verue of such a word, my God hath spoken? which argueth wee are full of unbelceef?

Thirdly, *Our resting in means, and leaning to them.* For, so much as the heart doth rest on the creature, it is by sin with-drawn from the Creator. *But how may wee finde this? By marking how it is with three waies.*

First, If wee used means, as not using them, what means soeuer wee had; our fear and trust to God would bee the same as if wee wanted them: For we would know, that further than God did send forth his word they could do nothing.

Secondly, if we did our duties, and means were wanting, we would be confident, still remembreing that of *Jonathan*, "It is all one with God, to save with many, or with few; with small means, as great."

Thirdly, when wee have things wee would think little of any means; but ascribe all to Gods blessing. Now wee do the contrary to these: For if wee have means, upon them wee are secure; as a man is friended, hee hopes to have his cause ended, though judgement is to come from the Lord; if the Judge himself were made for us, and if all means bee at hand, wee can rest; wee are so fledged that till something crosse us, the Lord is not cloven to, and sought to by us.

Again, if this or that (requisite in our judgements) cannot bee obtained; though we were never so diligent, wee distrust, and suspect the success, saying, that it cannot prove well.

And again, in the third place, when wee have things, our affections do mote lively work on this or that, which sell out (as men speak) more luckily, then on Gods blessing, which is all in all. Which sheweth our secret resting in the Creature.

Fourthly, Our tottering when we are tried: If wee did walk, trusting on God; wee should bee like mount Sion, four square; men howsoever thrown down, standing firmly, whereas the least thing doth unsettle us. Shall God offer to pass his word, yea, give his indenture to mee, for all good things, shall I not look after it? the points of our hearts still turned to the power, goodness, faithfulness of our God, which was and is the matter of our confidence? If weather fail a while, men are, as if God would quite forget them: if crosses overtake us, wee are at our wits ends. Hee that hath crutches, if hee lean not on them walking, take away his crutches hee walketh still: but take away a criples crutches that goeth on them, and hee commeth to the ground presently. So, if wee did not like to criples lean on these things, wee should not bee so easily thrown down in their removal: so the impatient breaking off in holding the promise, the double diligence and excessive care, *Mat. 5. 3.* Shall he not do much more for you. O yee of little faith? The shifts and sinful courses which men admit to thrive by, all prove, that there is not right faith in us towards God.

Now for the cure of this is, by being displeased with our selves, taking up our souls in this matter; If the King or a great man should threaten me, would I not bee afraid, and careful to decline their wrath? Shall my God threaten mee, and I bee secure and careless? If I have a mans word or bond that is of worth, I write upon the matter, as if I had it: Shall I not joyfully rest in the word, seal, and Oath of my God? If a man of worth should bee asked a pawn, and not credited on his word, hee would take it in evil part: What a shame is it, that I will not beleeve God, further then I have his caution? If I would not trust a man for a few pence, would I trust him for pounds? Can not I trust God for the things of this life, and do I say truly, that I trust him

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for life everlasting? With such reasoning, a man must make that sin loathsome to his soul: and then seeing himself a mass of unbelief, must look unto Christ, and call to him, as the author and finisher of faith, must cry Lord help my unbelief, must set the promises before him, and chain himself fast to the meditation of them.

Use 1

Seeing then wee should give such diligence this way, how are they then to be blamed, that seek not after it, lying in unbelief? how are others to be taxed, who, though they have faith, never awake themselves to lay hold of God? which the Prophet bewaileth, *Isay 64. 7. There is none that stirreth up himself, &c.*

Use 2

And it doth teach us our duty, even to live the life of faith in all things, even in regard of natural actions and civil, to see Christ move us in them. In feeding, to labour to hold Christ by faith, that his spirit may teach us to eat and drink to his glory, that is, with fear, thankfulness, sobriety, remembering of our duty, which wee are after to perform. If wee go hither or thither, wee must do it by faith, seeing wee move in God, and hee is the keeper of our outgoings and incommings. If wee sleep, wee must not onely consider fumes ascending, which cause, but the promise of God that giveth sleep to his beloved: yea, wee must apprehend God as our life, and length of our daies, not resting in temperaments and constitutions.

Doct.

The second thing to be marked, is, the commendations of faith, teaching us what force is in faith to keep us against all assaults of the Devil. Wee are kept by the power of God through faith to salvation, *1. Pet. 1. 5.* This one is as all the rest, and therefore is called our victory, which overcometh the World, *1. Joh. 5. 4.* And it is so mighty, that the powers of hell cannot prevail against it. Now for the fuller understanding, you must know what is meant by fiery darts, secondly, how faith doth extinguish them. It is a borrowed speech from poisoned darts, which venome and cause fiery heat in the person they enter: so all those courses whereby Satan sendeth scorching heat into the soul, are noted by them: these are either terrors apprehending a wrath, which is a fire that drinketh the spirit, as *Job* speaketh; and *Paul 2 Cor. 7. 3.* Fightings without, terrors within, wee had no rest; or sinful lusts which bee doth wreath against us, which are as fire, *James 3.* fire of hell, *Job 31.* Adultery a fire burning to destruction; or outward calamities and persecutions, which are called heats and fiery trials.

Now faith doth quench these after a double manner, sometime not letting them enter, but doth larch them, that they do fall off without peircing us. This *Paul Rom. 7.* when the Law came, saw his cursedness, *2 Cor. 7. 3.* had inward terrors, the devil likewise did buffet him with sinful suggestions, *2 Cor. 12.* Hee had troubles as thick as hail-stones, following him, yet this prevailed not against him, because hee kept the Faith, *Peter, Luke 22.* had the dart stuck in him a while: but faith did renew repentance, and healed him, making the poison of sin a titacle, *Heb. 12. 34.* By faith the Saints endured all affliction, yea quenched the fire, yea, chose them before release. And we see by experience that when the devil doth lighten about us with the Wilde-fire of lusts, tempting us to them, that when wee look to Christ, as who hath dissolved the power of Satan, who hath crucified the power of them, and said, they shall not raige over us, this doth slake the fire.

Again, when fears assault us, comming to peace in Christ: wee are saved: when troubles come, faith maketh us live like the bush in the fire, without burning.

Use 3

Wherefore this must first teach us how wretched their estate is, who beleeve not, who have not their minds and hearts so wrought towards Christ, that his spirit hath made them new creatures: they that have not this faith, lye open to all the assaults of the Devil. He that beleeveth not, Gods wrath

is on him, the fiery darts thicke in him.

Secondly, it must teach us to seek after this : for God thus highly praiseth *vs. 2* it, that knowing the worth of it, wee may labour after it. If enemies did besiege us, were it not well with him that were locked up in a tower invincible? so when death and enmity commeth against us, this faith doth lock us in Gods faithfulness, mercy and power, that nothing can hurt us.

That faith hath this effect, is a notable dissuasive from ever embracing this *vs. 3* Popish faith, the which is severed from all affiance, and which a man may have (by their own confession) and bee wounded with despair, and bee full of all deadly sin : their faith therefore is a wicked shield ; it is so far from defending us from all the fiery darts of the Devil, that a man may have it, and bee an incarnate Devil.

Now followeth hope : for salvation is here put for hope of it, the thing hoped for, for the hope it self. For thus it is construed, *1 Thes. 5. 8.*

First, therefore it may bee asked, What hope this is?

*Ans.* Not onely hope of salvation, which shall bee in the last day, but of all temporal deliverance from evil. And it may bee described. A certain expecting to attain every thing faith beleeveth, grounded only on Gods grace.

The proper work of hope is, to make us expect : which is to bee marked. For measuring the word by our common acception, and distinguishing it from the expectance in heaven, it is one ground (amongst others) of the Papiests errors, whereas expectation in the life to come differeth not from hope, in that it is certain expectation (*Rom. 8. 15. Phil. 1. 26.* I certainly look for and hope) but in this.

First, that our expectation here is grounded in Faith, that in sight ; this accompanied with grief, that without any difficulty.

Secondly, it is a certain expecting not in it self, but never failing the party which hopeth, *ἀκλινης*. Which must bee understood, not as if it were certain in his sense, but in the event : the reason is, because hope hangeth on Faith, which in that it beleeveth is certain : if the pin bee sure, that which hangeth on it cannot fall.

Thirdly, The object is not strictly eternal life, but all the good things temporal and eternal which faith beleeveth.

Lastly, The means on which hope leaneth, is here set down, Gods grace. Trust perfectly (the word is hope) on the grace of God in Christ, *1 Pet. 1. 13.* Not parting stakes, half on grace, half on works.

Again, hope expecteth so to obtain as faith beleeveth ; but faith beleeveth through the word of promise, not through working, *Gal. 3. 3.* A person so soon as hee is a true convert, hath hope as well as love, though hee hath no works as yet : neither can a house bee built, and a foundation bee laid afterward. Besides, if hee should dye on his conversion, and being received thought hee had done no good works, he should bee saved according to hope. And this error hath three things which occasion it. They conceive that works are partial causes of our salvation, with mercy ; because the Scriptures use such conditional speeches. If you mortifye the deeds of the flesh, ye shall live, &c. But these conditions are spoken to parties already now beleiving, and are conditions that follow, not causes going before an heir of salvation. If we say to our children, Bee good children, ply your books, you shall bee my heir ; who would gather, that going to school is the cause of inheritance?

Secondly, They distinguish not betwixt that which helpeth hope, and that which erecteth it to hope, from that on which it dependeth in hoping : but these are far different. If the stomach bee well, that neither fumes nor distillations trouble, the eye seeth clearly : yet the eye doth not depend on the stomach, as the means of seeing : so if the conscience bee not surcharged (fume not up accusations, fears, &c.) the eye of the soul seeth clearly : which we

H h h h

may



may rearme hope; Yet it doth not depend on the goodness of the conscience, as the cause why it hopeth. And hence it is, that they abuse Scripture, which shew the cheery hoping of a good conscience, as if they proved, that our hope expecteth as well by works as mercy to attain that we look for. Thirdly, They consider not, that these are such Theological vertues, as are appropriated to God, and are no way communicable with the creature. Why, you will say, love is so too, yet we may love the creature: thankfulness, yet we may thank the creature.

*Ans.* It may be said we love not absolutely, (but in and for God, and after a sort love God in the creature, as he loving us (so farre as his work) loveth himself in us, but the reason is not alike of these: For, therefore we love the creature, and give thanks, because there is in them matter of love, and thanksgiving; but there is no matter to ground hope on in the creature. *Psal. 108.* Give us help against trouble, for vain is the help of man, *Psal. 127.* It is in vain to rise early, &c. *Psal. 146. 3.* There is no help in Princes. Why, may one say; Hath not God put vertue in creatures to do thus, and thus; as in a horse to carry one, in a medicine to heal one?

*Ans.* Hee hath, but yet the exercise of this power, hee keepeth in dependence on himself; and cannot be further, than he pleaseth to put it forth. For till hee who is the Lord of Hosts becken, send forth his word, as *Psal. 107.* and give them their moving, they can do nothing. As I have power to go to such a place: yet God maketh mee in it to depend on his pleasure, *Jam. 4.* I will do this, &c. if God will.

*Now the use of this helmet, is, first, to strengthen faith;* which is the principal, and first thing in the new creature, as the helmet covereth the head of the body; but faith, you will say, breedeth hope; yet hope is such a daughter, as is a staffe to her aged mother. Secondly, It doth repel the battery of our daily distresses, and impressions of despair. I had fainted, had I not looked to see the goodness of the Lord in the land of the living. For hope that God will send strength, and give issue, do so hold up the chinne, that wee sink not in deep waters. *For the third thing, the Devil doth seek many waies to disfurnish us of this munition.*

*Object. 1* By putting us off with hope that will not serve, false, vain hopes, wicked hopes; such as are the presumptions of many, who by their honest lives, who with saying Lord have mercy on us, though they lye in ignorance, and the lust of ignorance; yet say, they have good hopes. These are wicked hopes, and to hope upon vaine grounds: as on this; that God hath blessed us, with outward things; that therefore we are in his favour: but all our hope must be brought to this touch-stone, *1 John 3.* Hee that hath this hope purgeth himself, even as hee is pure.

*Ans.* Hee that hath true hope towards God, hee will be careful to cleanse out all corruption of flesh and spirit, which are displeasing to God. If we hope to have any good from man, wee will be careful not to incurre his displeasure, do that which hee desireth. Whosoever nourisheth hopes from God, will not live in sin which God hateth.

*Object. 2* If wee have hope, the Devil will labour many waies to break it off, by pleading against us our unworthiness. If thy conscience did not tell thee, thou art thus, then mightest thou have hope, and that by cutting the cable which will make us lose our anchor.

*Ans.* There is double unworthiness; one of an evil conscience that lyeth in some sin, of which it will not be reformed: another unworthiness of a good conscience, which desireth and endeavoureth to be disburthened of sin, but cannot; and therefore daily reneweth repentance. Now this unworthiness doth not take away hope: for God doth make good his promises, not for our sakes, the house of Israel, but for his Names sake, *Ezek. 36. 32.* See it known unto you

*I do it not for your sake; the zeal of the Lord of Hosts which hee beareth us, doth it: hee leapeth over the mountains of Bethel, to come to us; or if he stayed on our sufficient dispositions, wee might all bid our hope farewell.*

*Object. 4* From delay, the Devil will shake hope, *Prov. 13. 20.* Hope delayed maketh a sick soul.

*Ans.* But wee must know, that Gods forbearance is no quittance. And when these usurers care not how much their money runs in a rich mans hands; why should wee think much to trust our treasure with God, who will pay use for time hee delayeth. Again, hee doth not fore-slack any fit season, but only waiteth the opportunity: and examples of delayed hopes, yet certainly accomplished at length, may comfort us. Seventy years, the returning of Gods people from the Babylonish captivity was rejourned, yet it was fulfilled in the season of it.

*Object. 5* From the greatness of our misery, *Lam. 3. 18.* And I said, my strength and my hope is perished from the Lord; remembring mine affliction, my worm-wood, and my gall.

*Ans.* Not to be moved at present miseries, wee must first learn wisdom, not to revolve them so much, as to be dismayed by them. He that will drink a potion, will not roule every drop about his mouth, and he that will go thorough afflictions, must not demurre too deeply upon them. Thus *Paul* looked not at things seen, but unseen. The end of the Cross must be eyed, or the Cross will not be endured. Yet we must not, contrarily, run upon foolish lightness, that will not let the heart go into any mourning: this is as dangerous a work as despair it self. *2* We must remember that hope shews it self, when things are hopelesse. *Abraham* hoped against hope, *Job 13. 13.* *If yee kill mee, yet will I trust in him.* Thirdly, When things presse us most, we are nearest our deliverance: *Quum duplicantur lateres, venit Moses.*

*Object. 6* Hopes have miscarried, and therefore are not to be trusted to, *Phil. 1. 25.* And these all through faith obtained a good report, and received not the promise, *Heb. 11.*

*Ans.* To the first, first wee may thus answer: rejecting the Papists opinion, that it was humane credulity, not Christian hope, we may say, that in some sort it was fulfilled, though he never was freed: for, God did in his first audience give him deliverance from *Nero* for a season, wherein he might have been beneficial to the *Philippians*.

Secondly, *Hope is twofold*: of things heavenly, or things earthly; now the latter may misle of us, and yet hope remaineth certain, because hope so looketh for them, as faith layeth hold of them: now faith doth not apprehend them absolutely, but so farre forth as they shall be good for us. For that place in the *Hebrews* proveth, that all things beleevd and hoped for, are not presently received upon death. It followeth not therefore, that they are frustrate: we dying shall not presently have the things promised concerning the resurrection of the body, yet our faith and hope cannot mis-carry in it. *Now fourthly; the means whereby wee may strengthen our hope.*

Firstly To consider the nature of it, and the promise annexed to it, it maketh not ashamed; it shall bee rejoycing, *Prov. 12. 18.* *The hope of the righteous shall bee gladness.*

Secondly, The work of it for the present: it doth refresh us, and renew our strength; *Isa. 40. ult.* But they that wait on the Lord, shall renew their strength, they shall lift up their wings as the Eagle, they shall runne and not be weary, they shall walk, and not faint: if this spirit of hope be in us, we like a blown bladder sink not in our distresses; if this be down, we hang the wing: and daily use of it should make us studiously maintain and increase it.

Thirdly, To think how we do in earthly things: we will wait upon things uncertain,



uncertain; dead men shooes, attend persons early and late for a good issue in some suite, buy reversions; and respect them, though never like to fall in our time. Who is great like our God? Shall wee not attend his leisure? What is precious like grace? Shall wee not wait on it? Thus *Jam. 5:7.* from that the Husbandman doth in earthly things, doth teach us our duty of patient expecting things heavenly.

Fourthly, it will confirm us to remember experiences fore-passed, the prei-dents of good hope; how God hath made those partakers of their hopes, whom hee seemed to put out of his sight; *David*: his people in *Babylon*. &c. So to think how sweet they shall bee to us when they come. Hope when it cometh is a tree of life; *Prov. 13:12.*

Doct.

Now then the doctrine of this is, that *Christians by the grace of hope, must strengthen themselves in their conflicting daies.* If wee want good things spiritual, wee must walk by hope; looking to him who hath said, wee shall want nothing that is good. If in adversity, wee must hope to have a good issue out of it, our lives must bee passed in looking for our full deliverance which shall bee revealed in the last time. Thus *Psal. 123.* *Our eyes are to bee as the eyes of a hand-maid to her mistress; till thou shew mercy on us; Luke 2:25.* *Simon* was a just man, looking for the consolation of *Israel*. Thus *Paul* in his crosses, had this hope, *Phil. 3:20.* *But our conversation is in heaven, whence wee look for the Saviour, &c.* hee conversed, looking for his everlasting glory. This is our anchor: without it our lives would bee tossed with the billows and furies of our manifold temptations; especially wee must remember to weigh this anchor in a safe road: for the Papists cast it on the sands, even on their own worthiness, which maketh their head peece as strong as a helmet of browne paper.

Use 1

But (alas) wee are naked Christians: when we are in trouble, wee are ready to wish our selves dead, hopeles voices pass from us, we never look to see it otherwise; and our cotn (as we say) is shaken with every wind for want of this supporter.

Use 2

Wee must bee exhorted on the contrary to wait on God: if in troubles for the issue; if in want, for supply; if hee bee absent, when hee shall return. This hope is a Dormant with us, wee do not rooze up the practise of it: if wee send a Letter: we look till we receive an answer: wee can say, I should hear from such a place, &c. Who looketh till God returneth an answer of his mind which hee hath often sent to him by prayer? If one saith, I will bee with you to help you, or do this or that for you, wee look wee should keep touch accordingly: if one send us word hee will bee with us, wee look and prepare till hee cometh: but if God speak, who doth wait? though hee forewarn us of his coming, who doth attend? Wee would be loath to tell an untruth, &c. but these great things of neglecting faith and hope, wee make no conscience of: when Mint and Cummin must bee given, the great things of the law must not bee forgotten.

Now follows the sword of the Spirit; so cald because it is put in our hands, and made mighty through the work of this Spirit.

First, *That which is here understood by the word of God is, whatsoever out of the written word wee have by reading and hearing, or what God doth teach us by experience, agreeable with that which is in the word written.*

Secondly, *for the use;* it is either defensive, warding the blows which Satan doth reach us (as Christ used, *Mat. 4.*) or offensive, it doth strike down the darknesse and power of sin in us.

Thirdly, *The Devil doth keep men from this sword by excuses,* they are not book-learned, have not leisure as others, to look into such matters,

*Quest. VV*hy may not men bee saved without knowing the Word?

*Ans.* Search the Scriptures: for in them ye think to have eternal life, *John 5:39,*

1. 39. Again, first seek Gods kingdom, and the righteousness thereof, &c. *Mat. 6.* No seed sown, there can bee no harvest; no Word, which is the immortal seed, there can bee no begetting to God. If we have the Word with us, first he will impugn it by suggestions; thus;

*Obj. 2.* How canst thou tell this is the Word of God? it is not his Word.

*Ans.* Wee must remove these things which are sparkes of Atheisme in us; First, by taking to heart the gross Atheisme and unbelief of our hearts; and seeking to be purged of it.

Secondly, by crying for the eye-salve of the Spirit of illumination.

Thirdly, by obeying that wee know, which doth open the door of the heart wile for the Holy Ghost to enter, which doth ascertain every thing. Secondly, by faith want of effect in us, hee will make light of it.

*Obj. 3.* Men say, this is so effectual, so comfortable: but what sweetnesse, what power, what terrour dost thou finde, in the promises or threatenings of it? And who are worse than they that live under it?

*Ans.* Wee must distinguish, from that the Word doth of its own nature, and that which the corruption of men works, taking occasion by the Word.

Again, the Physicians intemperancy will not make the prescript of diet less regarded. But for our own want of feeling, wee must know, when wee are so, it is not for any lack in the Word, but thorough our own default: when the tongue is in loss of taste through cholera, give it never so good meats and drinks all is bitter; yet it is not in the meats, but in the taste.

*Obj. 3.* Thirdly, the Devil doth by multiplicities of interpretation make some call the Word in question.

*Ans.* Diversity of gloss doth not take away the uniform meaning of the Text, and certainty of knowledge in it. If twenty four Lawyers should dispute upon some case, though they had twelve divers interpretations, it doth not take away certainty in the Law.

Again, *This is a rotten bleat*, not of Christs sheep. How should wee know the meaning of the Scriptures? *John 10.* His sheep hear his voice; God hath promised we shall be all caught of him.

*Obj. 4.* Fourthly, the Devil will steal away the Word from us, for he is light fingered, *Mat. 13. 19.* Then cometh the evil one and catcheth &c. There is an example in the Apostles, out of whose hearts hee did steal the Word of Christs resurrection, so plainly foretold them. And wee see in Sermons some remember not two sentences, at the end of the week, nor one: cares, businesses, pleasures, &c. against which wee must bee armed, with remembering of Christs admonition, *Take heed how ye hear.* It is dangerous meddling with edge-tools: Blessed are those that hear the Word of God and keep it, *Heb. 4. 7.* *To day if you will hear his voice, &c.* The danger of not keeping the Word and bringing forth fruit, is set forth, by the ground drinking in the showers, and fruitlesse, which is near unto cursing, *Heb. 6. 8.* And to this purpose mark the fourth thing: *How wee may do that the Word may bee held of us.* Wee must above all things keep our hearts: for they are the vessels in which the Word must bee stored; if the vessel leak or bee not sweet, the liquor runneth out, or smelleth of the cask: If the heart bee unbelieving, given to lust, covetousnesse, voluptuousnesse, the Word will run out, or bee smothered, or perverted. Therefore David prayeth, *Encline my heart to thy testimonies, and not to covetousnesse*: these two cannot stand together.

Secondly, *Wee must labour to see how precious the Word is.* David found it more sweet than the hony-comb, more precious then gold or silver: therefore hee held it so constantly. I am like a bottle in the smoak; yet I forget not thy Commandements.

Thirdly, *Wee must cry to God, to give us that faithfull Remembrance,* the

Luk. 8. 14

Psal. 119. 103



Ioh. 14. 26

the which may call things wee know to our minde, in the time of our need. It is said when the Apostles received the Spirit, then they remembered, &c. With our the help of Gods Spirit we should bee like *Agar*, ready to dye for thirst, though the fountain were by us.

Fourthly, we must lay up the word safe, as we coffer Jewels: so which three things are necessary.

First, musing and considering within our selves of it, *Luk. 2. 19. Mary kept all these sayings, and pondered them in her heart.*

Secondly, speaking of it, *Deut. 7. 6. And thou shalt rehearse them continually unto thy children: not that wee must talk lightly, with hearts unmind, but either with hearts prepared, or else with a holy purpose, to provoke our dull hearts by the word of our mouths: for though words come from the heart, yet they help the grace in the heart: as apparel is first warmed by the body, afterwards giveth and fostereth heat in the body: such holy communication will make us ready in the knowledge of it.*

Thirdly, one that will have insure, must not onely know it, and have it in his memory, for if hee go no further it will purrify and come to nothing. But must affect it, that wee may say, *so love I thy statutes, a. Theff. Because they received not the truth in love, therefore they did not hold to it, Psal. 119. 127. I rejoiced at thy testimonies as if I had found great spoils.*

Now the things to be marked are two: First, that all of us must strengthen our selves, by getting the knowledge of Gods word. The sword is not more necessary for the souldier then this for us. Thus Christ played his prizes with it in the temptation, *Mat. 4. Job 23. 12. Neither have I departed from the Commandements of his lips, and I have esteemed the words of his mouth, more than mine appointed food. Psal. 119. 2. I have hid thy promise in my heart, that I might not offend against thee.* Such as have enemies, do not walk but having their swords girt to them: wee cannot repel wicked suggestions, strike down our own corruptions, without the help of the sword, and knowledge of Gods pure Word.

Which doth first let us see the lewdness of the Papists: for first as they give us a wicker shield, and paper helmer, so they give us a leaden sword, an unwritten Word, the word of men, as well as of God: the mixture doth marre the metal: but above all, herein they sin, that they let not Christians indifferently have the Word of God in their mother tongue: using against Christians the like hostility that the Philistims used against Israel, they took away the Smiths, and weapons of Israel. And mark it: for, this taking the word from Gods people is an Antichristian practice, *If a man should transport our armour, and so dis-furnish the Realm, it would not serve the subjects in time of need, we would count him no friend to the State.*

Secondly, it doth convince Christians that are carelesse of the Word of GOD: or if they have the knowledge of it, they use it as our Gentility wear their weapons, to show the gilded pummels, and velvet scabbards, rather than otherwise: for the Word which is a spiritual sword, many do discourse of it for ostentation, rather than to ward off wicked suggestions, or bow down their own corruptions with it.

Lastly, we must bee exhorted to get the knowledge of the Word, and hold it fast, *Prov. 2. 1. My Son, if thou wilt receive my words, and hide my Commandments within thee, ver. 5. then shalt thou understand the fear of the Lord, and finde the knowledge of God.* Let the word of God dwell in you richly, in all wisdom, teaching and admonishing one another, *Col. 3. 16. We should ever have this Word in our hearts and mouths: it is no small disadvantage for a man to bee without a weapon in the midst of his enemies.*

Secondly, this doth teach us, what word it is which the Spirit of God doth accompany, and make mighty in the conscience: it is the Word of God *Esay 49. ult. 2 Cor. 3. 8.*

Dost.  
Examples.

Christ.  
Job.  
David.

Vse 1

Vse 2

Vse 3

Vse 3

Dost.

3.8. How shall not the ministration of the Spirit be much more glorious? *Jer.* 23. 22. and 29. But if they had stood in my counsel, and declared my words to my people, then they should have turned them from their evil way. And in regard that it is thus accompanied, it is here, and in *Esa.* 48. 2. *Heb.* 4. 12. called a two-edged sword, of so great efficacy, that wee may see the Apostles, who being but fisher-men, yet having this Word in their mouths, did cast down all the wisdom of the VWorld that resisted them. And wee see in that *Nice* Council, when all the Doctors could not silence an acute Hereticke, a simple man unlearned in comparison, bringing out the simple testimony of this VWord, did subdue him, and convince him, so that hee had not ought to answer.

*Euseb.* 1. 13 c. 3

VWhich should teach us, as wee would have the spirit effectual with us, *Use 1* to keep to the pure VWord, these clear fountains of *Israel*; not to affect the depths of humane curiosity; for, the Spirit blows not in these voices. Every sound is not musick; nor every such Sermon Preaching.

And it sheweth people what they should desire: to hear the word of God, by which the Spirit doth work in them; not to applaud strange fire: which men do through ignorance, which is the mother of admiration; and through indiscretion, which maketh them they cannot discern between *Aaron* Bells, between the silver Trumpet of the Sanctuary; and such tinkling Cymbals. *Use 2*

*Obj. 1.* Fourthly, From Translations; Objections are made: First, your Bibles, are not such as have infallible truth, but are the labour of men, and erre here and there: that which is the work of man, and subject to error is not Gods word.

*Ans. 1.* Our Bibles are not so infallible as the first copies were (for in them not onely the matter, but manner of writing, the *yea* and *was* was *both* infallible) and are such as (for matter) into which may creep some error; and for phrase of speech, some dissenting from the truth of the Original.

*Ans. 2.* The VWord Translated, though subject to error, is Gods VWord, and begetteth, and encreaseth Faith, not so far forth as man through frailty erreth; but as hee is assisted through speaking and translating, to write the truth.

The Papists say, there must bee infallibility in God revealing, and the Church propounding, to beget Faith: but this is false; for Faith commeth by the hearing of the VWord of God, from the mouth of a particular Minister, who by all confession is subject to error.

*Obj. 2.* But if wee erre in some things, how can wee beleve any thing? they may as well erre in all.

*Ans.* It cannot bee: because as God doth immediately and infallibly assist them, that they cannot erre at all; so we know he is in some measure with them, that they cannot altogether erre. These grounds laid, it is easy to answer.

Secondly, If it bee objected, the word you preach and hear, translated and read, is subject to error. Gods word is not subject to error, *ergo*, the word yee hear and read is not Gods word.

*Ans.* The proposition if general, it is false: but it is particular, and so concludes particularly; else it is false, and the conclusion false.

*Obj. 3.* A word that may erre, cannot beget faith; your word may.

*Ans.* The first is false, unlesse conceived with limitation; thus: A word that erreth cannot beget faith, so far forth as it erreth. I thought good not to propound this Objection, because I would not teach men to find a hole in their Bibles, lest their corruption should take further hold by it, than their grace would overcome. Yet the frequent audacious practice of Ministers in cor-

recting



resting the translations which walk in our lands, doth make it necessary, that the truth of this point should for the diligent reader bee unfolded; who will not take offence at the weakness of man, but extol the power of God, which doth put forth it self in the midst of humane frailties.

Now followeth the second thing, in which the particular strengthening of our selves doth stand: and that is a matter of fact. The exercise of Prayer. The former things do present before us, men clad in glistering furniture, from ropte toe: And this doth shew unto us the muster of such glorious spiriual forces.

In this eighteenth verse, and the two following, are set down three things concerning prayer.

First, the duty it self; Pray alwaies, with all manner of Prayer, &c.

Secondly, the manner, partly from a vertue that must accompany it, and partly from a property of perseverance.

Thirdly, The object or parties set down generally in this verse; particularly in the verse following. This is the sum of the verse.

The duty hath his amplification from the generality of it [with all prayer] which is all the kinds of prayer, which are opened, 1 Tim. 2. 1. *I exhort therefore, &c.* First, *deprecative, or prayers*, that ask removal of evils. 2 *Petitions, or wishes*, of good things. 3 *Intercession*, for others. 4 *Thanksgiving*. Secondly, the duty is set down for circumstance of time [alwaies] which doth not note that wee should bee daily, or uncessantly occupied in prayer; but that e- ver and anon, in fit opportunities, wee should betake our selves to prayer. VVee have else where the same manner of phrase, 1 Thess. 5. 16. *Rejoyce alwaies*, not that wee should bee like *Democritus* alwaies laughing; but when occasion is offered, shew that rejoycing; as other-whiles, wee must weep with them that weep. The like phrase, 2 Sam. 9. 7. *Mephibosheth* did alwaies eat bread at *David's* Table: that is, daily at the hours of eating, hee did remain at the Kings board. Thirdly, in the spirit: signifying the fountain, whence it must spring; from our spirits, moved by the Spirit of God, which is the indicator of prayer. These are opened, as having in them some difficulty. Now to return.

First, to the general handling of this 18. vers.

Doth.

Secondly, to the particular. Prayer is an opening of the heart to God, in making requests and offering thank; through Christ. For the nature of it is nothing but a motion of the souln desire and thanksgiving: called the lifting up of, or the rearing up of the soul.

Use

The use of it is not to satisfie, or merit. *Beggars pay no debts, but confession of insufficiency*, Dan. 9. 5. It pleadeth all guilty, and unworthiness: and how can hee deserit with prayer, that cannot require ought hee hath received? VVee are less than the least of his mercies: as *David* Psal. 116. 11. *What shall I give the Lord for all his benefices unto mee?* The use of it may bee branched out. In regard of God: it doth glorifie him, by acknowledging him the father of lights, the fountain of all good wee have and would have. In regard of men, the helping of them through love, by being suiters at the throne of grace for them through Christ.

Secondly, In regard of our selves, the use is manifold: but here those uses of prayer are most pertinent, which do respect the warfare we have in hand.

First, It doth make us win the day without striking a stroke: For it keepeth the Devil out, that hee cannot have leave to throw a dart against us, Mat. 26. 41. Pray that yee enter not into temptation. Luke 21. 36. Pray that you may escape these things, that shall come to pass, and that you may stand before the Son of man.

Secondly, It doth get us supply of strength, if wee come to the encounter. For, *Exod. 17. 11.* *Moses* prayer was stronger than *Jesuabs* sword. Pray, and the peace

peace of God shall like a watch-tower keep your hearts. Look how Captains fighting abroad for their Countrey, send their Lieutenants, and so have much munition, victuals, money, &c. So prayer is the messenger of a faithful soul, and fetcheth every thing from God.

Thirdly, *Prayer doth strengthen us in faith and hope.* For, look as if wee commune often, and familiarly with a man, wee have more confidence towards him: so, if wee by often prayer, speak with our God, it doth embolden us, and breed more liberty and confidence towards him, then if we were estranged.

4. *Prayer getteth all our other desires fixed upon us,* wee being not able to buckle it on, further than our heavenly father doth help us on with it.

Now for the third thing, *How the Devil doth labour to weaken us in the performance of this duty.*

Object. First from this, that prayers do not alwaies speed, and therefore are in vain, 2 Cor. 12. 8. *For this I besought the Lord thrice, yet he missed of that I sought: much more, we in temporal things.*

Ans. *This is not in vain, which doth not alwaies get the thing we would have, about which we must learn three things.*

First, that prayer doth often obtain what wee would: as *Moses*, for victory, and had it: *Hanna* for a son, and had him.

Secondly, when it doth not obtain the things themselves, it gets something that may bee worth our seeking: as, though it doth not quite remove evils, yet it prevaieth so far, as to have mercy mingled with judgement, our evils atwaged. Though we get not the things wee wish, it getteth some grace proportionable: as in *Paul*: 2 Cor. 12. *My grace is sufficient for thee.*

Thirdly, though it get not deliverance, *as voluntary*, yet it alwaies procures *issuance of deliverance.*

Object. Secondly, from this, that prayers are needless, *Isay 65. 24. Yea, before they call I will answer, and whilest they speak I will hear. And Isay 66. 24. Henceforth you shall say nothing.*

Ans. The latter is but a doubt from the phrase of speech: for, asking here is questioning, as they had done before: which they should not need to do when they had the spirit to lead them into all truth: for the other it followeth not. God is ready to forgive us, therefore wee need not ask: for although it is not needful to stir up mercy in him who is the bowels of mercy, or to inform him who is the searcher of hearts, yet they are necessary, as means which God will have used, that wee may receive the things which hee of free mercy giveth, *Gen. 28. 21. If now I knew he should have seed before, yet he prayed. Elias knew and had told, that God would certainly give rain: yet both prayed, and they are means to prepare us holily to enjoy the things received. The creature is sanctified by prayer: for things received by prayer encrease our love to God, our thankfulness. Psal. 136. What shall I render unto the Lord, for all his benefits? maketh us ready to part with them for Gods glory.*

Object. Thirdly, from our unworthiness, *God heareth not sinners, Job 35. 13. And also if I regard wickednesse, the Lord will not hear me.*

Ans. There are repenting and unrepenting sinners: the latter kinde of sinners may, their very prayers be an abomination, when they love to live in some sin, and hate to be reformed. The other God heareth.

Object. Fourthly, *God heareth not such as doubt of his mercy, Iam. 1. 3. 7.*

Ans. There is a reigning unbelief, and there is a doubting and unbelief, which is a weakness left in the Saints, for their exercise. The first is in hypocrites and unbelievers: the latter, which is a doubting, which is in a soul that would bee rid of it, and prayer by faith fights against it, doth not hinder us from being heard, *Mark 9. 22. But if thou canst do any thing help us, Master.*



14. 22. *Oh that of little faith, wherefore doubt thou doubt? Should hee looke to receive  
 Of 5. Sixty, From our long asking and not receiving? Is it in vain for him to  
 pray that he might receive it?*

*Ans.* First, wee must examine whether our continuing in some lust, do  
 not hinder the effect of our prayer, *Jam. 4. 3. Ye ask and have not because ye ask  
 amiss.*

2. We must know that God doth defer us; to try how wee will persevere in  
 prayer; at a found when hee meaneth to do this or that, doth detract it at the  
 first, to see if the other will importune him.

3. Thirdly, That we may know the worth of things; and have our joy dou-  
 bled in receiving them.

Fourthly, it is a token God will give us more abundantly, the longer hee  
 doth hold us in request: the wider one openeth any thing, it is a token hee  
 meaneth to put the more in. It is not in vain therefore to ask, though we be not  
 presently answered; seeing God doth on so good occasions delay us in our  
 suites. And let us bee sure of this, that hee that bottleth up our tears, files up  
 our prayers, putting them on record before him; *Mal. 3. 16.* Then spake they  
 that feared the Lord; every one to his Neighbour, and the Lord hearkned  
 and heard it, and a book of remembrance was written before him, for them that  
 feared the Lord, and that thought upon his name.

Of 6. Sixty, *The Devil by tempting us to sin, and discouraging of us in the course  
 of prayer, 1 Pet. 3. 7.* Likewise, yee Husbands dwell with your wives, as men  
 of knowledge, giving honour unto the woman, as unto the weaker vessel, e-  
 ven as they which are heirs together of the grace of life, that your prayers bee  
 not interrupted. For when the conscience is defiled, wee are so pricked in  
 the face, that wee cannot go to God in prayer; and are not able comfortably to  
 discharge it: we either neglect them, or prophane Gods name, in rushing up-  
 on them: we must therefore take heed of sin, as we would with comfort return  
 to prayers. But here is a question.

*Quest.* I have been overtaken with infirmity, the time of prayer draweth on; what  
 shall I do?

*Ans.* First, thou must neglect it, for this is to heap one sin upon another, *Mat.  
 5. 24.* Leave there thine offering before the Altar, and go thy way, first, bee re-  
 conciled to thy brother, and then come and offer thy gift.

Secondly, thou must not when thou hast offended God rush boldly on him,  
*Exod. 33. 10.* They worshipped every man afar off, in the door of his tent:  
 but *Num. 12. 14.* There is a worthy example, if a mans Parent should be so  
 offended, as to spit on him; durst he appear before him for seven daies? And  
 shall we be so bold, having offended the father of spirits, presently to come in-  
 to his sight?

3. In the third place, a man must gather himself together, and let his heart  
 smite him in that hee hath done, the rather to think what straights hee hath  
 brought himself unto; either in neglecting his duty, or prophaning the name  
 of his God. If the party bee at hand (as the man and wife) let there bee mutu-  
 al confession; if otherwise, let there bee a purpose of it: and having this pur-  
 pose, and being in any measure touched, though nothing so well as wee wish,  
 and were meet, we may come to God, and hee will accept us, and heal us,  
*2 Chronicles 33. 19.* And his Prayer, and how God was intreated of him,  
*Sec.*

Of 7. Seventy, *The Devil will labour to prevent us, and break us off in the  
 midst of prayer, by difficulties in the way, calling us away, by difficulties in the  
 while of prayer: such mists of darkness, such swarms of wandering idle  
 thoughts, coming before our minds, that we are much discomforted.*

*Ans.* Wee must be resolute against distractions.

First, seek the Kingdom of God, *Sec. Mat. 6. 33.* If wee promise at this or  
 that.

that hour, to meet a man, when the Clock smiteth, whosoever wee are with, wee crave pardon, wee are to go. *Make not more hold with God than you would with man.* For the second wee must enquire whether letting loose our hearts all day, do not cause this unfitnes at night: and if it be so, wee must help the matter with watchfulness.

Secondly, wee must know that the Saints have felt both these things, darkness, and wandring. For there is a double wandring of the minde: one is of carelesnes and contempt, such as is in many in the Church; that pray, and their mindes are a wool-gathering; they say Amen, but know not to what. There is another wandring of the minde, which is through infirmity: it being felt grievous to us, though wee cannot overcome it.

Thirdly, this is a rule, wee must not cease to do any Commandement because of our imperfection in doing it. And to strengthen us every way, *Let us come to the fourth consideration, how to strengthen our selves, that we may constantly carry forth this duty.*

First, to consider that this is a Commandement, and that necessity doth lye upon us.

Secondly, To consider the Promise of God, *Ask and ye shall have, seek and ye shall find.*

Thirdly, to muse often on the stile of God, *Psal. 65. 2.* Hee is a God that heareth Prayer: look the whole Psalm. If Princes will not lose any part of their Royal Title, God will maintain his.

Fourthly, to consider, it is our selves that gain by prayer: and if wee lay it down, we shall have the loss of it, *Job 35. 7.* If thou bee righteous, what givest thou unto him, &c. Yea, wee must bee so far from being offended at Gods not answering at our want of comfort and liberry, that wee must hold even this, such a prerogative as wee are unworthy of, *1 Chron. 22. 14.* What am I, or my people, that we should offer thus? what are we that we should speak to God, or have access to the highest Majesty.

Fifthly, to consider against all wants, that we are accepted, according to that wee have, when there is a ready mind, *2 Cor. 8. 12.* Hee spares us as a father doth his children, *Mal. 3. 17.* They will hear with delight the hisping and stammering voice of their children: yea, because the soul is sick, the service is twice welcome. If a sick child reach us up a thing, we count it more than to send another of laborious arrands.

6 Lastly, from all wants and discouragements, labour to see that thou canst not pray, if God by his Spirit help thee not; the more thou comest to bee poor in Spirit, the more freedom and strength thou shalt have in performing thy duty.

Now thus wee see in general, that *Christians must by this exercise of prayer strengthen themselves.* Every where wee have precepts; Call on mee in the time of trouble, &c. *Psal. 10. 15.* And precedents: David, Asa, Jehoshaphat, Nehemiah; when the armies of the Heathen did assaile them, by prayer prevailed against them. This is the refuge of the Saints in all troubles. The Name of the Lord is a tower of defence, *Psal. 18. 20.* This is that just mans practice, *Psal. 34* the whole Psalm.

Which doth rebuke such Christians as use not themselves to prayer. It is with us as in the time of *Esa. 60. 7.* And there is none that calleth upon thy name; neither that stirreth up himself to take hold on thee. And as with the Disciples, *Joh. 16. 24.* Hitherto have yee asked nothing in my Name. Wee have all things forcast upon us, that we use not prayer: but take heed, for the Lord will draw back his hand, and rather strip you that are his own of all, then lose his honour, *Hos. 5. 1.* I will go and return to my place, till they acknowledge their fault, and seek mee: in their affliction they will seek mee diligently.



ly. If wee will not seek him, hee will make us cry after him: therefore do  
 not (whatsoever condition you are of) suffer it off. Wives think the Husband  
 must do it: but his neglect will not discharge thy duty. Servants think if their  
 masters suffer them, they are bound to none: *why should we need masters to*

1 If we might be familiarly admitted to the Kings presence, we would  
 slyly accept it: in fildful prayer thou maist commune with God.

2 Again, how worldly are wee to miss good things, that will not open our  
 mouths for them? *Spare to speak (wee say): and spare to speed.* When God bid-  
 doth us ask and have, how unthankful and unworthy wretches are wee, that  
 neglect such kindness, and will not prove him that is so gracious.

3 Again, there is no duty so acceptable to God: for that prayer is to grace,  
 as pawning is to sweet spices, it maketh grace, as faith, reverence, poverty of  
 spirit, thankfulness, &c. cast a fragrant smell, as which (indeed) is nothing but  
 the chasing of them.

Doct.

Secondly, wee see, that *day by day, when it shall bee, most fitting our condition*  
*and occasion, we must returne to this duty.* Pray alwaies. That wee are said to

do continually, which wee are said to do at fit times daily, as *Numb. 28.* that  
 was a continual sacrifice which was daily offered, morning and evening only.

And that wee are daily to take up this exercise, it appeareth by *David, Psalm*  
*55: 17.* Evening and morning and noon, will I pray and make a noise, and he  
 shall hear my voice. *2 Sam. 6: 16.* Hee kneeled upon his knees three times a day,  
 and prayed and praised his God, as he had done aforesometimes.

Secondly, By Christs instruction, who would have us begge every  
 day the things that belong to this temporal life: much more to the spiri-  
 tual.

And by many reasons: as first, our decay of grace when it is not renewed, or  
 fundry wants and new appearances of evil which daily shew themselves before  
 not discovered, which must bee supplied by prayer; as the decay daily of bodily  
 strength by sustentation.

Secondly, the daily malice of Satan against us.

Thirdly, the benefit of daily prayer it is as a hodge to us. When wee have  
 brought our selves to this custome (it being with the soul as with the body) it  
 will not go quietly without that to which it is accustomed.

vs

First, therefore from the right understanding this phrase, wee see it doth not  
 enioyn us those canonical hours: for besides that their institution was not  
 known in the Apostles time, this precept yeeth all Christians; whereas their  
 hours of prayer bind their Clergy onely, who of office are to pray, and there  
 discourse that way, would have these thing marked; that wee do not  
 deny that the Church hath liberty to appoint houres, with caution of edi-  
 fication.

But the first erre in this, that they make laws for all times, of some exam-  
 ple, which particular men did freely upon some occasion extraordinary.

That they multiply their *times*, and hours abundantly, above that the  
 Church of God can attend unto; yea contrary to Gods institution: who hath,  
 that we might keep his worship on the Sabbath, given us six daies.

31

3 That they make them publique prayers of the Church, which are per-  
 formed by the Clergy, whereas the Clergy are not the Church, but the Ministers  
 with the people to whom it is ministered.

vs 2

Secondly, This doth convince many, who think that time lost that is devot-  
 ed to prayer, who think it is enough to pray at Church, as if Gods publique  
 service did suffice forth the private. Many, who by fits sometime will pray, leav-  
 ing off another while. Many, who though they pray in the evening with their  
 houses, yet in the morning every man must bee for himself, and God for them;  
 all but wee must pray alwaies, evening and morning, day by day: it is most  
 requi-

requisite that wee Christians may offer up a continual spiritual sacrifice to our God, though every one cannot in the like measure perform these duties; for the circumstances of callings, and conditions of lives, do make them differ.

3 In the Spirit. Which doth teach us, *That the inward man of our hearts must chiefly be occupied in prayer.* In all our service, wee should say, as Rom. 1. 9. That wee serve God in our spirits, but especially in prayer; it being not the warbling of words, but the yearning, and panting of the heart after God and the things of our peace. Such was Christs prayer, *His 7.* which in the daies of his flesh did offer up Prayers, and strong cries unto him, *See.* From his soul they came: for they were offered up with loud cries, and many tears. And the ardent desire is the thing which God heareth, though there be no voice annexed, as appeareth in *Moses, Exod. 14. 15.* *Why criest thou unto me?* The Prayer outward of the lips, without the request of the heart, is abominable in his sight, *Mat. 15. 8.* *Cursed is he that draweth near with his lips, but his heart is far from mee.* The Spirit is the rise of true prayer: if it proceed not thence, it is an empty ring which God regardeth not. And this maketh Prayer laborious, because the Spirit is to travail in it: and the Saints in this regard can endure better to hear an hour, than pray a quarter; whereas the world, they think the outward repeating of words with a general intention, to suffice. This Popery is natural, they cry for praying rather than Preaching.

Doff.

x

It doth serve to convince such Prayers as are nothing but vain babbling, and words without spirit: as with many, the minde is running on twenty things, while the body boweth to Prayer. Yea, it doth check the indeuotion, and want of spirit, that doth creep upon us that are the Lords. And let us take heed: for a powerles prayer, if it come not from meer feebleness, which is accompanied with an abjectnesse of heart, but as it doth the most times from a spirit of sloath joynd with presumption; *If wee from these grounds fluffe up our prayers without power and life,* God will certainly punish our prophaning his name, with letting us fall into some sin, which shall awaken us with smart enough.

Vse 1

Reprehension.

Secondly, This doth teach us that wee must stir up our spirits in the action of Prayer, use contention, and shake off such chulnesse, as will run through us, crying to him that is the quickning spirit, not being quiet till wee get some warmth into our spirits: and these be the winged prayers that fly beyond all the visible heavens; these be the prayers of Imoak, in which the Church ascendeth to God, out of this world, a barren wilderness.

Vse 2

Instruction.

Fourthly, watching thereunto. Whence mark; *That as wee must pray, so we must use watchfulnesse for furtherance of prayer:* Not that wee should sit up late, as in *Nocturnes;* or wake before day, as in morning *Mattens;* But we must all day long have a waking soul, that carrieth the duty of prayer in remembrance. *Watch and pray, Mat. 26. 41. Col. 4. 2. Continue in prayer, and watch in the same with thanksgiving, 1 Pet. 4. 7. The end of all things, is at hand, be ye therefore sober and watching in prayer.* Where wee may see, it is the mindes waking which is principally meant, though this will keep the body from drowsiness, in performing the exercise. The Primitive Christians, this is recorded of them; that they did eat their meat, as remembering they were to call on God, by the night season. *More particularly, there must be watchfulness before prayer. 2 In it. 3 After it.* Now our watchfulness before, stands in preventing the impediments, in marking that in the course of the day, which may fit us for prayer.

Doff.

Watchfulness before

First, This watchfulness will make a man so cast, and make such riddance of business, that hee may not have hinderances when hee shall go to his duty. God prefixeth a *Memento* before the Sabbath; teaching that if one do not lift up his minde to it, and in the six daies dispatch his business, hee cannot keep it

it



it when it cometh: so there is a mindfulness to bee had of him that will not this way bee encombered with distractions.

Secondly, Wee must watchfully keep our selves from sin: Let him that calleth on the name of the Lord, depart from iniquity. *For if wee bee in the day time indulgent to our lusts, it will bee a damp to our prayers: and when wee yend to sin, it is as when our watch is downe; wee think not of prayer.* For if wee meant to make a suit to a man at night, wee would bee watchful in the day, not to lose his favour, by giving him offence, lest hee should refuse us in our request. Wee must observe our wants in the day time; as, how prone wee are to run into worldly-mindedness, in wraths, in voluptuousness, in foolish and unfruitful speaking, and therefore, what need wee have to cry, Lord, keep thou the door of our lips.

Again, wee must labour, as to have a sense of wants, so to have a feeling of the good things God giveth, of the evils hee keepeth from us: for without the one wee cannot bee poor in spirit, nor beg unfainedly; without the other wee cannot be truly thankful, and offer up our praise heartily.

*Now we must watch in prayer against indecision and wandrings, &c.* So Esay complaineth 64.7. And there is none that calleth on thy name, neither that stirreth up himself to take hold on thee. *After prayer wee must mark, how God hath answered us in this or that wee have entreated, Psal. 5.3.* Early in the morning will I direct my prayer unto thee, and will wait, stand as in a watch-tower, and see how the Lord will deal with mee, and remember mee in my requests, *Psal. 138.5.* I have waited on the Lord, my soul hath waited, and I have trusted in his word, *vers. 6, 7.*

*This doth rebuke many; such, as when their watch hath been down, rush up as prayer, even from pots to prayer: when they have supped and given thanks, though they have let their hearts loose, eat, drink without fear, sobriety, profaned their mouths, with light unfruitful speech, yet then before parting of friends, call for a prayer.* But though they may after a feast go to prayer, who eat and drink before the Lord, as *Hannah, 1 Sam. 1.* after shee had exceeded with a double portion, went and prayed devoutly; yet you that have let fall your watch in feasting, you prophane Gods Name when you call for a prayer: and many are so far from remembering themselves all day, that they cannot keep their eyes open while they are a praying; they are so affected, as if it would cast them into an ague to bee kept a while in prayer. This want of watchfulness is a common evil, and doth us great hurt. This maketh us such poor Orators, that when wee come to God, wee are barren of praise and request, because wee do not observe in the day matter for this purpose: this, though wee know it not, doth make us complain of such mists, roving thoughts, indisposition, because wee walk all day long forgetful. If one should eat codlings, goose-berris, pease, would you wonder if at night hee were wrung in his belly? would you not bid him mend his dyet if hee meant to see it otherwise? so, when wee let our hearts loose all day, feed upon earthly vanity, how should they bee heavenly minded on a sudden, when bed-time calleth on us to prayer.

Let us stir up our selves to keep this watch, that wee may see, and walk in the strength of our prayers. *If one bee to make an oration in the schools, he will not venture ex tempore: how much more should wee meditate on the orations wee are to make before the Lord? So if wee should devise any thing by way of petition, would wee not wait how it is received? what is said to it? would wee give up our petition, and carelessly depart, never thinking on it? how much more should wee wait to see what will become of our requests to God.*

*With perseverance,* Whence mark, that wee must hold out in our daily course of prayer. What if God delay, wee must not give in, but like Jacob, not let God go till hee giveth us the blessing; and like those remembrances of Sion

In

After prayer

In the morning

Use 1  
Reprehension.Use 2  
Exhortation.

Do.

in *Esay*, give him no rest till hee accomplish our desire. This our Saviour by two parables calleth us unto, one, of a friend importuning his friend in the night, *Luke* 11. 5, 6, 7, 8. another, of a widdow dealing with the unrighteous Judge, *Luke* 18. 2, 3, 4, 5. This perseverance is a thing so lovely, that therefore God doth delay; to see how wee will bee instant, and importunate with him. For hee doth not seem to reject prayers, that hee doth not hear, and grant them: nay, as seed which is the longest covered, riseth the first with most increase: so do those prayers which God seemeth to bury in forgetfulness a long time, if wee persevere, they shall spring out with the greatest blessing.

Wherefore we must stir up our selves, strengthening our feeble knees, erecting our fainting hearts, wee must not let delay beat us out. Shall we stint God, presently to hear us? Let Hypocrites say, *Esay* 58. We have fasted, and thou regardest not. Are wee better than *Paul* who prayed thrice, yet was glad to rest in this, that Gods grace was sufficient? better than those that have said, How long? Have not wee, when God hath called and knocked, often neglected to answer? Let us consider these things: and though God seem to turn a deaf ear towards us, let us continue our prayers with patience.

FINIS.

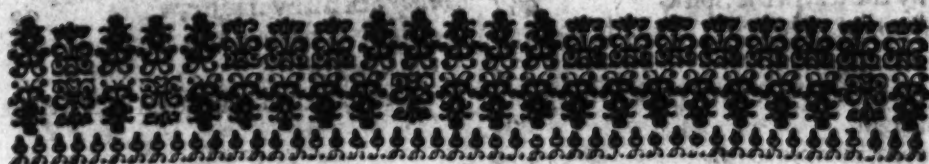
Kkkk



in Eſay, give him no reſiſtance, he will overcome you. This our ſaviour by  
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night, Luke 11. 5. 7. 8. another, of a widow dealing with the unrighteous  
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him. For he doth not ſeem to reſiſt prayer, that he doth not hear, and ſtand  
them: nay, as ſeed which is the longeſt covered, in the ſoil, yet it will in-  
crease: ſo do thoſe prayers which God ſeemeth to pray in forgetfulneſs, a long  
time, it will ſurely ſpring out with the ſeed, ſpringing.  
Wherefore we muſt ſtir up our ſelves, ſtruggling againſt the devil, as we do  
in our fighting hearts, we muſt not be weary, bearing down. Shall we ſay, God,  
quickly to hear us? Let Hypocrites ſay, 1. 18. 8. We have ſailed, and ſhall  
regard not. And we better than ſail, who have ſailed, yet we need to ſtand  
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pray? Let us conſider the things, and although God ſeem to ſleep, he can  
rewards, let us continue our prayers with patience.

FINIS.

Kkk



# AN Alphabetical Table OF THE Chief matters contained in this COMMENTARY.

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FINIS.







TO THE  
**RIGHT WORSHIPFUL,**  
 My much Honoured Friends, Sir John Dingley, And  
 Sir Robert Wood, Knights.

*Mercy and peace in our Lord  
 Jesus Christ be multiplied.*

**S**IR, in this age of Pamphlets, true and false,  
 my Stationer as a friend of Piety, hath (with a  
 diswonted boldness) adventured to print and  
 send forth this worthy Commentary, on that  
 divine Epistle of *Paul* to the *Ephesians*: Which, as at other  
 times it might be useful to the Church of God, so especial-  
 ly, at this time it may be of use (by the novelty) to take off  
 the hearts of Christians from idle Pamphlets, too much in  
 request, and pitch them on the grave and weighty points of  
 Religion, which herein are pithily opened, and applied to  
 the conscience. The Epistle in general may be called (by the  
 Apostles own direction) his knowledge in the mystery of  
 Christ, *Chap. 3. 4*. In the two first Chapters he discourseth  
 of Election, and the free grace of God, in saving his people  
 by Christ, Gentiles as well as Jews. In the third he recapit-  
 ulates his doctrine, and applies it to this Church of *Ephesus*,  
 praying they may have the sense, use, and comfort of it in  
 those troublesome times, whereinto the Churches were  
 soon cast. In the fourth, and two last, hee exhorteth this  
 people to all holy duties, which do best suit with so holy  
 doctrine, as he had delivered. And if in these daies our A-  
 postle were consulted withal, as such an Oracle deserveth;  
 and this holy Interpreter, who had both his name and spi-  
 rit: neither Arminianisme and Popery on the one side,  
 could so prevail upon the world as it hath done; nor on the  
 other side, prophanenels and carnal mindedness, in them  
 that turn the grace of God into lasciviousness. For the  
 Churches sake are these things thus published, that though



Israel play the harlot, yet may not Judah transgress. And it will be good wisdom in Christians, amidst all these fears and distractions (which prove also distractions to many a mans course of piety, especially in reading good books) to withdraw themselves from the noise and dust of the world, and redeem as much time as they can, for perusing those holy truths which are here skilfully, and in a spiritual manner, expounded. Most unhappy is that man, who is too well known among others, and at last dyeth unknown to himself.

To you both, Noble Sirs, (being by Gods providence and goodnesse neer neighbours, both in place and piety) I am bold to dedicate these Meditations of that worthy Servant of God, whose name is yet so sweet in the Church. Which I have adventured to do (not so much to crave patronage for the Work, which is able to defend it self, as) to give you thanks publicly for your love to this poor Town of *Kingstone*, for your kind respect to us the Preachers, and your daily attending at the Courts of wisdom, which might be a good example to provoke the dulness of our backward and negligent people: and oh that this late affliction might awaken us all out of that deep security, which had too much possessed us! The sword is now come to second the word: that, what was not done in a milde way, may be done in a rugged. And happy we, if we sin no more, lest a worse thing come upon us. I shall be glad, if by perusing these Treatises at leisure, there shall be any thing added to your zeal in Religion, that you may get Christ more into your hearts, and advance him more in your lives, which will be your true Honour, and lasting comfort, when all Titles and good things of the world will vanish into nothing. And thus, commending you both, with all yours, to the grace of our heavenly Father, I humbly take my leave, and intreat your pardon for this my boldness: being

*Kingstone Dec. 12.*

1642.

Your W<sup>th</sup>ships

much obliged,

W. Jemmar?

## The Doctrines of this Treatise.

1 God doth generally intend the praise of his grace, in all such who are predestinated by him.

2 The attributes of God are his essential glory.

3 That grace which in time doth work all good things for us, is the same which before all time did purpose them to us.

4 The grace of God doth bring us to receive favour and grace, in and through his beloved.

### Verse 7

Doct. 1 In Christ is to be found deliverance from all spiritual thralldome.

2 All of us are by nature no better than in a spiritual captivity.

3 We have deliverance from our spiritual thralldome by Christ.

4 That by which wee are ransomed and redeemed, is the blood of Christ.

5 To have our sin forgiven, is to be redeemed and set free from all evil.

6 Every beleever in Christ receiveth forgiveness of his sins.

7 God from his rich grace giveth us pardon of sin.

### Verse 8.

Doct. 1 God giveth pardon of sin to none, to whom he first hath not given wisdom and understanding.

2 True wisdom and understanding are gifts of Gods grace in Christ Jesus.

3 God doth give wisdom and understanding plentifully to us, whose sins he forgiveth.

### Verse 9.

Doct. 1 God worketh saving wisdom in none in whom he openeth not the doctrine of wisdom, the Gospel of salvation.

2 The doctrine of our salvation through Christ is a hidden secret.

3 The reason why God revealeth or openeth the Gospel to any, is his most gracious pleasure, within himself.

### Verse 10.

Doct. 1 God hath set seasons wherein hee will accomplish all his purposed will.

2 God by opening us the Gospel doth bring us his Christ.

3 Who soever have him or shall be gathered to Christ, they are brought to him by opening the Gospel.

4 Wee are gathered together as fellow-

members each with other in Christ.

### Verse 11.

Doct. 1 Being in Christ we finde not only righteousness in him, but life everlasting

2 The way to find our selves predestinated before all worlds, is to find that wee are called, justified, sanctified.

3 Every thing which cometh about, is Gods effectual working.

4 What God worketh or willeth, hee doth it with counsel.

5 What God willeth once, that he effectually worketh.

### Verse 12.

Doct. 1 To be brought to faith before others, is a prerogative which persons so called have above others.

2 The end of all our benefits we attain in Christ is this, that we may see out his glorious grace and mercy towards us.

### Verse 13.

Doct. 1 God by our hearing his word, doth bring us to be partakers in his spirit.

2 The word of the Gospel is that which being heard, bringeth us the quickning spirit.

3 All Gods promises made in Christ, are true and faithful.

4 It is not enough to hear, but wee must beleve, before we can be partakers of the good spirit of Christ.

5 The faithful are as it were by seal confirmed touching their salvation and full redemption.

6 The holy spirit, & the graces of the spirit are the seal assuring our redemption.

### Verse 14.

Doct. 1 The spirit doth not only as a seal but as an earnest penny given us from God, confirm unto us our heavenly inheritance.

2 The spirit abideth with us as a pledge confirming us, till our full redemption.

3 Here below the faithful feel not themselves fully delivered.

### Verse 15

Doct. 1 Ministers must labour to know how grace goeth forward in those with whom they have to deal.

2 The Ephesians faith is occupied about the



# The Doctrines of this Treatise.

the Lord Jesus Christ.

- 3 Faith and love are never dis-joynd, but go each in hand one with another.
- 4 The love of true believers is set on the Saints, yea on all the Saints.

## Verse 16.

- Doct. 1 The graces of God in others, must move Christians, especially Ministers, to be thankful to God.
- 2 Christians are to help each other with prayer, especially Ministers their converted people.
  - 3 We must with perseverance follow God in those things we pray for.

## Verse 17.

- Doct. 1 We must so consider God, when we come to him in prayer, as that we may see him in the things we desire.
- 2 Even true believers have great want of heavenly wisdom.
  - 3 We have need not only of wisdom whereby to understand, but of light manifesting the spiritual things which are to be understood of us.
  - 4 It is even God by the spirit of Christ, who worketh in us all true wisdom.
  - 5 To grow up in the acknowledging of Christ, is the way to attain the most full measure of the spirit in every kind.

## Verse 18.

- Doct. 1 They whose spiritual light is restored, have need still to depend on God, that their eyes may be further and further enlightened by him.
- 2 Even true believers know not at first, in any measure, those hopes which are kept in heaven for them.
  - 3 There is no grounded hope, but only of such things as God hath called us to obtain.
  - 4 The inheritance kept for us is abundantly glorious.
  - 5 The Saints are they to whom belongeth the heavenly inheritance.

## Verse 19.

- Doct. 1 Gods believing children know not at first, anything clearly, the great

power of God which worketh in them.

- 2 They in whom the power of God worketh, are true believers.
- 3 It is the effectual working of Gods almighty power, which bringeth us to be-leave.

## Verse 20.

- Doct. 1 The self-same power put forth in raising Christ our head, is that singular power which raiseth us.
- 2 God doth lead his dearest children to the depth of miseries, before he send relief.
  - 3 God never so leaveth his, but that he sendeth salvation in due time.
  - 4 God doth make the abasement of his children his the fore-runners of their greatest glory.

## Verse 21.

- Doct. 1 Our Saviour Christ as man, is taken to have prerogative before every other creature.
- 2 Christ not only as God, but as man also, hath power over every creature.
  - 3 Christ is crowned with Glory at Gods right hand before and above all things.
  - 4 There is a world to come in which Christ, and those who are Christs, shall reign for ever.

## Verse 22.

- Doct. 1 Christ is made as a head having a more near and communicative sovereignty over believers, than over any other.
- 2 God of his grace hath not only given us a head, but such a head to whom all things are subject.

## Verse 23.

- Doct. 1 As Christ is the head of believers, so they are his body, and every believing soul a member of this body, whereof he is the head.
- 2 Christ doth not count himself full and complete, without all his faithful members.
  - 3 Whatsoever thing is in us as Christs, all of it is from Christ.

Dupli

